OPENING OF THE FIRST OF THE SEVEN SEALS

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KEY TO FOREIGN WORDS.

Appageja—A government by that name.
Attavo—Senate.
Advity—A president of a people or a nation.
Asima—A name of a river in the statutes of a people's political god.
Arotumi—Name of a political god in the Science of Correspondence
Bemeto—A man who keeps count.
Bautivan—Government.
Bilveld—Flag.
Cinva—A bookkeeper or clerk in the senate.
Ceppipur—A short pillar or altar.
Ceutumlevi—A book whose pages are alive a short time, the same as the lives of a rose.
Cincenfamvid—A sort of shorthand writing, or characters.
Dantovida—Court of Justice.
Dopton—Voting place.
Dentuni—Copper.
Deffe—Steel or iron.
Defeffu—Soldier.
Enonuvia—A cart.
Entel—A seat on a wagon where the driver sits.
Extep—A liquid fluid similar to alcohol.
Femian—The body congress.
Fiffi—A pillar to the right in the temple.
Ferfi—A government treasury note—greenback.
Giggi—A pillar in the temple to the left.
Genexin—A sort of magnetic needle.
Ganmefi—The magnetic Polar Sea.
Hetnipa—Judge of a court.
Inovia—Daughter, young lady.
Inteleja—Name of a government.
Jenniti Nunnivu—Our earth or planet.
Jegtu—A kind of paper or parchment.
Jungtubi—A mint or shop where an architect works or engraves.
Kontulin—A druggist or one who sells drugs.
Kinven—A foreman.
Keub—Gold, or a metal similar to gold.
Kgumu—A kind of metal, or silver, or similar to silver.
Kexken—A treasurer of a treasury, or cashier.
Ludevi—Strength of law, or the law itself.
Ludi—Money.
Luftipu—A member of the house of representatives.
Lallfall Felfi—A bell of righteousness, or clock.
Lallefi—A long measure, nineteen and one-eighth inches.

Lalpuvel—An official oath, or promise.
Laptup—A kind of bookkeeper.
Lenmeno—A country's products or cereals.
Manmetin—A foreman of a higher court, or the supreme court.
Mepmian—A senator or member of the senate.
Manpu—Wheat, corn or grain.
Nanvy—The same as speaker of the house of representatives.
Nepnipo Dunpa—A bell of falsity.
Nentua—A member of the house of representatives who is not attending to his business, but is some place else.
Natuni—A newspaper editor or reporter of news.
Neutel—A note of promise or a government treasury note.
Nuvin—A kind of rice or oats.
Nebullfi—Banner.
Opani Ameni—Stainless, innocence or purity, virtue.
Ocktovi—A time of many years, not a period.
Oniko—Name of an Ancient government.
Poptu Penvelin—An airial wagon that will sail in the sky.
Pevel—A government treasury.
Pami—The month of May, or spring month.
Quemi—An individual's treasury, or wealth of an individual.
Rempy—A boss or foreman of laborers.
Sorea—A name of a mountain in the statutes of our political god.
Serazidi—The godess of our political god.
Tabi—Son.
Tiamedian—A country or planet outside this our planet or earth.
Tittenian—A temple or hall where the house of representatives are assembling and are legislating.
Tefno Fevi—A kind of airial tramway where baskets made like cars are running forth and back with passengers.
Tuttitu—The president of the senate or speaker of the senate.
Teptotuvi—Law of the land combined with moral law.
Texpo—A kind of intoxicating drug or morphine.
Tixtu—A kind of wine.
Textel—The same as oriflamme.
Wincal—Pulpit.
Xoxpumi—A kind of drug, or opium, or something of the kind.

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J. P. Anderson.

ANGELIC WISDOM

CONCERNING THE OPENING
OF THE

FIRST OF THE SEVEN SEALS

AND

THE CONSTITUTION AND MARRIAGE STATUTES OF THE MOST ANCIENT APPAGEJANS 650,000 YEARS AGO

BY
J. P. ANDERSON

MESSAGE BEARER, INSTRUMENT AND SEER

PRICE $2.50

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PREFACE.

There is nothing new under the Sun. The spring time is new when it comes, but it is as old as our planet. Babies are new when they arrive, but they are as old as the human race.

Therefore, what I am going to write in the following pages is not new, but old, yet it is new to us because we are entering a new period. The spring time is at hand. The ice and snow of the cold and barren field of materialism and superstition is melting away. The clouds are separating, and rays of sunlight are pouring in through the windows of our mental and intellectual understanding. We are just waking up from a long sleep. It is morning, and we are now putting on our intellectual and understanding garment. We are, therefore, prepared to plow the fields and vineyards and to cut the stones and hew the timbers for our dwellings and new temples, in a spiritual as well as in a material form.

This being the case, it has pleased the Angels from the Celestial Kingdoms to give us a small portion of the history, laws, and statutes of the most ancient nations of our Caucasian race, dating back, as far as I am able to figure out through Correspondence, 650,000 years. These records and laws are now bound in a book, which contains 1,899 pages. It is written in pure Correspondence. It has been written through my instrumentality, and was completed in April, 1896, the pages are eleven by seventeen inches.

For the last twenty years I have been instructed in Correspondence. I also have learned to read spiritual books, and have learned a spiritual language and can talk it fluently. How this came about I will explain in the following pages.

Being a foreigner, my school education is very limited. I have never attended the American school, and what I know about the English language I have learned myself through reading books and newspapers. I am a carpenter by trade, and have also contracted more or less. I have, however, laid this occupation by and am now engaged in horticulture.

I, therefore, acknowledge my ignorance of the English language, and the state of this book will be such as you find it. Perhaps I am the first man that ever attempted to write a book in the English language, not being instructed in the English school a single day or any number of days.

As I have translated 106 sections into the Swedish and English languages, I hold it my duty to give this to the common people. I am getting along in years and, perhaps, have but a short time to live. I am not writing the following pages for professors, philosophers, or university graduates; these men and women, perhaps, will not understand what I mean and, undoubtedly, will sneer and ridicule this book; but I have a purpose in view, and I shall use my best effort to make you common people understand what I mean. It is for you, honorable laborers; you, truthful farmers, and you, skillful mechanics; it is for you that I am writing this book.

Do not now take me for being what some people call a spiritual medium, and that I can tell fortunes, past and future events. I am not one of that kind. I can truthfully say this: there has not in all my past life been one single instant when I have been permitted to know what should happen to me three months ahead. Is it reasonable, then, to think I would know what may happen to others?

I stand in the same relation to the invisible world, or the Celestial Kingdoms, as a man who carries messages from a military council of generals or strategy board in time of war; these messages to be delivered to the captains and soldiers on the battlefield.

But you may call me a seer, as my second sight has been opened and my ears made clear to the voice of the invisible messengers. My tongue has also been cut loose so I can fluently talk a spiritual language. The doors to the chambers of my interior understanding have also been opened, so I can read and understand Correspondence.

Mediums are those who have opened communication with spirits, or what Emanuel Swendenborg calls the inhabitants of the spiritual world. I am not one of them; I will not be classed with any of them.

J. P. ANDERSON, Author,
Toledo, Washington.

October 8, 1903.

OPENING

OF THE

FIRST OF THE SEVEN SEALS.

CHAPTER I.

TIME AND SPACE.

Among the millions of planets that are revolving in the Universe this is one. It is little and insignificant in the boundless universe as a grain of sand on the seashore, or as a drop of water in the ocean, yet it has its mission and its purpose to fulfill and is a part of the whole. Without a part there could not be a whole, consequently the smaller parts are as necessary as the larger whole.

Therefore, dear reader, do not for a moment entertain the idea that there is no God. A fool has said in his heart there is no God. I am not here going to endeavor to teach you any religion; it matters very little to me what your religion is, as long as you are not a materialist, for it is for this purpose I am writing this book.

Have you ever been thinking or conceded how small and insignificant a man really is, yet we have men who are trying to find out God. Among these are some foolish college graduates and fifteen-cent philosophers. They are writing about the first cause, vibration, cosmos, microbes, ether, and a good many other—a thousand and one—different subjects, and we are just as wise after we have read their writings as we were before we ever looked at them.

Where were you and I when the foundations of the mountains were laid? Did men set in council when the basin of the ocean was sculptured out? Is it then wise to ridicule him who has hung the sun, moon, and the planets, in the boundless depths of darkness? Is not this great Architect a designer as well who can think of the existence of a design without a designer?

Is it not then foolish for you and I to try to find out who God is, where he is, and speculate in what way he has founded the Universe, and for what purpose? Is it not more profitable for us to study the wonderful spirit that is concealed in the little sweet apple twig that we are grafting on the old sour apple tree? That old apple tree always brought forth sour apples, but now it brings us sweet and delicious fruit. Or shall we not use our time to better advantage by studying the wonderful germ that lies hidden within the egg, the very life of the little chick? The barren eggs are profitable and useful for the table, and the prolific ones give increase to our flock.

A skillful engineer or a great architect does not waste his time studying how to perfect the perpetual machine, because he knows by so doing he is wasting his time to no purpose.

But our blind-folded new time philosophers have explored the whole Universe and have the Great Supreme Ruler cornered up. Such men, therefore, are to be compared to a little bantam rooster when he sits on the fence and crows; it is 4 o'clock. The whole community knows it is 4 o'clock, and no one pays any attention; and so it is with our new time philosophers.

TIME AND SPACE.

As to time and space I shall here give my views in a few words, and I think you should be able to understand me as I understand them. The first we now have before us is time. We are always in the center of time. We were in the center of time two thousand years ago, we are in the center today, and have as many years before us as there have been years behind us, and we will be in the center of time two thousand years hence as well as we are today or tomorrow.

If we should happen to get out of the center of time only one day we would be to one side; we would either be one day less the time we have existed, or it would be one day less to the end of time; therefore, we would eventually get to the end; but, since this is not the case, it is reasonable to suppose that we are in the center of time and can never get out of there. This is all we common people require to know; it is satisfactory to us; therefore, let the learned think as they please about it.

SPACE.

The next thing we come to is space. Every planet in the whole Universe is in the center of space. We will now suppose that we were going to travel in the immensity of space and visit all the different planets. We are now here on this planet, called Earth. We believe, and we are, in the center of the Universe right here; our Sun is also in the center of the Universe, and, if we should get to the planet Jupiter, the inhabitants of that planet would tell us that they were also in the center of the Universe, in which they would be right, and, if we then travelled to the planets Mars, Saturn, Mercury, or any other inhabited planet, the inhabitants would tell us the same thing as we were told on the planet Jupiter, and they all would tell the truth. It is, therefore, reasonable to suppose that wherever we go into the Universe we are in the center. If this were not the case some one would be to one side, and then, of course, there would be a chance of getting to the outside limit; it would not matter how long it would take. Therefore, let us be contented with what we know about space and the construction of the Universe itself; it is utterly beyond the comprehension of men, and it would be just as reasonable to suppose that you could give a mud turtle a lesson in algebra and geometry as for a man to comprehend the construction of the Universe in itself.

THE CREATIVE POWERS.

I have been made to understand that there are all through the Universe Celestial Centers, or what we may call Spiritual Suns. These Suns or Centers are composed of millions of Celestial Angels. These do not separate from one another, but stay together, for they are like a city built on a hill with its many dwellings and where its brilliant light is lighting up the surrounding country. Here is where wisdom and all kinds of sciences are studied. These bodies of angels have power to control the various elements of the Universe. Within their respective limits the inhabitants of these centers are communicating with one another, sometimes through messengers, and sometimes through a system of telegraphy. It may not be amiss to state that it is from them we have been able to use electricity as a means for communication between cities and individuals.

I have been made to understand that every planet in the whole Universe has such a Center or Sun, and some of the more advanced have two; the reason for this I will describe hereafter.

As the human being is a dual being, spiritual as well as material, and as a man is so constructed with a spirit soul and body, he is in body, soul, and spirit a Universe on a small scale. It, therefore, follows that he is a creative force on a small scale. Therefore, the Celestial beings who are occupying these different Celestial centers were at one time men and women in a human form on their respective planets. Therefore, it is reasonable to think that they should watch and care for their respective type or race, for this reason: that the human family and the material world are the foundation of the Celestial kingdoms, its Sun or Centers, combined with the whole Spiritual heavens, for it is like unto a gardener who has rented a vineyard from a Faring Lord or Master who agrees to pay ten-part of his crop for the use of the ground. He now builds his building to live in and warehouses for his grapes. He also fences his vineyard in with a strong fence for the protection of stray animals from wild beasts; yet, after doing all this, he will have to care and look after the vineyard lest the wind should tear his dwelling down, strange animals break his fences, or thieves steal his grapes. Attending to his vineyard faithfully, he is secure in his home, and he will prosper. His wife will always meet him with a bright countenance and a loving heart, his daughters will sing him songs of gladness, and his sons will sit in council among the wise. But, on the other hand, if he sleeps his time away, his dwelling will decay, his fences will be broken down, weeds and thistles will take the nourishing moisture away from his grapes, and his harvest will be the harvest of weeds and thistles. What then will be the consequence? He will then have to subsist on weeds and thistles, and when his Lord comes for his portion he will receive weeds and thistles for his portion, for which he has no use. Will his Master not then say: "I gave you a prolific soil to plant a vineyard, but I am now receiving weeds and thistles as my portion. Go thou now from whence thou came, and I will give my inheritance to a stranger."

The parable here alluded to is this: The Lord or Master is an Archangel from the Celestial Center of the planet Jupiter, the gardener is an Archangel from the Celestial Center of our planet Earth, and the vineyard is our Caucasian race. I shall more fully explain this hereafter.

This being the case, you can plainly see, dear reader, that it is absolutely necessary for the inhabitants of the Spiritual and Celestial kingdoms to care for the human race.

In What Way the Human Race on this Planet Was Created.

We should not here deal with the construction of this planet, and with the construction of the mineral and vegetable kingdoms. Let them that are more advanced in knowledge deal with this subject. We are here dealing principally with our Caucasian race. I have been made to understand that when any of the revolving planets in the Universe is becoming suitable to nourish life, spiritual life and substance are transported to such a planet for propagation. Many people at the present time believe that all the creation on this our little planet was created by the same agency or force, including the different races, but this is not true. I have been made to understand this. Whenever this takes place there is an opportunity given to the various inhabitants of the Celestial Centers all through the Universe, and that as many as want to can take part in creating life on such a planet. Many suppose that the four or five different races on this planet Earth were created by the same one agency or force, and even many among the learned believe this, but they are mistaken; this is not true. Of course, many of the learned believe in evolution and the Darwin doctrine, but these men are materialists, and do not know anything about the Spiritual Universe; they even do not know, or want to know, that man is a dual being, and that he has a spirit and a soul that will survive the body.

I here sincerely advise you to beware of their teachings, for they will write on any subject you may think of, and they will make falsity appear as truth. As mathematics is a science that will demonstrate itself and cannot be falsified, so will these men use mathematics as a leverage to uphold their falsification, till at length they will believe their own falsities to be true.

The doctrine of evolution is a false doctrine. Every specie of the different races is a specie by itself, and it is a fact, as far as I have been made to understand, that the different races now existing on our planet have been transferred from the different Celestial Centers of the more advanced planets; that is, the spiritual germ, or the type itself. This being true, the Caucasian race has nothing in common with the other races; as I have inquired very particularly about this, and have been very anxious to know the truth about it, as there are records kept of our human family on this planet in the more advanced Celestial Centers, I have been told this:

When this planet first became inhabited there were human, spiritual, and material germs brought here from the different Celestial Centers, and, therefore, every race is representing the mother planet from which they came. It is not necessarily true that they are resembling the inhabitants of their mother planet, but our different races are respectively belonging to the different mother planets in the remote part of the Universe. This being true, there can never be an affinity or close relationship between our different races. As an individual I have great respect for the other races in their pure state, but will never tolerate to have any of the races mixed.

To make you, reader, understand in a simple way how the human beings came on this earth or planet, not understanding Correspondence, I will give it to you in a simple way. It was done in very much the same way as when the different European nations colonized America, or any other uninhabited country. Each and every one is attending to his on colony. Having been interested in our Caucasion race only, and as I have read some of the books from the invisible world, for there are thousands of them, and their libraries are so extensive that there can be no comparison with our earthly libraries, I have learned this fact through reading in their books, and through conversation with the invisible messengers, that our Caucasian race is from the planet Jupiter, and that the planet Jupiter is our mother country, and we are a foreign colony.

I am aware that some of our learned men will scorn and ridicule such a doctrine, for they will say: "Is there more than one Creator? Is not such a doctrine absurd and ridiculous?" But we shall prove our doctrine to be true to you, honest laborer, you, faithful farmer, and you, skillful mechanic, for the learned will enter a protest against such doctrine and say: "How can this man be depended upon, for he has no learning of our sciences, and is departing from our philosophy," but the reason they will talk in this manner is this: they are teaching a materialist doctrine, and will not listen to the truth, for they are falsifiers of spiritual truth, and, when a man so becomes, his understanding, by falsification, is opened from below, or in other words, material things. He will not admit truth to enter his understanding, and, therefore, despises the truth and anything that pertains to spiritual and heavenly doctrine, but he that is honest his understanding will be opened from above and he will perceive and understand the truth in a clear light.

The modern scornful ten-cent philosophers and writers are sneering at the ancient Chaldeans for their many Gods, and call them pagans, but let me tell you that the ancient Chaldeans and Greeks had better ideas of creation than we have today. As we have mentioned before, the planet Jupiter is our mother country. The ancient Chaldeans knew this, and also the ancient Greeks. This can never be doubted, for this reason: Among the six great Greek Gods of the Olympian Council, presided over by Zeus, was the following: Zeus, or Jove, called Jupiter in Latin, who was the Supreme God. See "Sixty Centuries of Human Progress," Vol. 2, page 559.

This goes to show that even the Greeks knew, or had been taught to believe, that the inhabitants of the planet Jupiter were the creators and protectors of our Caucasian race. This belief, or doctrine, however, never was fully explained to the common people of the Grecian Nation, for as the time went on they lost the science of Correspondence, and there were only a few among the learned who understood the science of Correspondence, and those who knew this held it secret. The secret societies among the learned Greeks were bound with a most solemn oath never to reveal them; it was considered a crime even to speak of them to the uninitiated. Possibly the Eleusinian mysteries.

As to the nature of the creative forces, this we will never know for a certainty, and should, therefore, not waste our time in trying to find out, and as to the type of the four, or as some claim, five races, it is reasonable to suppose that we are from different parts of the Universe, and that we did not come here by chance. To illustrate this more fully, let us see if we can not find some foundation for our belief. When Columbus first discovered this country, America, it became known all over Europe. There soon became a desire on the part of the different nations to send emigrants to this new country, and to have it settled up, and what did these emigrants do? They brought with them seeds of different kinds for propagation; some brought animals, others birds. These emigrants were not interested in the welfare of each other, but attended strictly to their own affairs. Some of them were more successful than others. Those who planted herbs and seeds which were adapted to the climate and the nature of the soil were accepted as the standard of product, and that which was not profitable for production was thrown away, and no more used.

I am speaking in this manner in order to show you the transparency all through the Universe, and its immensity of skill and labor. That one type can not be created into another is well known all through the Universe. If this could be done why should it be necessary to have anything inferior. If the same agency had placed the whole human family on this Earth, can you, my horticulturist, see any reason why that agency or creator did not make the whole family white, since the Caucasian race is doing well enough?

But the mystery of this lays deeper than we are able to fathom, or to comprehend why it is so.

I will here give you, Mr. Scientist, and you, Dr. Philosopher, an observation and an experience of mine, and I hope you two will come together and solve the problem and explain it satisfactorily to the public.

Some twelve years ago I set out an orchard, and among the different kinds of apples I set out four trees for an experiment, known as the Arkansas Blacks. Four years ago I rented my place and stayed away for three years. In the meantime one of the Arkansas Black apple trees died of blight. The renter, not paying any attention to the tree, let sprouts from the root grow up wild. Coming home and taking possession of the orchard, I soon noticed the dead tree. I sprouted the sprouts down but left one for grafting the following spring. As every one knows a seedling will hardly ever amount to anything. After grafting the sapling I left two limbs of the main stalk for the support of the roots. The two limbs left brought two apples this fall. These two apples are fully as big as the "King of Thomkins County." They are of a nice smooth, clean yellow color, with a bright red cheek. If this apple keeps until the spring, and has a good quality, it will be a profitable apple, and will undoubtedly do well in this locality. There is not an apple in the country like it that I know of; at least if there is, I have never seen it.

Now then, here is the question: Where did the spirit and type of that apple come from, superior to its parent stock in every respect? Perhaps some of you will now say: "Why, you foolish fellow, it came by chance. This is nothing new, and what are you talking about?" But I will answer you this: The apple did not come by chance, for this reason: I bought the land when in its wild state, or what we call raw land. I had to get the land under cultivation in order to set it out to trees. Will you yet tell me that apple came by chance? Was my labor not a factor in the creation of that apple? But you say the spirit and the type of that apple you had nothing to do with. Why this is the very mystery of creation, and it is this I want you scientists and philosophers to explain to the common people, if you now insist that the different races on this Earth were created of one and the same agency and power, and that the Archangels of the different planets had nothing to do with our existence here. You will also have to admit that that apple which I have raised in my orchard would not have grown there if I had kept the land and laid it out in commons and had not done anything to it myself, or permitted any one else to use the land for horticultural purposes.

As there are books and writings in the Invisible World, and schools and institutions of learning in all departments of usefuless, and forms of government, it follows that there are also histories kept of our human race, but, as we are only interested in our Caucasian race, I shall here tell what I have learned both through reading invisible books, and also through instruction by invisible messengers.

But, as there are many people at the present time who do not know that there are books and writings in the Invisible World, we will first see if we can prove that there is such a thing as books and writings, and if we have any possible reason to so believe. This, however, is a very difficult thing to make the common people believe, and yet harder to make them understand, as many among the learned will neither admit nor believe that there is such a thing as books and writings in the Invisible World, for they say there is no necessity there for books and writings. I was once talking to a learned doctor, a man of more than common intelligence. He was a well-read man and you could talk to him on any subject you desired, and he was well posted and could always give a good and conservative answer in a broad and sensible way. I once had a conversation with this doctor regarding the Invisible World. I said: "Doctor, you have a very bright idea of the Invisible World. Do you believe there is such a thing as books and writings there?" He studied a moment, then lifted up his head, with a mild and smiling countenance, and said: "No, my friend, there would be no necessity for books and writings there." I perceived he regarded me as an innocent child asking his parents for something impossible. I said no more, because if I had entered into conversation with him he would use his fluent language and his grammar, and consequently I would not have been able to put forth an argument in favor of books and writings in the Invisible World.

Now, my fellow laborers, farmers and mechanics, let us see where we will find the proof that there is such a thing as books and writings in the Invisible World. We shall not go back more than a few thousand years to hunt up these records; that is to say, we shall take the records of the last month's council proceedings.

In Exodus we read, Chapter 32, Verse 15: "And Moses turned and went down from the mount, and the two tables of the testament were in his hand. The tables were written on both their sides, on the one side and on the other were they written.

"And the tables were the work of God, and the writing was the writing of God, graven upon the tables."

Here is the first proof that writing came from the Invisible World direct. What these writings consisted of, and what was their import or purpose, we find in Chapter 10; containing the Ten Commandments, consisting of a code of moral and civil laws.

Deuteronomy, Chapter 5, Verse 2: "The Lord our God made a covenant with us in Horeb. The Lord made not this covenant with our Fathers, but with us, even us, who are all of us here alive this day."

This is the second proof that God, or his agent or messenger, made this covenant with Moses and his people in writing; not the writing of Moses; but the writing in this covenant was written and dictated by God or his messenger, which amounts to the same. Moses had no choice here in dictating the articles of agreement; therefore, it could not be a product of his dictation. But it appears that Moses had in some way broken the tables and, therefore, lost the writings, having no copy of the same, and, therefore, God, or his messenger, gave Moses these laws and articles of agreement a second time. This conclusively goes to prove to us that these laws and articles of agreement were put on file in the Invisible World and kept there on record.

We read in Deuteronomy, Chapter 10, Verse 1: "At that time the Lord said unto me: Hew thee two tables of stone like unto the first and come up unto me into the mount, and make thee an ark of wood, and I will write on the tables the words that were in the first tables which thou breakest, and thou shalt put them in the ark, and I made an ark of chittam wood and hewed two tables of stone like unto the first, and went up into the mount, having the two tables in mine hand, and he wrote on the tables according to the first writings, the ten commandments which the Lord spake unto you in the mount, out of the midst of the fire in the day of the assembly; and the Lord gave them unto me, and I turned myself and came down from the mount and put the tables in the ark which I had made and there they be as the Lord commanded me."

Is this not the third proof? And yet we find that the Jews had more writings from the Invisible World than barely the ten commandments, for we read in Second Kings, Chapter 23, Verse 1: "And the king sent and they gathered unto him all the elders of Judah and Jerusalem. And the king went up into the house of the Lord, and all the men of Judah and all the inhabitants of Jerusalem with him, and the priests and the prophets and all the people, both small and great, and he read in their ears all the words of the book of the covenant which was found in the house of the Lord, and the king stood by a pillar and made a covenant before the Lord to walk after the Lord and to keep his commandments and his testimonies and his statutes with all their heart and all their soul to perform the words of this covenant." Fourth proof.

In Second Chronicles, Chapter 34, Verses 14 to 22: "And when they brought out the money that was brought into the house of the Lord, Hilkiah the priest found a book of the law of the Lord given by Moses, and Hilkiah answered and said to Shaphan the scribe, I have found the book of the law in the house of the Lord, and Hilkiah delivered the book to Shaphan. And Shaphan carried the book to the king, and brought the king word back again, saying, All that was committed to thy servants they do it, and they have gathered together the money that was found in the house of the Lord and have delivered it into the hands of the workmen. Then Shaphan the scribe told the king, saying, Hilkiah the priest hath given me a book, and Shaphan read it before the king, and it came to pass when the king had heard the words of the law that he rent his clothes.

And the king commanded Hilkiah and Ahikam, the son of Shaphan, and Abdon, the son of Shaphan the scribe, and Asaiah, a servant of the king's saying, Go inquire of the Lord for me, and in Judah, concerning the words of the book that is found, for great is the wrath of the Lord that is poured out upon us because our fathers have not kept the word of the Lord to do after all that is written in this book.'' Fifth proof.

There are copies of this book in the Jewish quarters in the Invisible World, and will be known to the Jewish people in the near future.

And yet we read in Jeremiah, Chapter 36, Verse 2: ''Take thee a roll of a book and write therein all the words that I have spoken unto thee against all the nations from the day I spake unto thee from the days of Josiah even unto this day. It may be that the House of Judah will hear all the evil which I propose to do unto them, that they may return every man from his evil way that I may forgive their iniquity and their sin. Then Jeremiah called Baruch, the son of Meriah, and Baruch wrote from the mouth of Jeremiah all the words of the Lord, which he had spoken unto him, upon a roll of a book.''

What was written in that book no one knows as Jeremiah does not tell what he did write, but that the book was an important one no one will doubt, for it reads in verse 13 of the same chapter: ''Then Michaiah declared unto them all the words that he had heard, when Baruch read the book in the ears of the people.'' Sixth proof.

And yet we read in Ezekiel, Chapter 2, Verses 9 and 10: ''And when I looked behold a hand was sent unto me, and lo, a roll of a book was therein, and he spread it before me and it was written within and without, and there was written therein lamentations and mourning and woe.'' Here we get the seventh proof of writing.

John the Revelator throws more light on this subject than any one else. Let us see what he says of books in the Invisible World. Revelations, Chapter 5, Verse 1: ''And I saw in the right hand of Him that sat on the throne a book, written within and on the back side, sealed with seven seals, and I saw a strong angel proclaiming with a loud voice, Who is worthy to open the book and to loose the seals thereof?'' Read the whole chapter. The eighth proof.

And we further read in Chapter 20, Verse 12: ''And I saw the dead, small and great, stand before God, and the books were opened, and another book was opened, which is the Book of Life, and the dead were judged out of those things which were written in the books according to their works.''

According to John the Revelator and his statement, there was more than one book. It says: "And the books were opened." Is there any one of sound mind and common ordinary intelligence that will stand up and say: "John the Revelator was mistaken, and he has told a falsehood. There is no one that understands his writings." But any one that will make such a statement is either a knave or a fool, or, perhaps, both. Let us see if we cannot find some more proof that there are writings in Heaven, or the Invisible World, outside the Bible. We find in the writings of Emanuel Swendenborg, "Heaven and Hell," page 121, paragraph 258: "Since angels have speech, and their speech is composed of words, it follows that they have writings also, and that they express the sentiment of their minds by writings as well as by speaking. There have sometimes been sent to me papers covered by writing, some of which were exactly like papers written by hand, and others like papers that had been printed in the World. I also could read them in the same manner, but I was not permitted to draw from them more than a sentence or two; the reason of which was because it is not according to Divine order for a man to be instructed from Heaven by writings, but only by the Word, because it is only by the Word that communication and conjunction are effected between Heaven and the World, thus between the Lord and Man."

The reason Swedenborg says, "but I was not permitted to draw from them more than a sentence or two," was this: that the time had not as yet come.

And further we read from Swedenborg's writings, page 252, paragraph 463: "I saw some books with writings in them such as exist in the World, and I was informed that they were taken from the memory of their authors, and that not a single word was wanting that was contained in the book as written by those persons in the World. I was told at the same time that in this manner the most minute particulars of all contained in another's memory could be called forth from it, even such as he, in the World, had forgotten."

That Swedenborg is here telling the truth can never be doubted. I will, therefore, give you a memorial relation of mine. Working on my dwelling house alone one afternoon about 4 o'clock, I sat down on the trestle to rest a few minutes. While sitting there I looked up, and in the opening of the window stood a female messenger. Her garments were white with a bluish shade, and she was girded around the waist with a belt, white and sparkling like unto crystals of newly fallen snow. Her hair was of a golden shade. It was loose and flowed behind her shoulders, and was wavy and moved like unto a woman facing a strong wind with her hair untied. On her right side she had a chain with a clasp hook. The links of the chain were like unto cut glass of many colors. The clasp hook was fastened to the handle of a bright sword. This sword laid diagonally across her chest with the handle down, fastened to the chain in the belt, and the point up, the blade laying right over the heart. As she perceived that I saw her, she unclasped the sword and took it in her hand, stretched her arm out at full length and pointed to the opposite wall of the building from where she stood. I turned my head and looked, and there I beheld a beautiful panorama. As I was well acquainted with Correspondence, I at once understood what it meant, but was unable to locate where it came from. She perceived I was puzzled. She then said: ''And, indeed, you do not know where it came from.'' I said: ''No, I do not think that harp is in this country,'' thinking it was a production from my native country. She then drew in her sword. The sword was so made that it could be opened in the same manner as when a man opens the cover of a pair of old-fashioned spectacles. After she had opened the sword she drew forth a small manuscript; she then walked up to where I was sitting and seated herself on the end of the trestle (I was sitting on one end), she held the paper before my eyes and said: ''Read this.'' As I am able to read invisible books I could read the manuscript very readily. After I was through reading it, I said: ''I know where it came from. It is a production of one of our many harps.'' She then smiled gently and a most beautiful shadow decked her countenance. I then perceived she had a part in the production also. I then said: ''And you were doing the playing.'' ''Indeed,'' she said, ''I love to tune up your harps a little.''

The writing on the paper she had was in Correspondence, but it was a poem written by Mrs. Ella Wheeler Wilcox. I had read the same poem in a newspaper, and had cut it out, and had put it in my album, and when I got home that evening I read it over, and there was not a word missing.

I could relate any amount of sudden happenings, but this one will suffice. We have now many proofs from outside sources that there is writing and books in the Invisible World, and, on top of all this, I have today in my possession a book written in pure Correspondence, containing 1,899 pages, eleven by seventeen inches. It contains Law, Statutes, and Ordinances of the ancient Appagejans, dating back 650,000 years.

Gentlemen, let us now look at ourselves a little. Is it reasonable to suppose that we few million ants on this little ant hill that we call the Earth are the only ones that have books and writings, and all the balance of the

Universe have no knowledge of such sciences. Yet there are men that will say, ''I do not believe it,'' but such men do not want to believe such things, and they are not going to, for this reason: ''That a man convinced against his will, is of the same opinion still.'' Therefore, we will leave these men on the crossroads, and give them the liberty to take any road they are a mind to, north, south, east and west. There are a few of us who are convinced that there are books and writings in the Invisible World, and we will go on and see what knowledge we can gather from these writings.

CHAPTER II.

THE BOOK OF CORRESPONDENCE GIVEN TO THE APPEGEJANS.

I have been made to understand that the angels from the Celestial Center of this earth gave the ancient Appegejans a book written in Correspondence, and that they had this book for nearly 125,000 years as their guide, and that they were of a most ingenious nature in all kinds of sciences, and that their books, writings, and literature were all in Correspondence. It then follows that all these Laws, Statutes, and Ordinances were also in Correspondence. We shall here in the following pages give you 106 sections of their constitution, together with their matrimonial statutes. However learned these people were and wise in their earlier life, they, in course of time, became wicked, and, as wickedness increased, they also lost their science of Correspondence; that is, they lost it in this way: they turned heavenly Correspondence into material Correspondence, very much in the same manner as our newspaper cartoonists are using cartoons to blackguard some one with. When the angels saw that their minds had become polluted in this way, and that they turned truth into falsity, they found a way to have the book destroyed. It does not follow that the copy of the book was destroyed among the Angels of the Celestial Center; and, what is more wonderful, there is in the Celestial Heaven more than 300 copies of books as records of this people here on earth. After this book of Correspondence was destroyed, they then began to drift into Paganism and began to worship material objects, yet they had the books and writings from their philosophers and learned men; but in spite of all this wickedness increased. The women became bad and shameful and the men became lazy and polluted. It is the same with a nation as with one man or with a family. When an individual becomes wicked, he also becomes overbearing and cruel. He then begins to study mischief of every kind and at length takes delight in quarreling and fighting and considers himself great when he can, in some way, lay out plans whereby he can take advantage of his weaker neighbor, and whereby he can exercise his authority, and in this manner make his neighbor subject to his cruelty and wickedness. This also is the case with a family. A family that becomes wicked, its members will begin to exercise authority over one another and at length they will split up and every one will do for himself.

This state of affairs, my friend, holds good with a nation and a people. When this ancient people lost their book of Correspondence it followed that the angels could have no more influence over them, because they turned their thought and deed away from everything that was good to everything hat was evil. As this people had more or less communications with the Invisible World, it then followed that they opened communications with the inhabitants of the Infernal Regions. As this people was far more advanced in all kinds of scientific learning, their wickedness also increased accordingly, for it is understood that a man of intelligence and learning is able to plan more mischief and harm than a man with ordinary intelligence and without any schooling and learning. As there were many people on the Earth and nations of various nationalities they now began to plan wars and invent engines of destruction; not such engines as we have in our wars, but far more destructive. It may be noted that these people were also able to navigate the air. I have been told that their law of constitution proves that they had a sort of carriage that would carry only one man, but so invented that the operator was completely closed in, and that the seat was so ingeniously made that, no matter in what way or direction this carriage turned, the operator would sit upright. This carriage would speed the skies with an eagle's swiftness. I have been told that they had engines of war that, when set in motion, would burn everything in their way, without any one being with them; and, moreover, that they were able by chemical substances to poison the atmosphere, so that when the wind blew against a city they were able to destroy all of its inhabitants. As this people carried on war with other nations they also got involved in internal revolutions.

As I have been very much interested in this people and have taken very great pains in reading their history, I shall here relate a memorable revelation: Lying in my bed one evening about 10 o'clock, I was in deep study as to how this people carried on their warfare. At once I heard rumbling sounds with sharp and heavy claps, like unto sharp and rolling thunders, and, at first, I thought it was thunder, but at once the room was lighted with a brilliant light, and as the room I slept in was a large room, eighteen by twenty-eight feet, and the windows facing the street, and without any curtains, I thought there must be a fire in some other part of the town. I, therefore, raised myself up in bed, looking toward the front window, and I beheld a messenger sitting on a reddish-colored horse. The horse was sharp shod, and had bright and shining bracelets on his legs that ran up to his knees. His breast was girded with an armor like unto the scales of a fish and on his neck was a big cut, like unto a saber cut, and the blood was streaming from it, down on the breast armor. He foamed and snorted and blood streamed out of his nostrils. The rider was dressed in a bright greenish-colored garment, fashioned like unto a garment made from the leaves of a tree. He was girded around his waist with a golden belt, and in his hand he held a copper-colored saber. He alighted from his horse and walked up to where I was sitting in the bed. After he had alighted from the horse, I saw the horse no more. He then said: ''I perceive you are meditating on ancient times.'' I said: ''Yes, I am studying in what way the ancient Appagejans carried on their warfare.'' He then drew from his belt an instrument, like unto an instrument captains on vessels use for taking the altitude of the sun. He held this instrument over my head and said, ''Lie down,'' and I at once became unconscious, for how long I do not know. When I awakened from this unconscious state I was in the spirit as to the interior of my soul. He then said to me: ''Come with me and I will show you the last of the fame and glory of the Apagejans.'' He then took me up on the balcony of a big building, and as we were standing there he said, ''Look yonder,'' and when I looked I saw in the distance an immensely high wall, like unto a big mountain cut perpendicularly in two, and the one half removed. He then said: ''What you now see is not real, but a copy of the past time.'' What I beheld and saw I cannot relate, because I am unable to express this in words. I there saw the destruction of the different nations. Their wickedness and their devices of destruction were so frightful and terrible to behold that no human language can describe the same. These nations, practically speaking, committed suicide.

Many people at the present time do not believe that a nation or a people can commit suicide, for they say, ''Nations will decay, and it is the survival of the fittest,'' but this is false doctrine; this is not true, for what holds good with an individual and a family also holds good with a people and a state, as there can be no state without a people, and no nation without its citizens to govern the same. It follows that it is the mind of the citizens in whom the governing power is vested. It is not the hand or the foot that governs the state or a nation, neither is it the eye nor the ear that is passing judgment, but it is the mind; it is the understanding, wisdom, and prudence that is governing and should govern an intelligent and liberty-loving people, and it is intelligence, knowledge, and regard for truth that should pass judgment.

Fellow laborers, farmers and mechanics, will we not see if it is possible for a people and a nation to commit suicide.

Here, we will say, we have five lawyers and five statesmen. They are all intelligent and have graduated in some of our universities, it then follows that these men must be in possession of intellect and understanding qualities, or they would not be able to pass the examinations. We get these men out of the universities and put them in respective offices in the employ of the government, where they are attending strictly to business and we have no fault to find, but, as time passes on, they are in their leisure time attending gambling clubs, immoral dancing houses of every kind, and, at last, make the harlot and the prostitute their ideal of life. It then follows they are deprived of the understanding of their own condition, and wisdom and prudence are taken away from them, and their intelligence is now turned into plans for devising wickedness. Their knowledge is now becoming the knowledge of hoodlumism and lawlessness. Truth has now become falsity with them and good judgment is laid to one side. What have we now? We have a cruel despot, who would trample you and me under his feet, if he had the power; thieves who would steal everything we have, if they knew they could escape the law of the land; moral lepers, who would poison our wives and daughters with the most deadly poison, and rob them of their emblem of virtue. Three of these men have in time become defaulters and are put in the penitentiary; three have become insane and are put in a lunatic asylum; three are put out of office for not being able to attend to business, and they, becoming despondent, commit suicide, and the tenth is trying to sell his country for a trifle. How painful it is to admit, yet we know it is true, that we have lunatic asylums where insane people are kept. It is true that many of these inmates were neither wicked nor were they ignorant, but good and intelligent people at one time, but that they, under certain conditions unknown to many doctors, were deprived of their reason, and this makes it all the worse. We know we have jails and penitentiaries where thieves and murderers are kept; they were not necessarily thieves and murderers by birth and many of them have committed these crimes against their will, through the lack of their knowledge of a foreign influence over them. Such citizens are the most dangerous to a state and preservation of a nation.

Here, my fellow laborers, farmers, and mechanics, lies the danger. We have in this state of Washington something like 550,000 inhabitants. We have in our insane asylums, perhaps, 800 to 900 inmates, and we have in our jails and penitentiaries, perhaps, 1,400 or 1,500 prisoners; so you can understand this, that if one or two individuals can go insane—and we know for a surety that 1,000 or 10,000 can also go insane—it then follows that a whole people can go insane, and, therefore, man-made laws and man-made statutes will be nothing but disorder and confusion, for it is noted that an insane person does not think he is insane, but thinks he is wise and prudent, and, if you tell him he is insane he will tell you: "You are a fool, I know more than you do." We also know that we have many thousand thieves, murderers, and traitors in our penitentiaries, and, moreover, the statistics of our insane asylums and penitentiaries plainly prove that this portion of the population is on the increase in proportion to the growth of the population, and that the increase is of a most alarming nature. Is this not a good reason why we should believe that it is possible for a whole nation or a people to become thieves, murderers, and traitors, and at last commit suicide, as we have plain proof that many of our prisoners prefer to commit suicide rather than be captured by the officers of the law.

Gentlemen, I am not an alarmist, and I will not admit that we are insane, and I have faith in the preservation of our race, and you, my fellow laborers, farmers, and mechanics, are the only power that will save the nation and my native country from destruction, for the learned people, such as statesmen, philosophers, and scientists, have not been able to save ancient nations in the past, and they will not be able to save our nations of today; but I will here give you a warning, and I want you to take notice of the same. I think I shall be able to prove what I have to say, and that you will certainly understand me. To compare our civilization of today with that of the most ancient nations, we are, comparatively speaking, not more than half civilized, and, furthermore, our statesmen and they, who hold the reins of government in their power, are on the road to the insane asylum, and the different nations of our Caucasian race are already planning suicide. This I will demonstrate to you in a few words, and you, gentlemen, some of you, will agree with me, and you will find when you look at our condition in a true light that I am pretty nearly right.

There is on this little planet, which we call Earth, about, or in the neighborhood of 1,500,000,000 human beings of different races and nationalities. Of this number our Caucasian race comprises about 600,000,000, or in that neighborhood, which is the number that we call the civilized nations of the earth. The other 900,000,000 are heathens, or what you call pagans. They are alien races to our Caucasian race. Many of them are savages of a most spiteful nature. Inwardly these races despise and hate our Causion race, and, if they had the same power and knowledge as we have, our government would not last twenty years. These alien and savage races have a balance of 300,000,000. Now, gentlemen, let us see what the civilized nations have done and what they are doing. They have placed arms of war in their hands; they have invented engines of destruction and sold them in the open market, and, more than this, Germany, England, and also the United States, have sent men from their respective countries to these alien savages to teach and instruct them in the sciences of warfare. Can you not see that these nations—Germany, England and the United States—are planning suicide. Can you not see that, after these alien savages are properly equipped and instructed in warfare, they will be able to manufacture their own arms and engines of destruction and then where will we be? They have a balance of power of 300,000,000 against us, but our statesmen are telling you and me that we should conquer these nations and that we shall also civilize them. We will admit we can break up their government and make them subject to our laws and governing power, but so much the worse, for now their government has fallen and they are subject to a foreign power. They have only lost a few millions under the time the conquest lasted, and yet they are more in number than we are. We have made a conquest and have taken their country and its inhabitants, but we have not made loyal citizens of them as yet, neither have we established an affinity of friendship and equality between the two and different races, and we never can. Under our guidance and care, and at our expense, they will thrive and prosper and will breed like the rabbits of New Zealand, and in a few years they will outnumber us ten to one. Depression would follow and our Caucasian brethren would either have to fight for their lives and liberty or become a race of the past. If the odds were too much against us we would be a race of the past. Where then is your survival of the fittest? Can you not see that it would be the destruction of the fittest? Will you, my fellow laborers, farmers, and mechanics, here agree with me that our statesmen and politicians are beginning to plan suicide? Let us look at our condition here in the United States, as we have no business to meddle with other nations and tell them what to do. In 1861, when the late Civil war broke out, we had then something like 35,000,000 people, including then 4,000,000 negroes and mulattoes. We have since 1864 doubled our population, with the help of the European immigration, and we have now something like 70,000,000 in the United States . Of this 70,000,000 we have today between 9,000,000 and 10,000,00 negroes. There has not been any negro immigration into the United States from abroad in the last forty years, because there has been as many emigrate out of the United States as have immigrated into the United States, and, in spite of the heavy white immigration to this United States from Europe, the negroes have gained in proportion to our increase nearly 2,000,000. We have also possibly bought the Philippine Islands, with a population of between 8,000,000 to 9,000,000 of people of an alien race, such as Tagals, Zulus, and a few Chinese and Japanese. These people are now to be instructed in warfare with many other things, and, therefore, thrive and prosper on our labor and at our expense. We will now add the inhabitants of Porto Rico, and we will then have a population of 81,000,000 or 82,000,000 people or thereabouts; 21,000,000 of this number are composed of alien races, leaving us a balance of 59,000,000 of our Caucasian race. We will now suppose that these races will increase in the same proportion in the next fifty years as the negroes have done in the last forty years, and where do you suppose we will be. Take your pencil and figure this out and you will find it will be the destruction of the cultured and refined people and the survival of the ignorant, rude, and coarse. You can plainly see here, my fellow laborers, farmers, and mechanics, that our statesmen are planning suicide, and that they are trying to destroy our white population.

For the benefit of those of you who are too busy to read up and find out what is going on in this country, I will here give extracts from two newspaper articles, which will give you a faint idea of what is going on, and I want you to act according to your best judgment. I, for myself, as an individual, ask of you neither favor nor sympathy, and, therefore, I want you to either take sides with us or with the men here mentioned in the below newspaper reports:

RAISE THE NEGRO.

CLEVELAND TELLS OF PROBLEM, AND ITS SOLUTION. TUSKEGEE HAS RIGHT METHOD.

HE SUMS UP THE DIFFICULTIES, AND SAYS BOOKER T. WASHINTON HAS FOUND THE SOLUTION.

WHAT SOUTH HAS DONE FOR BLACKS.

New York, April 14, 1903.—Ex-President Grover Cleveland was the principal speaker tonight at a meeting held in the Concert Hall of Madison Square Garden in the interest of the Tuskegee Normal and Industrial Institution.

Among those on the platform with Mr. Cleveland were Mayor Low, who presided, Booker T. Washington, Dr. Lyman Abbott, President Nicholas Murray Butler, and Dean Van Amringe, of Columbia, W. H. Baldwin, Chancellor McCracken, of New York University, John Dewitt Warner and George F. Peabody. Mrs. Cleveland sat in the gallery with Mr. and Mrs. Andrew Carnegie, who are Mr. Cleveland's hosts while he is in the city. Mr. Cleveland, who was greeted with prolonged applause as he was being introduced by Mayor Low, said: "I believe that the days of Uncle Tom's Cabin are past, I believe that neither the decree that made the slaves free, nor the enactment that suddenly invested them with the right of citizenship any more purged them of their facial and slavery-bred imperfections and deficiencies than it changed the color of their skin. I believe that among the nearly 9,000,000 negroes who have been intermixed with our citizenship, there is still a grevious amount of ignorance; a sad amount of viciousness, and a tremendous amount of laziness and thriftlessness. I believe that these conditions inexorably present to the white people of the United States of each in his environment, and under the mandate of good citizenship, a problem which neither enlightenment, self-interest, nor the higher motive of human sympathy will permit them to put aside. I believe our fellow countrymen in the Southern and late slave-holding states, surrounded by about nine-tenths, or nearly 8,000,000, of this negro population, and who regard this material prosperity their peace, and even the safety of their civilization as interwoven with the negro problem, are entitled to our utmost consideration and sympathetic fellowship. I am thoroughly convinced that the methods of Tuskegee Institute point the way to safe beneficient solution of the vexatious negro problem at the South; and I know that the good people at the North, who have aided these efforts and methods, have illustrated the highest and best citizenship and the most Christian and enlightened philanthropy.

WORK OF SOUTHERN WHITES.

"I cannot, however, keep out of my mind tonight the thought that, all we of the North may do, the realization of our hopes for the negro must, after all, mainly depend, except so far as it rests with the negroes themselves, upon the sentiment and conduct of the leading and responsible white man of the South, and upon the maintenance of a kindly and helpful feeling on their part toward those in their midst, who so much need their aid and encouragement.

"I need waste no time in detailing the evidence that this aid and encouragement has thus far been generously forthcoming. Schools for the education of negro children and institutions for their industrial training are scattered all over the South, and are liberally assisted by the Southern public and private funds. So far as I am informed the sentiment in favor of the largest extention and broadest influence of Tuskegee Institute and kindred agencies is universal, and I believe that, without exception, the negroes who fit themselves for useful occupations find willing and cheerful patronage and employment among their white neighbors.

"As friends of the negro, fully believing in the possibility of his improvement and advancement, and sincerely and confidently laboring to that end, it is folly for us to ignore the importance of the ungrudging co-operation on the part of the white people of the South in this work. Labor as we will, those who do the lifting of the weight must be those who stand next to it. This co-operation must not be forced, nor can it be gained by gratuitously running counter to firmly fixed and tenaciously held Southern ideas or even prejudice. We are not brought to the point of doing or overlooking evil that good may come, when we proceed upon the theory that, before reaching the stage where we may be directly or practically confronted with the question of the negroes' full enjoyment of civic advantages, there are immediately before us and around us questions demanding our case, and in dealing with these we can reply upon the encouragement and assistance of every thoughtful and patriotic citizen of the land, wherever he may live and whatever his ideas or predelections concerning the remote phases of the negro problem may be. These questions that are so depressing have to do with the practical education of the negro, and especially with fitting him to compete with his white neighbor in gaining a decent respectable and remunerative livelihood.

"In summing up the whole matter, there is one thing of which we can be absolutely and unreservedly certain, when we aid the Tuskegee Institute, and agencies like it, starving for the mental and manual education of the negro at the South, we are in every point of view according him the best possible service, whatever may be his ultimate destiny, we are thus helping to fit him for filling his place and bearing its responsibilities. We are sowing well in the South at the bottom of life, the seeds of the black man's development and usefulness."

NEGLECTED DUTY OF THE NORTH.

Dr. Lyman Abbott, following, said that the South deserved great credit for taking up, as it had, an untried problem in helping the negro to help himself, "and the North," he said, "has given her scant credit. She has given him schools that the North has refused him, and done many things towards his future that the North never thought of.''

Dr. Abbott next spoke of the great work of Booker T. Washington and praised him in the highest terms, declaring he has done as much for the white race as for the colored; his work has really brought the union of the North and South by the work he had taken up as his life's task.

Quoting a remark made by Henry Ward Beecher to the effect that we should make the negro worthy first and then give suffrage, Dr. Abbott said: ''We made the error of giving him suffrage first, and the unfortunate negro has had to suffer ever since. What the negro wants is education.''

W. H. Caldwin, Jr., treasurer of the Tuskegee Institute, announced that since the meeting had begun he had received two telegrams, one announcing a gift of $10,000 from a lady in Ohio, and the other a gift of $1,000 from a lady and gentlemen in the South. He said that $56,000 had been needed to pay the debts of the institute and that, taking the gifts into consideration, there was still a sum of $45,000 needed, for which he made an urgent plea.

BOOKER T. WASHINGTON'S SPEECH.

Mr. Cleveland introduced Booker T. Washington, who said: ''The Tuskegee Normal and Industrial Institute at Tuskegee, Alabama, is the outgrowth of the Hampton Institute in Virginia. General Armstrong was one of the great seers and prophets who realized that the task of the Nation was not fulfilled when the shackles of physical slavery were struck from the limbs of the millions of slaves in the South. He realized that 9,000,000 of human beings, steeped in ignorance, minus experience, could be but half free. He foresaw that the Nation must have a new birth and a new freedom and that this regeneration must include the industrial, intellectual, and moral and religious freedom of the ex-slaves. Further, in refusing to return to his comfortable northern home after the surrender at Appomattox, and in deciding to remain in the South to help in fighting for freedom in the larger and higher sense, General Armstrong appreciated, as few Americans have, that the North owes an unfilled duty to the South.

''General Armstrong said by word and action that it was unjust to leave the South with its industrial system disorganized and overturned in the midst of a poverty that forbade the proper education of the white youth; to say nothing of the millions of recently emancipated black children.

"In this connection I am glad that we have another great American and Christian statesman in the person of Grover Cleveland, who is manifesting by his presence and words here this evening that he too is conscious of the fact that the lifting of the negro is not, alone, Tuskegee's problem; not, alone, the negroes' concern; not, alone, the South's duty, but is the problem of the Nation, because the whole people were responsible for the introduction and perpetuation of American slavery. In behalf of our struggling race, I want to thank you, Mr. Cleveland, for your deep interest and to say to you that because of your interest and faith in us, we shall see to it that the Nation is not disappointed in our progress nor in our usefulness."

Here, my fellow laborers, farmers and mechanics, if the newspaper report is true, we find that Booker T. Washington is a gentleman, a statesman, and a philosopher; and that he loves his colored race, and it may be said that the colored people in him have a true and noble brother, I, for one, have the greatest respect for you, Mr. Washington, and every colored man and woman should be proud of you; but I have this to say in regard to your labor: the great architest of the Universe did not calculate that we, the white race, and your black race should live in the one house together; not that I am any better than you or that you are any better than I, but our natures forbid that we should live in the same house; that is, under the same form of government. We did not do right when we enslaved your race, and, therefore, as an obedient child apologizes and begs forgiveness, in the same manner will I, as an individual, apologize and beg your forgiveness for our folly and misdeeds for ever trying to enslave your race, and we have paid the penalty for our wickedness, and you have learned a lesson that none of you will ever forget. Looking the situation square in the face, I, as an individual, have this to offer you: Take your colored race and put up a government of your own. You will then be a happy, prosperous, and independent people. We do not want the Earth, and neither do you. There is plenty of room for all of us for the next 500,000 years, provided we know how to utilize it, and to take care of what is given us.

My fellow laborers, farmers, and mechanics, we have now seen in whom the colored people have put their trust and faith, to lay out their plans for their future safety, prosperity, liberty, and happiness.

In whom have we chosen to put this sacred trust? We have no choice in this; but we have a few individuals who have volunteered to do so, and among the number is Cleveland, Abbott & Company. A religious and political combination that has neither beginning nor ending. Of what nature is this combination? They are religious frauds, political humbugs. They are ring-leaders on election day; they are clowns in the Arena of Finance and Political Economy; they are sealed with despotism and cruelty, and have the stamp of arrogence, conceit and foolish pride. Their minds are saturated with games of frolic, and their bodies are soaked in wine and whiskey, and their whole being is stinking like a farmer's smokehouse from the smoking of rotten cigars, a manufactured herb, that the hogs will not touch even if they are hungry. Gentlemen, such is the combination that is trying to unlock the doors to our future safety, liberty, happiness, and prosperity. This combination, with its ciphers, clicks and ticks, is now advocating a doctrine that our wives and daughters are safe from all harm, living in the same house as the negroes do, and, if discontent and quarrels should arise between us and the negroes, and should we in any way become discontented, we are at liberty to commit suicide. Gentlemen, is it not high time for we laboring people to look into this a little and find out where we are; whether we are on the road to suicide or on the highway to safety and liberty?

I shall here add one more newspaper report to show you, my fellow laborers, how stupid men of learning can be.

DOESN'T OPPOSE INTERMARRIAGE

San Francisco Bishop Startles His Methodist Brethren

San Francisco, Feb. 27, 1903.—The Post says: "Bishop Hamilton, by declaring, before the Young Men's Methodist League, that he does not oppose the intermarriage of Blacks and Whites or Chinese and Whites, and is not averse to officiating at such marriages, has created much comment among the Methodists of the city. 'You may shudder,' said the Bishop to his hearers, 'at the idea of such intermarriages, and it is natural that you should, but such unions mean illustration of the sweeping away of caste lines, which should occur in the Church, and which are occurring in the World.' "

There, my fellow laborers, farmers, and mechanics, we have a man who is preaching a doctrine that our daughters shall sleep in the same bed as the negroes and Chinamen, and that our sons shall in their leisure evenings occupy themselves with rocking cradles with babies therein taken from the bosom of a negro wench. Yes, think of it, gentlemen. Let us here look at a picture. A young American lad has now become a father and he is now sitting and rocking a little baby to sleep, and here comes a negro woman, black as the ace of spades; she lays her hand on the shoulder of our young American and says: "Frank, dear, is the baby asleep?" To be sure the little fellow is asleep, but his little face is neither like his father nor his mother; it is a mulatto baby, and is neither black nor white. Gentlemen, you ask me now: "Who is this Bishop Hamilton?" I do not know the man any more than you do, but, according to this newspaper report, if true, he is a bishop of the Methodist church of San Francisco. You ask me then: "What is the nature of this man, and have we any more of them here in the United States?" My answer is this: This Bishop Hamilton is a low degenerate, educated savage. His low, debased nature is such that he has become an instrument of devils and an enemy to our Caucasian race. Undoubtedly we have many more of them in the Christian churches—hundreds of them and perhaps thousands, although we do not hear of them. It is not necessary that they are clergymen or ministers of the gospel, but there may be many members also. We will have to give Bishop Hamilton credit for one thing, and that is: he had courage and daring enough to come out publicly with his doctrine. Gentlemen, it is a fact that there are men in this United States that are planning suicide of our race and nation.

I will now try to prove to you that there are men within our government, and statesmen that are not altogether of a sound mind, and that they are on the road to the insane asylum, yet they have the power to make the whole nation believe they are wise and prudent, and, furthermore, that the different nations are approving of their work in the European countries as well as here, and that the statesmen of the different nations differ very little in regard to this.

Our proof to this lies very close at hand, and we will prove it in this way: In the first place, they will set hundreds of men to work and manufacture and build ships and cannons to throw projectiles that will penetrate anything that comes in its way. After they have found nothing that can withstand these projectiles, they will then get men to work and manufacture armor plate ten and twelve inches thick that these projectiles will not phase. They have then accomplished a great thing, but after a short time this is not satisfactory, and they will now begin to make greater cannons and more penetrating projectiles, till they at last are able to destroy the armor plates they have made at first. In this way they are keeping on and have thousands of men at work. They will make one engine of destruction today that will destroy anything that comes in its way; in a short time—say in three months—they will begin to invent an engine or machine that will destroy the one they have made, and in this way they will keep on. They do not know that there is no limit to such works, but this they call science of warfare, and they say we must outdo the other nations in this science, and moreover we must protect ourselves, or some one is apt to take our country away from us, and we will be subject to a foreign power, and yet they have established a court of international arbitration in The Hague, Holland, where all disputes and differences shall be settled. If this court of international arbitration is worth anything why not abandon the science of warfare and reduce the standing armies of the different nations to merely police forces and then abide by the decision of the court of arbitration. If this court of arbitration is established merely as a sham, and that no one is calculating to abide by its decision, what does this then prove? It proves that we are not only on the road to insane asylums, but it also proves we are a gang of liars and thieves, also a crowd of robbers and murderers; that this is a fact that can never be disputed, for the reason that every nation over the whole civilized world is arming to the teeth with the implements of warfare and destruction of human life and property.

This, my fellow laborers, farmers, and mechanics, looks very strange to you, and yet you know what I have told you is a fact; but the nature of this you may not know, therefore, I will here give you an illustration of two gamblers, because I want you to understand what has made these conditions, and why the nations of the world of today are acting in this manner:

Two gamblers, Smith and Davis, met in a hotel at a health resort, and they say to the landlord that they had come to repair their health. Smith and Davis being total strangers to one another they both played greenhorns. Smith says to Davis: "There lies a deck of cards, suppose we have a game." Says Davis: "I very seldom play cards and know very little about playing, but, as I am here only for my health and am killing time, I will go you a game." They then begin to play. They had not played but a short time before they begin to find out that they had each run up against an expert at cards. Davis says to Smith: "Suppose we put up a little money on this game; it will make it all the more interesting." "All right," says Smith, "we will then pay more attention to the cards, and then play an honest, upright and square game." "Of course," says Davis, "honesty before everything else, where there is something at stake." As the game goes on Davis begins to lose his money, Smith doubling up on Davis every game. When Davis understands there is no show to win his money back, he draws from his hip pocket a six-shooter, and lays it on the table. Says Smith: "What is that you have there?" Says Davis: "It is my little watch dog." Says Smith: "Watch dogs are very good things to have, but they are not always to be depended on.'' Smith then draws from his pocket a Smith & Wesson—a revolver by that name—and lays it on the table. Says Davis: ''What sort of an instrument is that you have there?'' pointing to the revolver. Smith, answers and says: ''God has instructed men to invent this little machine for to equalize the powers of men.'' In this way the game went on. Davis now had his last ten dollars in the pot, and if he now lost he would be out of the game. Seeing that, he grabbed the money that was in the pot with his left hand, and took his little watch dog in his right hand, pointing it in the face of Smith, and said: ''The pot is mine.'' Smith says: ''No, you lost the game and the pot is mine. Didn't you agree with me we were going to play a fair, square and honest game?'' Says Davis: ''Agreements only pertain as a virtue among young men and women who are in love, and they sometimes break their agreements, but as far as agreements should have any binding effect in this case it is only childish nonsense for you to speak in this manner.'' Smith answered and said: ''By right the pot is mine and you cannot do business in this way with me, even if you had a hundred watch dogs to guard your rotten carcass, for that it will be in a very short time if you do not give up the pot.'' Davis answered and said: ''You are talking idle nonsense and are acting like a ten-year-old school boy. When you talk about rights you do not know we are a progressive people and that we are advancing in knowledge and understanding, and that the time has changed. You seem to be behind the times. Who has not heard that right is right. This is an old doctrine among simple minded people, but our new philosophy is teaching us that right is right, and that wrong in defense of justice is right also.''

The quarters between the two men now became very close, and neither one dared lose a moment's watch on one another. They were facing one another like two tomcats in a desperate fight, yelling and screaming for dear life. Smith, in order to draw Davis' attention away, pointed at the door with his left hand and said: ''There he comes.'' Davis in that moment took his eye away from Smith, and in that very moment Smith grabbed his equalizer, that God had instructed men to make for to equalize the power of men, and began to fire. There now came an exchange of shots, and in a few minutes the two men lay on the floor in streams of blood, dying.

I here ask you, candidly: Were these two gamblers sane or insane? They were neither sane nor insane. They were as yet in possession of their mental and intellectual faculties and their memory was not in any way affected, but they were neither wise nor prudent, for, if they had been, they would not have thrown themselves into this passion and destroyed their own lives. It follows then, that, when they became enraged, they also lost their better judgment, and became angry, and also became insanely angry. Of course they never got to the insane asylum, but you can plainly see here that these two men were on the road to destruction, and to the insane asylum before the game was started, and that they themselves did not know it, nor anybody else.

These two gamblers are an illustration of the nations of the world of today, and its working. That we are on the road to destruction and on the road to the insane asylum can never be doubted. Yet we do not know it, neither does anybody else know it, for we all believe we are sound and healthy. I believe that, if we keep on in the same way that we are now working and doing, in less than, perhaps, 500 years it will go the same way as it did with these two gamblers. Five hundred years is a short time compared to infinite time.

It may be noted that our statesmen of today are already indorsing the new philosophy of Mr. Davis, the gambler—that right is right, and that wrong ought to be right too as to defense of justice—and it is for this reason they are arming themselves to the teeth with the implements of war for the destruction of their own labor, and are using the most powerful explosives for the destruction of human life.

My fellow laborers, farmers, and mechanics, some of you have been taught that wars are a good thing, and if there were no wars there would be too many people, and that eventually there would be no room for all of us. This is a false doctrine. Do not for a moment entertain such ideas. Even if there should be any truth in such philosophy, this earth of ours is so arranged and, by taking proper care of the resources and the cultivation of the soil, there is room for at least a hundred times as many people as we are now. Why not then wait with the war engines until the time comes that we will be crowded and are in want of the necessaries of life.

As to the philosophy of gambler Smith, read in the foregoing, that God has instructed men to invent pistols, guns and cannons, to equalize the power of men and women, but such doctrine is sanctioned only by those who have a war spirit in their breast, for they love to see destruction of life and property, and some of them are willing to risk their own lives and property in time of war, and this they call patriotism and love of country, even if they are the aggressors and invaders of a foreign people. That many are sincere in their belief can never be doubted, for they pray to God that he shall stand by their side and give them victory over their enemy, and that they are giving a certain amount of trust and faith in the Invisible Power is also true.

You will now ask me were it not necessary for the Colonies here in the United States to rebel against their mother country in order to gain their independence, and that it was so ordained by God. It was not necessary, nor was it so ordained by God, any more so than the two gamblers, Smith and Davis, killed one another, when they could have settled their dispute in a peaceable way, but they did not, therefore, it is very plain that as long as we are only half civilized and our delight is to lie, steal, and commit murder, and in every way betray our fellow men in our dealings, and do not care for our neighbor's misfortunes and suffering, under such conditions wars become necessary; but understand me here, gentlemen, it is not necessary, and moreover, it is a foolish and childish idea to think that the great architect of the universe is in the least interested in our foolish wars, and lends a hand to such foolish projects.

Will any of you gentlemen tell me that it was ordained by God that the Northern and Southern people of this United States were not able to settle their dispute over the slavery question in 1861, and that it was necessary to have that bloody war in order to free the negroes. It was not necessary, but it became necessary on account of our undeveloped state. Understand this, that, if we had embraced a higher civilization, this would never have happened in the first place. No white man within the boundaries of the United States would ever attempt such a thing as to have a negro slave on his premises, because he would know he would be counted in history among the pagans of the dark ages, and in the second place if we had not been a dishonest set and sought revenge on our neighbors we could have settled this dispute without the shedding of blood; but as the condition of this American people present itself this late war became a necessity.

My fellow laborers, farmers, and mechanics, I want you to abandon the idea, if you have the idea, that explosives were made for destroying life or property or for any such purposes. You ask, then, for what purpose. They have been given us for the advancement of our civilization, for removing debris, make excavations for buildings, to build roads and highways, and for the breaking of rock and many other purposes.

Many people at the present time do not know what wickedness is; it will, therefore, be in order to show you what real wickedness is, and in what way the most ancient nations were destroyed. A man who drinks wine or whiskey and gets drunk and disorderly, and lies in the gutter of our cities, is not wicked, but is of a depraved nature. This man is not dangerous to the state or nation, because he will never command any authority, and, therefore, is the worst enemy to himself. A thief is in reality not wicked, and can in reality not harm the state of the nation to any extent, for he will eventually be exposed and punished for his misdeeds, although he is a menace to his neighbor and himself and is not a good citizen. This can be proven by the public officers of our government today; such as the postal thieves and many others. These men have stolen thousands of dollars from the United States government, and yet the government goes on just the same and without any hindrence whatsoever, and the common people take no notice of the same and no one suffers from their theft, but they are a disgrace to their families and are inflicting disgrace and disorder upon themselves. As to a liar; he is in reality not wicked, but is more dangerous to the state than a thief, because a liar, if he becomes an officer under the government, is inclined to take false oaths and commit perjury and thereby put many people into sorrow and pain. A man who commits murder is in many instances justified in so doing, for there are men who are so provoking to other men that it does no damage to the state, their families, and their neighbors, to put them to one side; but a murderer, who commits murder for money and gain, and who takes an innocent life, has committed a great wrong and is like the beast of the forest, a savage, undeveloped being.

The prostitute and the harlot are wicked, because they damage the state and the Nation; but we shall treat of this hereafter.

I have now shown you that it is possible for a people and a nation to commit suicide as well as an individual, and that it is also possible for a people and a nation to become insane.

We will now go back and see what become of the ancient Appagejans. As we stated in the foregoing this people, practically speaking, committed suicide. It does not follow that all the people were destroyed, for they were not, as far as I have learned, for there were many of the learned philosophers that were driven into the mountains, and there they lived in secluded places for many centuries, for how long I shall not tell, as I cannot give the correct number of years, as the inhabitants of the celestial heavens did not keep any record of them under this time, but they kept a watchful eye over them. It may be noted here that, before this catastrophy took place, the African desert, Sahara, was a most fertile country, and then laid in a temperate climate. You do not understand, my fellow workmen, how this can be, for you have been taught that this earth is turning only two ways, but, the fact of it is, it is turning four ways all the time, and that it takes something like 95,000 years to turn the north and south poles to the equator. That is, it takes something like 380,000 years for this earth to make one turn round.

As time went on the remnant of this people banded themselves into secret societies for their safety against evildoers and savage tribes. They also believed that their gods had forsaken them, in which they were right to a certain extent, for they knew that the inhabitants of the planet Jupiter were their gods and guiding star.

It may be noted here that this people were the only people on this earth of our Caucasian race left, and being then of a refined and elevated nature the propagation became very slow, for they believed to have one or more children in a family was wicked, and that if one or two of them should die they—the parents—were cursed of their Gods for their past sins and wickedness, but as time went on this people increased slowly and became more powerful. They then organized a government of their own. They then settled in the Euphrates valley in Asia, and were known as the Chaldeans. They then built up a most beautiful country. As they had as yet preserved many of the books and writings from the ancient Appagejans, they were now able to improve in all kinds of art and scientific learning, such as astronomy and geometry with many other things.

As we have a certain amount of history of the ancient Chaldeans, it is not here necessary for me to mention any of it, for it may be I would not agree with the historians of the day, and, as I have no way of proving my statements, it would only be a negative proof. The common people are set into confusion by modern historians and profane history as well as ancient history and secret history, because many of the historians are mixing up secret history and Bible history with our profane history, because in the ''Sixty Centuries of Human Progress,'' Vol. 1, p. 42, reads thus: ''To the south of ancient Egypt in the region now embracing Nubia and Abyssinia was the ancient Ethiopia whose people had also attained a high state of civilization as is fully proven by the existence of ruins along that portion of the Nile valley, similar to those of Egypt.''

I am satisfied that Professor Moses Cox Tyler is right and that Bluminbachs is wrong, because the negroes have never had any civilization, and never had any recorded history. Of course, Professor Tyler perhaps does not know Ethiopia is a spiritual name, but this makes no difference; it proves Professor Tyler to be honest, and that he is referring to the Chaldeans when he is speaking of the Ethiopians.

To show you that secret and profane history is mixed up, I will here copy another passage. In Vol. 1, p. 57, we read: "Sabaco, the Ethiopian, thus founded the Twenty-fifth Dynasty, and is known in the Hebrew Scriptures as So, or Sevah. He entered into an alliance with Hoshea, King of Israel."

Here lies the trouble with us common people in reading the Bible. We are mixing up spiritual names with material, and, therefore, we do not get any good of what we read, and any one who is not able to distinguish spiritual names from material will at last become so confused that he is not able to understand what he reads. To prove this I will here give you a few spiritual names, which Professor Tyler believes to be material. Here they are: (Vol. 1, p. 64) "The Egyptians were divided into distinct tribes. We read in the Mosaic account of Ludim, Anamim, Labahim, Naphtuhim, Pathrusim, Castuhim, and Caphlorim."

The fact of it is, my fellow laborers, farmers, and mechanics, there never were such tribes in Egypt nor any place else, for these are spiritual names and are used in the science of Correspondence, and have the same relation and use to the science of Correspondence as the ciphers and figures are used and relate to our science of mathematics; but more shall be said of this hereafter. This being true we can then plainly see that our profane history of the ancient Chaldeans is very limited, and it is for this reason I am trying here to give you common people a faint idea in what way these ancient nations rose and fell and the reason why they fell.

We will now go back to the ancient Chaldeans, the remnant of the most ancient Appagejans. They built up the country along the Euphrates river. They became a highly civilized people, but as they had nothing to go by, only their own man-made laws and statutes, they in time abandoned the science of Correspondence and drifted into paganism. Paganism; that is, they worshipped material objects. They then again became dishonest; wickedness again took hold of them, and at length they became involved in war with the alien races and savage tribes, and, being a people of culture and refinement, they were not able to endure hunger and physical hardship as did the alien races and the savage tribes, and they again became a nation of the past.

Oh, thoughtful reader, how sorrowful and heart-rending it is to think that a people of such intelligence and knowledge, refinement and culture, should go down to destruction. Oh, you philosophers, scholars, poets, and lawyers, of the ancient Chaldeans, for all your wisdom and knowledge, you were not able to preserve your nation. Oh, you builders and architects, who cannot shed tears when he thinks of your magnificent temples and glorious cities, with their splendor and gorgeous palaces, and yet the labor of your hands became heaps of ruins and your skill and energy became dreams of the past. Is it not a frightful dream and bitterness of sorrow, when we think of your artists and decorators with their brilliancy of state and Elucian paintings, such as the world has never seen since then?

Oh, you daughters of ancient Chaldea, you who were singing songs of gladness and played on golden harps, you who were singing praises to your gods and your loves were flowing like unto streams of pure and crystal water, and yet, Lucifer, the Chief of Jealousy, was able to poison your hearts.

Oh, you noble sons of ancient Chaldea, you plowed the fields of the fertile Euphrates, you planted your vineyards and you harvested the mittel and the maize, you performed your labors with cheerfulness and happiness, and your gentle manners were like unto the voice of a nightingale; but, for all of this, your offspring became polluted, and like unto a hot and flaming fire in a green forest, when the remnant of your nation was swept away by your surrounding enemies. Who can not deplore your destruction and seek revenge on your enemies? As the round stones and rolling boulders in the bottom of the rivers testify of flood of the past, in the same manner shall ancient Chaldea testify in our coming history of a past civilization. For your fathers are as yet sitting in council, and your mothers are preparing white garments; your sons stand guard in the dark and stormy night, and your daughters are carrying messages to a new-born child whose name is Truth.

Many of the historians of today believe that the Chaldeans were a Semitic and Hamitic race and scholars like Munsen, Max Muller, Heeren, Niebude, believe that the ancient Chaldeans belonged to an Aramaic or Semitic race, but these men are mistaken, for the Chaldeans were not in any way kindred to the Assyrians, Syrians, Hebrews, and Arabs. They were ethnologically a different people. It may be noted here that there were no people on earth at that time so learned as the Chaldeans and their language was the richest and most expressive of any language among the Asiatic nations. It may here be noted also that the ancient Chaldeans understood Correspondence and their religion was from the most remote antiquity an astronomical worship, and that their worship was that of the ancient Appagejans. They also understood that the twelve constellations of the Zodiac were the sun's twelve houses; but as we have stated before, as time went on and wickedness increased, they lost their understanding and drifted into Paganism, and began to worship material objects.

The Greeks are in reality a Chaldean people, but they believe their forefathers had always been in the country, that is, Greece. This can be easily proven by such eminent historians as Herodotus, Diodorus Siculus, and also Ephorus and Timaeus. There was as yet a certain society among the learned Greeks, as late as when Alexandria was the center of learning, who could read and write the Chaldean language; but we shall speak more fully of this hereafter.

In the remote past, when the Chaldeans, Egyptians, and Assyrians, were in a flourishing state, the Jews were as yet not very strong. It may here be noted that the Jews are not a type or species of their own, for Abraham and Sara in some mysterious way, which I cannot here explain, became seedlings of our Caucasion race. The nature of this can only be explained through Correspondence. The Jews were for thousands of years a shiftless and trifling people like unto our Indian half-breeds in Northwestern America, but in time they formed themselves into nation, as it is so ordained from Divine order that every race should have a certain amount of instruction from the Invisible World in order to believe and understand that our soul and spirit are immortal and that we are in reality not dead when we leave our earthly bodies, and that we shall inhabit a country corresponding to the interior of our mind and nature.

This being true, it follows that the Jews were inspired by the inhabitants from their respective quarters in the Invisible World; they at length were able to open direct communication with the inhabitants from their respective quarters in the Invisible World. They were instructed how to live and how to form a government and received books and writings from the Invisible World, and among the latter were the Decalogue or the Ten Commandments that Moses got, which are familiar to every one who has read the Bible, and need not be repeated here. The Jews were then, as they are today, purely a material people, and their sole ambition was, as it is today, to build and accumulate material wealth. Of course, there were a few exceptions among the Jewish people, who did not regard material wealth as of any great value, only as far as it pertained to the necessaries of life and comfort of the body, such as food and clothing. Of this class were their seers and prophets, and there was also a sect known as the Essenes, who advocated a doctrine similar to that of modern socialism. See the work of Flavius Josephus, pages 691-2-3.

But the Jews, as to their interior and as a nation as a whole, are purely a material people, and they, as to their interior, loved material wealth. It followed that they could not be instructed in heavenly Correspondence by the angels of the celestial heavens, and the doors to the interior of their understanding could not be opened from above, but only from below, for it may here be understood that when a man's interior understanding is opened from below he will turn truth into falsity and good into evil, and if he should be instructed by the angels in this frame of mind he would make light of it, and turn moral Correspondence into vulgarity and innocence into sport and depravity.

As every man or woman belongs to a society or government in the Invisible World, whether he is ever so good or ever so bad, it follows that every man and woman is inspired by the inhabitants of their respective societies where they belong; that is, as long as a man is making no effort to improve his nature to become a better man or woman and improve in knowledge and understanding, for as a man improves in knowledge and understanding he is also removed from one society to another and vice versa.

The Jews then as a people and as a nation, being of a purely material nature, could think of nothing at all but money and material wealth; it followed that their communication with the inhabitants of the Spiritual world was of the same nature, and they were anxious to get advice from the Invisible World and its inhabitants to know how they should conduct their material affairs. This, if a man thinks at all, was sure to lead to disaster and failure, not only individually but as a nation as well.

But how painful it is for me to admit that we are at the present time practicing the same thing today as the Jews did in ancient times, and, if there is any difference between us of today and the Jews of ancient times, we are the most foolhardy, gullible, and dishonest, of the two people. Read the advertising column of our daily newspaper—such as the Oregonian, the San Francisco Chronicle, the San Francisco Examiner and many other daily papers —and you will find there advertisements by spiritual mediums, who will give you advice from the Invisible World in material affairs. For the benefit of those who never read these advertisements I will here copy one of many hundreds:

"Spiritualists.—Mrs. Wallace, Spiritual Mental Readings. Valuable advice on all affairs of life. Business and absent friends a speciality. Troubled minds promptly relieved. 165½ Fourth Street, Room 38. Office hours 9 a. m. to 5 p. m."

Gentlemen and ladies, you that have not as yet debased yourselves with such immorality, and put disgrace on yourselves and families, will not all of us have to admit that such nefarious frauds, humbugs, and tricksters, exist right in our midst, and that there is a demand for such nefarious practices, and that, if they were not supported by the public, these imps from the devils of hell could not live and exist. I ask you, candidly, are we any farther advanced in civilization than the Jews of ancient times?

The Jews, as we have before stated, had then opened communication with the Invisible World from their respective quarters. As time went on they became prosperous, but as their prosperity increased wickedness also increased; their nation went up and down several times. They always depended on the advice from the Invisible World as far as it related to their material gain, but, when their seers and prophets were telling them of their wickedness, they became enraged with madness and were ready to punish and persecute them and to put them in prison; this being true it was decided among the Invisible World inhabitants of the Jewish respective quarters to take all communication away from them. They now were in total darkness, as far as communication was concerned with the Invisible World. They yet had some of the laws that Moses had written, and some of the writings of their prophets. Their prophets and statesmen governed them for several thousand years, but as time went on they again became prosperous, and this time their priests and statesmen became so terribly wicked that internal revolution broke out, and most of their sacred writings were destroyed, yet they prospered and built up Jerusalem to a mighty city, but in time they became subject to the Roman Empire, as everybody knows.

It may here be noted that the Jews became materialists, and the Romans were Pagans, also the Greeks. A few Chaldeans were left among the learned Greeks of Alexandria, and the Egyptians were, as I have been told, a nation of the past.

The invisible inhabitants from the most advanced Jewish spiritual quarters could now plainly see that the Jews were going to destruction, for they then had nothing to go by, and the common people were craving for a revelation and relief.

As there were many Greeks and Romans among the Jews, to find a man in whom they could concentrate all their forces and make him a teacher of spiritual truth, where decided upon by the the Invisible World, in this they found Jesus (not Jesus Christ), it was evident that he was compelled to tell the truth of spiritual things, so he was given the office to represent spiritual truth. That he was also the Son of God and a savior as well to those who wanted to accept the truth of spiritual things is very evident, for, when we read of God in the Bible, we also read of Wisdom, for God, as it is given to us in the Bible, is the representative of Wisdom. It follows then that Wisdom propagates truth and, therefore, Jesus was the offspring of Wisdom, consequently he was the Son of God and also a savior of spiritual truth; but more shall be said of this hereafter.

The Jews and the Gentiles alike were so corrupted to their very hearts that, when they heard the teachings of Jesus, they were inflamed with a burning hatred against him, and we all know the terrible catastrophe that followed. Is it not very terrible and frightful to think that a people can be so wicked and their hatred for the truth so strong that they would risk their very lives in a battle to fight against the truth rather than be convinced of what pertains to spiritual truth, for even the mircles they saw, and all the teachings they heard, availed not, for they were like unto an army of savages lying in ambush, waiting for their prey.

The Jews and the Romans alike were interested in this most terrible deed of human wickedness. They not only crucified flesh and blood, but they crucified spiritual truth also. When this was done all spiritual inspiration was taken away from the Jews and Gentiles alike. It now became complete darkness as far as spiritual knowledge was concerned, and the people went into a stupor or a sleep.

The angels of the Celestial Center of this planet were very grieved over the darkness that prevailed over the inhabitants of the Earth, for neither the Jews nor the Gentiles had any laws or statutes to go by, only as far as they had made laws themselves, and as wickedness and selfishness were the ruling love of this life, it followed that they could make no laws that could be beneficial to the people and a safeguard to their government.

I have been informed by the Invisible messenger that at this time it became a question among the angels of the Celestial Center of this planet what to do with the ininhabitants of the earth; but I want you here to understand this before we go any further in this discussion, and I want you to keep this in mind, for it is a very important thing to know, and it is this: Pay attention to what you read here; the inhabitants of the earth are the foundation of heaven and the heavenly government and societies, and if there were no human inhabitants on this planet there would not be any invisible inhabitants, and it then follows that this whole planet or earth would be like a sandy desert void of all life; even the beasts of the fields and wild animals of the forest would eventually perish. This may seem strong doctrine to you, but nevertheless this is the truth, for, if there were no spiritual influence from the heavenly bodies we would all die, for we are related to the heavenly bodies in the same manner as the root of the apple tree or any other tree, that carries or bears fruit, is related to its trunk and branches; cut off the roots and the tree will die, and on the other hand strip the foliage from a tree and the tree will die and the roots will rot and decay, for it is a wellknown fact among us horticulturists that the leaves of the tree are the lungs and life of the tree, so you can see by this that one is as necessary as the other, and we are like unto the foundation of a four-story building with its domes and towers. Are not the foundations as necessary to a building as the structure itself? And what architect and builder is he who lays a foundation for a temple and does not erect walls and roof and towers? Is not one as necessary as the other? A man might just as well undertake to build up a nation and a country without any women—and what woman is there who would undertake to build a city and maintain the same without any men? She would surely fail in the undertaking. Therefore, you can plainly see, my reader (I do not want to express myself to any of you as my dear reader, and will not do so hereafter, because there will be men and women who will read this that would condemn me to hell, and would send me there if they only had the power to do so), it is for this reasn I say: Therefore, you can plainly see, my reader, that in order to maintain life on this planet there must be material and spiritual beings and that the one is as necessary as the other.

As we have stated above, after the crucifiction of Jesus, or the hanging of him, the people went into total darkness and both the Jews as well as the Gentiles went into a stupor or sleep. You will here ask me in what year did this take place? There is no way for me to tell this for a certainty, for it will here he noted that the most reliable historians are differing as to the time of this event, and the second reason why I can not tell this for a certainty is that the Invisible history is all written in Correspondence, and everything there is periodic and eventuotic, and the angels and messengers do not count days, months, or years, but everything there is periodical, and that some of them do not know what you mean when you mention days, months, and years, for they say: "How can this be, when all your days, months, and years, are alike?"

As a history and record has been kept of the whole human family from the very beginning among the angels, it follows that the records of the Jews were also kept from their very beginning in the Invisible World.

As there are thousands of books there of every kind and institutions of learning, it follows that there are also school books for children and new beginners, such as first, second, and third readers.

After the terrible destruction and denial of the truth by the Jews and the Gentiles alike, it was decided among the angels of the Celestial Center to give to the Gentiles and Jews alike a first reader, this book to be so written that it would be interesting and instructive as well; so that when the people awoke from their slumber or sleep they would know what had destroyed the nations of the past, and especially the Jews, and that the Gentiles might take warning from what had happened to the Jews.

CHAPTER III.

WHO WROTE THE FIRST COPY OF THE BIBLE.

As there was a book given in pure Correspondence to the most ancient Appagejans, and that the Jews had also received books and proofs of writings for their instruction along with the Ten Commandments that Moses got, it then followed there was no use to give to the Jews anything but a sundry repeated history of their past lives and careers.

This first reader was then dictated by the angels of the Celestial Center of this planet, and known to us as the Bible. Reader, understand me here. Our Holy Bible, as we have it today, is our first reader, and was dictated by the angels of the Celestial Center of this planet, and there is as yet a complete copy of our Bible, and not only that but there are copies from it in the Spiritual Heavens and also in the Celestial Heavens. Do not here mix up the Celestial Heavens with the Celestial Center, for these are two different places.

Our first reader was now dictated and written by the angels, but in what way should they give it to us? It may here be noted that the angels from the Celestial Center never visit the earth, but they send messengers from the Celestial Heavens down here to take note of what is going on. They send down a messenger to find a man whom they could inspire, and use as an instrument for their use to copy this, our first reader, or Bible, on material paper or parchment. They thus found John the Revelator. This is a great puzzle to many of the common people at the present time who John the Revelator was, and this not only puzzles the common people but also the most learned; the common people have demanded to have this satisfactorily explained. Through whom the Bible was written, and who John the Revelator was, for they say there are many Johns in these days and we suppose there were many Johns in those days, for they believe the Bible is the word of God, and that he gave it through some heavenly agency for our instruction. In this they are right, for what does it matter whether it was written by Wisdom itself or, as we term in a short way, God, or by some Invisible messenger, as long as we are instructed thereby.

The learned men also have not been able to explain this satisfactorily to the common people. It has then merely become a faith with the common people, for I have been sitting in the church when the minister has taken the Bible in his hand and started in at full length and shouted at the top of his voice: "This book, you sinners, is the word of God, and if you do not heed what is written in this book you are going to hell and will be damned. For I am appointed the Ambassador of Christ, and am here tonight to tell you this, and do not inquire any further who wrote this book, for if you do it will prove you have an alliance with the devil, and thereby become a hypocrite and a bad citizen, for by faith you will be saved."

Of course, such talkings have a great weight and influence with innocent people and, therefore, many of them think it is out of place and also wicked to inquire any further about who wrote our first reader or Bible, but such talkings are injurious to even they who are innocent. For they begin to be suspicious and behind all their faith there lies a doubt concealed as to the truthfulness of all this and, therefore, they will think, act, and conduct themselves in the way of their own inclination in spite of the Ambassador of Christ and the Doctor of Divinity and his talks or threats.

Among the learned and the critics they believe that different authors wrote the different books, and at different times, but in this they are mistaken, which I shall prove hereafter. The learned are also very suspicious as to the truthfulness of the Bible, for they say it contradicts itself, and, therefore, cannot be very reliable. It is true it contradicts itself if you read it in a material way; but let them read it in Correspondence as it ought to be read and it will not contradict itself, but as there are very few at the present time who understand Correspondence it follows that many of our learned men read this our first reader or Bible in a material way, for they do not understand Correspondence and, therefore, read it in a material way.

But the learned in their conceit believe this, and also are at times advancing this doctrine among themselves. Their doctrine is this: They say, "It is a good thing to have the Bible for the common people to read, for they will thereby become religious and we are then able to govern them all the more easily." But let me here tell you, you men of learning, the common people have governed you, for had it not been for the honesty and good sense of the common people where would you be? for the common people know and understand that there has not been one of you individually, or as a whole, that has ever written a book that will in the least compare with the Bible. Some of you have tried your utmost to have the Bible destroyed, and have quoted the Bible and its contents in a most villainous and slanderous terms, but the common people are wiser and have better understanding than you give them credit for, for they understand that irrespective of religion it is the foundation of all your history, and take it as it stands recording deeds of good and evil. Truly orthodox, it is truly the soul operations of a continued life hereafter, as, without it, how did you get the idea of the spirits and souls of men surviving the material body? Take the Proverbs of Solomon, out of which can be gained more sound advice and wisdom suitable for all time to come and all generations of people. We call upon any of your twenty-five cent philosophers to get any one of them or all of them combined to produce such writings, which are to my mind the essence of wisdom, as far as we are as yet advanced in knowledge and understanding.

You are excused for what you do not know, but are responsible for what truth you do know and do not admit it. It was the wisdom of the angels when they wrote this first reader or Bible, to seal this up for you until the proper time comes, for have you not heard of the book that was written within, and on the back side sealed with seven seals? It has now been decided by the angels to open the first of these seven seals to you, and as you advance in knowledge and understanding the other six will be opened in order.

As I have stated above, John the Revelator, or St. John the Divine, was the one who was chosen as an instrument to copy this our first reader or Bible on material paper or parchment. I have been made to understand that John was an Alexandrian Greek. He was one of the few that could read and write the Chaldean language. He was a man of great learning and also a Seer. He was a man very much like Emanuel Swedenborg, and he, John the Divine, was the one whom the messengers used to make the first copy of the Biblê, and I have been made to understand that this first copy was written in the Chaldean language, but more shall be said hereafter in its proper place.

It is very reasonable that such wisdom should exist among the angels, and I will here give you an illustration why it is reasonable to believe so. Supposing that some of the Zulu chiefs of our Philippine Islands should petition our President, Theodore Roosevelt, for some school books. The petition would read something like this: "The Philippine Islands in the South, March 14, 1904. To the President of the United States of the North, Washington City: Great King, Master, and Chief of many people, we have heard, we on this island, that we now belong to you, and that you are our main Lord and Master. We have many children here on this island, and we want them to learn to read, so they will know something about your country when they get big. We, therefore, petition you to send us some books. We would be pleased if you would send us 300 books on the first steamer that sails from your country. You may

The Kitty Girl.

think this is a big amount of books to give away, but we have been told you are very wealthy, and that money is no object to you. We have 270 children now and we will have 350 in six months from now, if the fever does not kill them off. So you see we are in need of that many books anyhow. My wives send you the greatest respect and so do I. I have only thirty-seven children of my own, because I lost twenty-one last year. Your obedient servant, Sambo Swing, the Schow Fue, The Islands of the South.''

What do you suppose President Roosevelt would do if he received such a petition? He would immediately call on some learned professor and show him the petition and order him to compile a first reader for those children. You may not think that a man without learning could write out a copy of this kind, however simple it looks to you, and the President himself may prefer to write a message to congress rather than compile a first reader for those children. It is here evident that he would appoint a man of learning and also a man who was a good judge of the nature of these children, and who would write out something that was suitable for their young and undeveloped minds. The President in this way would act wisely, would he not? But on the other hand, if he would send this chief, head of this clan or tribe, books of architecture, astronomy and geometry, and among them some cipher codes, what would the result be? The result would be this: that the chief himself would not understand these books himself to say nothing about the children, and the books would be thrown to one side and no more attention paid to them. In this way the education of these children would be a miserable failure, and the President would have acted very foolishly.

I want you here to thoroughly understand what I am trying to bring out, for it is of the most importance that you should understand this; therefore, I will give you another illustration that is closely related to us and in which our progress of learning is established. This you say we all know, but I want you also to know and understand that we will have to learn how to read the books of the Invisible World in very much the same way, for as I have stated there are more books there than there is here.

In our second reader in our public schools here in Washington we read this on pages 9 and 10: (See illustration)

THE TWO KITTYS.

Once there was a little girl named Kitty wo had a little cat named Kitty. Little Kitty-girl went to school, but little Kitty-cat did not.

Little Kitty-girl could read a little and could spell a little. She learned to read and spell "Easy Words" before she went to school at all.

Grandma taught her at home. Grandma thought it was not proper to send a child to school who did not know "Easy Words" all through.

Little Kitty-cat could not read at all, nor could she spell, not even as much as the word CAT.

Kitty-girl thought Kitty-cat ought to learn to read and spell, so she got "Easy Words" and gave Kitty-cat lessons. Lesson time was just before bedtime.

Kitty-girl tried to give Kitty-cat the lessons just as Grandma had given them to her. She did not know any other way.

Every night Kitty-girl said: "Here is your own name, Kitty-cat. Look on the book. This is the word CAT. See just how it looks. It is a very easy word. Now say it after me—CAT."

Did Kitty-cat say it? No, indeed. All Kitty-cat said was "m-e-w!" That was just what she said every time.

Kitty-cat did not learn. At every lesson she looked up, she looked down, she looked all around, everywhere but at the book. She would not look at that. When Kitty-girl said, "Look on the book," she looked the other way.

Kitty-cat would not read; she would not spell. Kitty-girl said: "Shame, Kitty-cat! not to learn to read and spell as much as your own name." But Kitty-cat did not care. She did not know what shame meant.

At last Kitty-girl said: "Kitty-cat, you ought to learn to read and spell, but you will not. I shall stop giving you lessons. What do you say to that?"

Who ever wrote this was a learned man and understood the mind and heart of our little girls and boys.

Do you not see here that the little Kitty-girl was a sort of philosopher in her way, and that she was also a prudent, strong, and stern teacher; she was kind and sympathetic, for she says: "Shame, Kitty-cat, not to learn to read and spell as much as your own name." But the Kitty-cat did not care, exactly like many of we grown people of today in regard to the learning of spiritual, truth, and the little Kitty-girl further says: "But Kitty-cat did not care, she did not know what shame meant." Decidedly so with many of our men and women of today. They do not care, neither do they know what shame means when it pertains to spiritual knowledge. The little Kitty-girl still keeps on with her teaching and says: "Kitty-cat you ought to learn to read and spell, but you will not. I shall stop giving you lessons. What do you say to that?"

Here the little Kitty-girl threatens the Kitty-cat with the promise that she will stop giving lessons. Let me here tell you that there are men and women of today that are just as deaf and dumb in proportion in learning the spiritual language as the Kitty-cat was to learn and take lessons in the English language, but the Kitty-cat has an excuse for not learning the English language and how to read and spell it, but that the Kitty-cat understood the English language we all know. But here is the difference between us and the Kitty-cat. The Kitty-cat had an excuse for not learning, but we have not. For we are human beings and are in possession of a soul and spirit. and are capable, every one of us, no matter who we are or where we came from, to take lessons in spiritual learning. But if we do not regard these offers and do not want to take these lessons, it is evident that the Invisible messengers will tell us the same that the Kitty-girl told the Kitty-cat. We will stop giving you lessons. What do you say to that?

That the one that wrote the above in our second reader was a wise, prudent, able scholar and a man of learning can never be doubted, and that we of today, comparatively speaking, as far as spiritual knowledge is concerned, are not yet as far advanced as the little Kitty-girl in her studies, for she is indeed a bright little teacher, and has a great future ahead of her. Some of us can also be compared to the children of the Southern Philippine Islands as above alluded to, for what do they know of our philosophy, astronomy, statesmanship, and international correspondence. Therefore, I ask you candidly, my reader, let us lay our conceit and foolish pride aside and ask ourselves this question: What do we know about spiritual Correspondence? As many of us cannot as yet read nor spell our own names in a spiritual Correspondence. The same as the Kitty-cat was not able to read or spell his own name in the English language. But we ought to be thankful we are not like the Kitty-cat, for he has no future before him that he will ever learn. But we have a future and we can learn all these things, if we want to. If we do not learn these things in this world we have a chance to learn them in the next world.

I have now shown you in what measure and by what method the angels are taking to instruct us in spiritual knowledge. Is it not reasonable to suppose they would have the wisdom of President Roosevelt and the knowledge and prudence of the one who wrote our second reader for our Washington school children, and that they would take measures of very much the same nature is very reasonable, and that they have done so we shall hereafter be able to prove.

We will now go back to where we left St. John the Divine, or, as some people call him, John the Revelator.

As I have read the Bible from one end to the other several times and many chapters time and time again, I now begin to be very much puzzled as to its contents, and I was seized with a desire to know who wrote the first manuscript to this wonderful book, for I could plainly see the production was more than of an ordinary human philosopher. I searched every history I could lay my hands on, and bought many books treating on the subject, and among them were the "Companion to the Bible," by Rev. E. P. Barrows, D. D.

I found no satisfaction in any of these histories or recorded records, for they all differed and no one seemed to know for a certainty who the different authors were. I took up the works of Emanuel Swedenborg and read them extensively. He gave me more satisfaction than any other writer on the subject, as I had already began to read Correspondence and took lessons from the Invisible messengers whenever an opportunity was given. Swedenborg's writings were a great help to me, for he substantiated many things that I had already learned. As I had before this time no authority back of what I had learned—only my own experience—I was in a sort of a doubt as to whether I might be mistaken in many things I had learned, but Swedenborg's writings were an indorsement of many things I had experienced, and that Swedenborg was honest and told the truth I never doubted for a moment. I had read many books, pamphlets and newspapers from the different authors of modern spiritualists, but their literature had very little value, for some of the authors were unreliable and could not be depended on for their honesty. Others again were honest, truthful and well-meaning men and women, and another set were loud, scornful and notorious blackguards, who had no regard for either decency or manner, or respect for an honest man's feelings.

It may be here noted that we have a right, and it is also our duty as honorable citizens, to teach and instruct liars and thieves, rogues and rascals, but that it is cruel and ill-mannerly to hurt an honest and well-meaning man's feelings. After I had perused all the books I have mentioned above, I was still dissatisfied. I had not as yet gotten any satisfactory proof who wrote the first manuscript to the Bible. The money I had spent for books and the time I had wasted reading these books I concluded was all thrown away, for I was at this time very little wiser than when I first began to investigate this subject. I, therefore, resolved by myself that I should not spend one dollar more for books and that I should not spend any more time in reading, unless I was altogether at leisure; this was, as far as I remember, in January, 1894. But as I was working at the carpenter's trade in the summer, there being very little to do in the winter, I had all kinds of time. As I spent most of my time in reading, and as there was a newspaper office in the next block, I had a very good chance to read many newspapers, magazines, and periodicals, and as I was a subscriber of nine newspapers and two magazines, myself, I considered one kind of reading was as profitable as another. Therefore, my reading hours were at random and I had no set time for anything. One evening I decided that the old Bible was as profitable reading as anything I could read. I had before this time read the Revelations more than twenty times, but I now concluded I would read it again, and see if I could not in some possible way figure out when this book was written.

I shall here mention a memorable relation. As I was very absorbed in what I was reading, and it was a very dark night, I paid no attention to the time. I had now read until I had gotten to the fifth chapter in Revelations. All at once there appeared a bright light in the room. This light was very familiar to me and, therefore, was not a surprise. I laid the book on the table and looked around, but the light increased in brightness so that I at last could not see the flame of the lamp standing on the table. I looked around the room and at last threw my eyes on the ceiling, and it was transparent and had the color of a white sheet of iron, heated by fire to a melting white heat, and the balance of the building was as it was built of heavy fog, and its walls were penetrated by a strong searchlight. I had seen many things before, but, as I had not seen anything like this before, I wondered what it all meant and began to be nervous. All at once two messengers stood before me. They were dressed in garments of a bluish shade, but bright as the rays of the sun at noonday. They wore a sort of a hat on their heads like unto transparent isinglass. They were girded around their waists by a golden colored cord, and they had sabers like unto the sabers of our admirals in our navy. One of them had as it were a silver-colored roll of paper, white with a purple colored strap attached to it and strapped over his right shoulder, like unto a man who carries a field glass in a mountainous country. He said: ''We perceive you are meditating who wrote this book.'' I said: ''Yes, but I have as yet not been able to solve the riddle.'' He then said: ''This is your first reader, and we have come here to break the first of the seven seals.'' He then took the roll from his strap and unfurled it, and said: ''Read this.'' Each leaf was as it were a big map. As I had read the first page, he said: ''It is opened and broken for all time to come.'' I said: ''How foolish we have been not to have been able to discover this before.'' He then said: ''You cannot drink the milk of a cocoanut before you have broken the shell.'' I then said: ''Were you the one that gave us the first copy of this our first reader.'' An inscrutable smile decked his whole countenance, and the brightness of his face was like unto a reflector of a burning lamp. He then said: "I was one of the many who have worked in your gardens, and we shall now plow your fields and burn and destroy the wild forest." I then said: "Was it the cedar or the fir you sealed." He said: "It was the cedar." I said: "I am glad you told me this. Where shall I find the place where you decorated the green and balmy branches, and where you watered the roots with the water from the spring of the Salamitian Mountains?" He then said: "The place is no more. It has become a wilderness, and has no name, for owls and wolves are the inhabitants thereof, and robbers and thieves are the tillers of the soil." As the roll that he had in his hand was still open to my sight, I pointed at the roll and said: "The horses are yet feeding and the rider is at rest. Will you please send me the horse and equipment of the rider?" He then said: "I will send you the horse and the equipment of the rider, but you shall not ride more than seven statues." He further said: "Is it not written in your first reader," pointing at the Bible, " 'But mine enemies are lively, and they are strong, and they that hate me wrongfully are multiplied?' "

I then said: "Is it not also written 'The chariots shall rage in the streets. They shall jostle one against another in the broad ways; they shall seem like torches; they shall run like the lightning?' "

He said: "It is true that the upper Head of the Four-Headed Beast is wounded, but it is not as yet slain, for you must remember this lesson. Is it not also written, 'Therefore the wild beasts of the desert with the wild beasts of the islands shall dwell there, and the owls shall dwell therein and it shall be no more inhabited for ever, neither shall it be dwelt in from generation to generation.' "

When he was thus speaking, my breast was filled with sorrow, and the tears rolled down my cheeks. I then began to cry bitterly. He then said: "Do not let your heart trouble you. Be of good cheer, for the garments to the lilies are prepared, the gates are placed on their hinges, and the plowmen have sharpened their plows and rough-shod their horses."

The two messengers then departed, and I went to bed. The next day I was partly sick and could not eat or drink, and stayed in my room all day. I now began to read the Bible more extensively. I had now learned a good lesson, and was satisfied that there was some truth in what I had read and learned, yet there was something lacking, for I was as yet not convinced who wrote the first copy of the Bible, nor did I know in what language. I could, therefore, make no statement to anybody else, and, therefore, I said nothing to any one else about this thing. Things went on in the usual way and nothing of any importance was going on until away in the spring—I think in April, if my memory serves me right—one evening as I was ready to go to bed I did not feel very sleepy, and, therefore, took the Bible and was going to read a chapter as I was in the habit of recording many passages for future reference. I had pen and ink on the table. As I was sitting, a strong wind was blowing through the room, and blew the paper from the table and down on the floor; the inkstand upset and all the ink ran on the table; a sharp sound followed and the lamp chimney broke in a thousand pieces and scattered all over the floor, and there was not one piece among them that was one-half an inch long. The lamp went out and I was sitting in total darkness. I went to the door, thinking I had left the door open, but the door was locked. I went to the back door, but it was also locked. I then readily understood that it was a spiritual manifestation, and it was in reality nothing new to me. I struck a match and lighted a lantern, and hung it on the wall. The ink was flowing all over the table and floor; splinters of glass were in the bed and everywhere. I took the broom to sweep the pieces together; as I was sweeping there appeared in front of my bed a big male statue in the shape of a man. He had a black cape with scarlet trimmings on his head. He wore a grayish colored robe with a variety of embroidery thereon, and he was girded around the loins with an embroidered rope like unto a serpent, and had a staff in his hand. When he understood that I saw him, he said: ''Hello.'' I said: ''Good evening.'' He then said: ''I understand and have been told you are writing a good deal about our country.'' I said: ''What country?'' He said: ''This country.'' ''Well,'' I said, ''if I write anything of this country, I have a right to do so, as I am living here.'' ''Well,'' he said, ''you are living here but this country belongs to me and all its people.'' ''Well,'' I said, ''you must be mistaken, for I am sure I do not belong to you, neither do any of my friends.'' ''Well, yes,'' he said, ''that is where the trouble comes in. You and your crowd are rebels and are trying to deceive my people.'' ''No,'' I said, ''we are not trying to deceive your people.'' ''Yes you are,'' he said, ''you are reading the Bible and are telling other people what is in it. I want you to quit reading this book, for there are nothing but lies written in it.'' ''Well,'' I said, ''who are you and what is your name?'' ''Well,'' he said, ''you know my name. Don't you remember I had a conference with you some time ago, and that I told you my name then?'' I said: ''I do not remember; of what nature was our conference?'' He said: ''Do you not remember, I wanted to compromise with you, and that each of us take what belongs to us?" "Well," I said, "how can this be, you just told me, a little while ago, that this country belongs to you, and all the inhabitants, dogs, cats, and all the domestic animals along with it?" He said: "I told you so in order to find out what you would say, for you see times have changed since I was here the last time, and I have lost some of my property and my crows are flying in all directions." "Well," I said, "your name was Gasgow then, and you are the fellow who established the first blackbird race here?" "Yes," he said, "I am the Lord, and am Gasgow the Great. I am the Emperor of the World, and the Ruler of all the nations of the earth." "Well," I said, "how can this be, you just told me you had lost a good deal of your property, and that your crows were flying away in all directions?" "Well," he said, "it is for this reason I came here to make terms with you." I then told him I was owner of no people, had no country, and, therefore, could enter into no agreement with any one. "Oh," he said, "you will enter into an agreement with me all right enough. If you don't I will send some of my tigers down here and lick you, until you will not know whether you have a mother or father or whether you are a child of old Gasgow the Great." I then said to him: "You have punished me enough as it were, and so get out of here." There was a whole lot more said but it is not proper to relate it here. He left my room, and I went to bed.

Everything went on in the usual way for about a week. It was on a Sunday morning about 2 o'clock. The moon was shining bright, I lay on my back in the bed and could not sleep. All at once a flash of lightning illuminated the room. This light was thrown on the walls and ceiling like the flames of the Northern Lights in winter time, I now perceived something was coming, I raised up in bed and before me stood a Grecian statue, that of a man. He was dressed in a woolen garment of the color like that of polished copper, and his countenance was dignified and most pleasing to behold. His vesture was that of white silk, and he had a golden chain around his neck, reaching down to the girdle of his vesture. On the chain were hanging two keys, like unto polished ivory. They were of a complicated design, and under his left breast was a brilliant star, burning as it were like a flaming fire. He had a pen in his hand, like unto an eagle's feather. He said: "You have appealed for membership in our society. I, therefore, came here to inform you that your application is accepted and that you can become a member whenever you desire." I perceived he was John the Revelator, and I said: "I desire to know but one thing." But he said: "What is that one thing?" I said: "I desire to know through whom the first copy of our Bible was written and in what language.'' He then said: ''You shall know.'' Holding the two keys in his hand, he said: ''You must know how to use these two keys before this can be given you.'' I said: ''Your keys are of a most skillful design, and it may be I will be unable to learn their combination.'' He then answered and said: ''The combination of the keys is very simple, yet they look complicated to you. I will tell you the mystery of the keys. One is used to lock up falsity against truth, and the other is used to open the chambers of truth, and to bring it forth into the light of Wisdom. for it has been so decided by the Great Architect of the Universe that men shall no more be able to falsify the truth and to turn justice backwards.'' He then said: ''Are you ready?'' I answered: ''I am ready.'' He then said: ''I shall be back in due time.'' He then left and I lay down.

The next day I wondered how I could learn the mechanism of the keys, and in what way they were going to instruct me. The next night they were back at the same hour, about 2 o'clock in the morning. They were then eight in number, and it took me eight mornings, from 2 until 4 o'clock, to learn how to use the two keys, for myself I could not see any secret or any mystery about them, but I found this to be true, and I firmly believe I am right, that all the members of this society had at one time in earth-life been members of a branch of the Eleusinian Society of Mysteries, which was established among the ancient Greeks and Chaldeans, and what is more wonderful, they yet believe that, if any of their works should be revealed to any one not a member of their society, it would fall to pieces and be a damage to the public welfare. It may here be noted that, as I was not interested in but one thing, I paid very little attention to their mysteries. I had but one object in view and that was to have a talk with John the Revelator. That I have conversed with John the Revelator, or St. John the Divine, I am positively sure, in regard to the manuscript of the Bible, and I am absolutely satisfied in my own mind that I am not deceived. I will here give you our conversation in regard to the manuscript of the Bible as far as I remember:

''Where were you born?''

''I was born in Greece, near the bank of the Chimarrhus.''

''Who was your father?''

''My father was a tiller of the soil, and had many head of stock.''

''What was your father's name?''

''My father's name was Lamafatumse, and my mother's name was Cenea.''

''Where did you get your education?''

''I got my education in the City.''

"When did you become a seer?"

"I was a seer from childhood."

"How long did you live in Greece?"

"Until I was nineteen years old."

"What made you leave Greece?"

"War broke out, and as my nature was opposed to war I went to Alexandria."

"What did you do there?"

"I went to school there also."

"Who paid for your schooling?"

"My father."

"What were your main studies?"

"I was a natural linguist, and I mastered the Chaldean, Assyrian, and Hebrew languages."

"What was your occupation after you got through with your studies?"

"I then became a teacher in the High School."

"What was your branch of teaching?"

"It was languages."

"How long did you teach?"

"Nine years."

"After that what did you do?"

"I was appointed by angels to write the manuscript to your Bible."

"In what language was it written?"

"It was written in the Chaldean language."

"How did it come about that they did not write it in Hebrew or Greek?"

"The Chaldean language was the richest and most impressive, and, holding this as a profound secret, I prepared to have it written in the Chaldean language, for there was but a limited number of us who could read and write the Chaldean language."

"What appliances did the messenger use when he wrote the manuscript?"

"What makes you ask that question?"

"Because it occurs to me that you did not have as good material to write on as we have now."

"We had better material to write on than you have at the present time."

"Did he write the manuscript from the center?"

"Yes, exactly in the same way as he has started to write your second reader, Ludivy, Teptotuvi; it could not be written in any other way or form."

"After the manuscript was completed, and when you wrote the vision you had on the Island of Malta (the same island as Patmos) why did you not call yourself by your father's name, Lamafatumse?"

"I could not do this because men outside our society would know who had been instrumental in writing this manuscript."

"How did you get the name John?"

"I was a graduate of the Eleusinian Mysteries, and when I became a Mystic I got that name and was called John within our brotherhood, so there is nothing wrong about it. I was also called Philopot, when in Alexandria among the Jews and Egyptians."

"Who helped you to translate the manuscripts after they were completed?"

"There were ten of us brethren who did the work. We were classed in our respective orders according to the keys."

"There were then three Greeks, three Romans, and three Jews, and you were doing the reading?"

"Yes, it was a full Court on the Circle."

"After you had made this translation, you had then nine copies. What did you do with the original copy that the messenger wrote through your instrumentality?"

"It was brought to Antioch and placed there among the brethren for safe keeping."

"Is it true that the messenger had a copy of all the letters that Paul wrote?"

"No. He had only copied those that were of any importance. This you can easily tell, for if we had any of Paul's original letters we would know the date he wrote the letters, and also the place where he wrote them."

"Was there any history of Jesus, Paul, and the Apostles, in Greek and Jewish history outside of what the messenger wrote?"

"There was nothing recorded in any of the histories of these men that I know of, but we had often heard of them, and many songs and legends testified that these men had lived."

Thus ended the conversation with John the Revelator or St. John the Devine, Lamafatumse or Philopot. There is one thing here that I may be mistaken in, and it is the spelling of the name Philopot, for after this event I wrote to a friend in Sweden, a Greek and Hebrew scholar, and asked him if he knew of any Greek philosopher by the name of Lamafatumse and Philopot, but he wrote back and said he did not know of any philosopher by the name of Lamafatumse, and that Philopot means friend in Greek. It may be that I have not spelled this name right, but this does not falsify the truth, neither does it testify I am telling a story, for there are many names in the English language that are so near alike that it is very hard for a foreigner to distinguish them by sound, for instance: Your son, Fred; your servants are freed, or your neighbor, friend, is a fraud.

For the benefit of those who have not time to read history, and those who do not believe the ancient Greeks had communication with the Invisible World and its inhabitants, I will here present an extract from "Sixty Centuries of Human Progress," Vol. 2, page 576: "The Greeks believed that the gods communicated with mortals, and that they made known their will and revealed the secrets of futurity by means of oracles of which there were several in different portions of Greece. Zeus was believed to speak in the rustling of the leaves. The oldest and most famous oracle of Zeus was that of Dodona in Epirus. Near that place was a grove of oaks, which according to the superstitious belief of the Greeks chanted the message of Zeus to pious inquirers. It is also said that black pigeons frequented this grove and gave oracular responses. The oracle at Dodona is believed to have owed its origin to an artful woman, who had been stolen from the temple of Ammon in Egypt and sold as a slave in Epirus."

Thus we can plainly see that even the public in Greece believed that it was possible for men to have communicated with the Invisible World.

My fellow laborers, farmers, and mechanics, I have now shown you who wrote the first manuscript of the Bible. Doctors of Divinity, the learned philosophers, and the modern historians, as we all know, claim that the different books in the Bible were written by different authors and at different times, and yet they claim it is the word of God, and a secret history of the past. If these men tell you they are right and I am wrong, let them put forth the argument and show you where I am wrong and they are right. As far as it goes with me I do not care whether you believe I am telling the truth or not. It is optional with you, not with me, for you cannot hurt me by disbelieving and by calling me a falsifier and a liar, and I cannot afford, if I could, to pay your debt for not believing every word that I have written. I am neither an angel nor a saint, but an ordinary human being, the same as you are, and am making my living by the labor of my hand, and am engaged in horticulture and poultry raising. Writing this book is only a side issue with me, but as I told you in the preface I deem it my duty to write this for those who want to know the truth; that is, part of the truth, for no man has ever lived who has been able to tell all of the truth.

My fellow laborers, farmers, and mechanics, I will in the following pages put forth an argument that I think will convince you I am right and am telling the truth, and I will also show you that the Doctors of Divinity do not understand the Bible any more than you do, and that the time is at hand that their story telling ought to cease and that they would become better citizens if they started raising potatoes for a living.

Now, gentlemen, let us go to work and examine the book that is called the Bible, and see if it is reasonable to believe that men wrote the first manuscript to the Bible at different times. In the first place the book was written in a style and manner unlike any other book we have in our possession written by men. It has two parts to it, the Old and the New. We have two parts to this book because all the books written in the Invisible World are written from the center. Is this not a reasonable proof that the book was written by an Invisible Messenger?

Some of you have been told that the Book of Genesis was written by Moses because the Dr. of D. D. says: ''These are the five books of Moses and he wrote them, possibly by hearsay or some other way.'' How could it be possible for Moses to write the Book of Genesis when he was not yet born, and the first time we hear of Moses is in Exodus, chapter 2, verse 3: And when she could no longer hide him she took for him an ark of bullrushes, daubed it with slime and with pitch, and put the child therein, and she laid it in the flags by the river's brink.''

Suppose we should agree with the Dr. of D. D. in this that Moses wrote Genesis by hearsay or some other way. If Moses was but half as big a liar as we are today, we can put very little dependence in his writings. But the fact is, neither Moses nor any other man wrote the Book of Genesis, nor a single verse of the balance of the Bible, for it was all written in Correspondence. Even if Moses had written of the creation through his imagination, what about the tenth chapter and fifth verse, where we read:

''By these were the Isles of the Gentiles divided in their lands, every one after his own tongue, after their families, in their nations.''

Here it already speaks of the Gentiles, their languages and their different tongues of speaking. It is evident that there were many people here on earth, for we read later in verse 8, the same chapter:

''And Cush begat Nimrod, he began to be a mighty one in the Earth.'' Verse 9: ''He was a mighty hunter before the Lord. Wherefore, it is said, even as Nimrod the mighty hunter before the Lord.'' Verse 10: ''And the beginning of his kingdom was Babel and Erech and Accad, and Calnet in the land of Shinar.''

Any one that tells you that Moses wrote this is either a knave or a fool, or he may be both, for such men are neither honest nor have they any understanding. The Book of Job gives us a strong and reliable proof that no man on earth ever dictated and wrote the book, a drama that is unparalleled by anything that was ever written by man, I do not care who they were or where they come from. We read in the first chapter from the fifth to the thirteenth verse:

"Now there was a day when the Sons of God came to present themselves before the Lord and Satan came also among them.

"And the Lord said unto Satan, Whence comest thou? Then Satan answered the Lord, and said, From going to and fro in the earth and from walking up and down in it.

"And the Lord said unto Satan, Hast thou considered my servent Job, that *there is* none like him in all the Earth, a perfect and an upright man, one that feareth God and escheweth evil?

"Then Satan answered the Lord and said, Doth Job fear God for nought?

"Hast thou not made a hedge about him and about his house, and about all that he hath on every side? thou hast blessed the work of his hands and his substance is increased in the land.

"But put forth thine hand and touch all that he hath, and he will curse thee to thy face.

"And the Lord said unto Satan, Behold all that he hath *is* in thy power; only upon himself put not forth thine hand. So Satan went forth from the presence of the Lord."

What philosopher, writer, or historian, would ever attempt to make such a statement as the above? What mortal man was there who overheard the conversation of God and Satan? This conversation took place in Heaven between God and Satan in the presence of the Sons of God. A man who would undertake to write a drama of this nature would have to be a learned man of the highest moral life, and a most profound student of human life, sorrow, and pain, rest and comfort, happiness and ease. An illiterate man could never have written a book like the Book of Job. A liar could never have been able to write anything like this book, and a sincere and honest man would never attempt to make such a statement as the one between God and Satan. It is, therefore, reasonable for us common people to believe that an Invisible Messenger wrote the first copy of this book, and gave it to us. I, myself, do not doubt for one moment but that there was such a man as Job in the most remote past, and that such a thing actually took place is an undisputed fact, and the reason why the Messenger noted this down was to show us what has taken place in times of the past ages. Think of the many hundreds of thousands of years that have rolled by since the times of the infinite past.

I have here put in my plea that this Book of Job could not possibly have been written by man or any set of men. If Dr. of D. D. will contradict what I have written, let him give my readers a clear and comprehensive proof of who wrote the book, and then we will discuss the matter in an impartial manner, regardless of politics or religion.

CHAPTER IV.

EXPLANATION OF THE COVENANT WITH NOAH AND ABRAHAM.

The Drs. of D. D. have told you and me all about Abraham and the Jews and the covenant that God established with Abraham, but they very seldom say anything about the covenant that God established with Noah. We read in Genesis, chapter 9, verses 8 to 14:

"And God spake unto Noah and his sons with him, saying,

"And I, behold, I establish my covenant with you and with your seed after you;

"And with every living creature that *is* with you of the fowl, of the cattle, and of every beast of the earth with you, from all that go out of the ark, to every beast of the Earth.

Note this: "And I will establish my covenant with you; neither shall all flesh be cut off any more by the waters of a flood; neither shall there any more be a flood to destroy the earth.

"And God said, This *is* the token of the covenant which I make between me and you, and every living creature that *is* with you for perpetual generations.

"I do set my bow in the cloud, and it shall be for a token of a covenant between me and the earth."

Who can believe that Moses ever recorded such a record, either by hearsay or in some other way? This event happened even before Abraham, the Father of the Jews, was born, and long before there ever was a Jewish tribe on the earth. Here, my reader, we have a great promise for our Caucasian race, for it may be noted that Noah was a white man, and also his whole family, and that he was a genuine type of our Caucasian race, and the flood here spoken of was not a flood of water, but a flood of sin that overtook our Caucasian race. Many of the Drs. of D. D. teach that the Jews are the chosen people of God, but there they are mistaken, for they are not any more chosen than we are, and, if there is any difference, the strongest covenant was established between God and us. For the benefit of those who do not read the Bible, for many will say: "What is the use to read the Bible, I do not understand the book; it is very tiresome reading," I will give the following verse, and I am sure you will understand the difference between those two covenants between God and Noah, and the covenant between God and Abraham.

We read in Genesis, chapter 15, verse 18:

"In that same day the Lord made a covenant with Abram, saying, Unto thy seed have I given this land, from the river of Egypt unto the great river, the river Euphrates.''

And in chapter 17, verse 2, God reneweth the covenant with Abram. We here read:

''And I will make my covenant between me and thee, and will multiply thee exceedingly.

''And Abram fell on his face; and God talked with him, saying,

''As for me, behold, my covenant *is* with thee, and thou shalt be father of many nations.

''Neither shalt thy name any more be called Abram; but thy name shall be Abraham; for a father of many nations have I made thee.

''And I will make thee exceedingly fruitful, and I will make nations of thee; and kings shall come out of thee.

''And I will establish my covenant between me and thee, and thy seed after thee, in their generations, for an everlasting covenant; to be a God unto thee, and thy seed after thee.

''And I will give unto thee, and to thy seed after thee, the land wherein thou art a stranger, all the land of Canaan, for an everlasting possession; and I will be their God.

''And God said unto Abraham, Thou shalt keep my covenant therefore, thou, and thy seed after thee, in their generations.

''This *is* my covenant, which ye shall keep between me and you, and thy seed after thee; Every man child among you shall be circumcised.

''And he that is eight days old shall be circumcised among you, every man child in your generations, he that is born in the house, or bought with money of any stranger, which *is* not of thy seed.''

Let me here tell you, my reader, you must not entertain the idea that these covenants were made merely for fun, and that they do not mean anything, and that these agreements were like unto a man getting married unto a woman for her money, and after he has spent the money in a foolish way he will sue for a divorce, and a divorce being granted on technical grounds he is then at liberty to marry some one else the first chance he gets. I want you also to understand, my reader, that it makes no difference whether it was God or Wisdom itself that made this covenant with Noah and Abraham, or a messenger or agent. Is it not lawful for our ministers and ambassadors to make treaties with foreign governments and with its inhabitants, and between Uncle Sam and the people of the United States on their own say so? These men are given power through our laws and statutes to enter into and execute such treaties and agreements, and the people of the two different governments are also bound by their virtue and honor not to violate this agreement and treaty. We often hear it said: "Uncle Sam has made a new commercial treaty with so and so nation." We do not say our minister or ambassador has made a treaty, and there we are right. I want you, my reader, to thoroughly understand this, for this is important for you to know, as it gives you an idea of what God is.

As it is stated above, we do not even inquire who the minister or ambassador is, and what their names are, who negotiated this commercial treaty with France or Germany, for the reason that these men are only agents of Uncle Sam (these two words are a short cut expression of what we mean by our laws, statutes, and supreme court, our army, and navy (our two houses of Congress); and, to make it yet clearer and more expressive, Uncle Sam is the wisdom, power, and strength of the American people of the United States.

You can not fail to understand, my reader, what it means when you read of God making a covenant with Noah and Abraham, for God is the representative of Wisdom, and it was a heavenly messenger who was given power to make this covenant with Noah and Abraham; therefore, it is true that God made this covenant with Noah and Abraham, so much so as it is true that Uncle Sam has made a commercial treaty with France and Germany, in which the people of the United States are bound in honor and respect if they want to protect their merchant vessels from piracy and also for a protection for our tradesmen and merchant firms from being defrauded in the foreign countries.

There are many people at the present time who have read the covenant that God made with Noah and Abraham, and they pass it by as a mere ordinary affair, but let me here tell you my reader, this covenant was not an ordinary document that God made with Abraham, for it is a covenant that will stand and will be obeyed and respected to its very letter. It would be the height of folly for a man for a single moment to entertain the idea that God would enter into an agreement or make a treaty with a people and then afterwards be neither able nor willing to never fulfill or obey his part of the agreement. Here, my fellow Jews, you ought to be happy to have such a covenant with your God, for let me tell you this covenant is as binding today as it was in Abraham's time, for you can rest assured that God will abide by his part of the agreement and live up to what he has promised you. It is on your part that it depends whether you are to become a nation again or not. Your covenant reads in part like this: "Unto thy seed have I given this land from the river of Egypt unto the great river, the river Euphrates."

As this is not plain enough to you or to your countrymen, I am tempted to give you a word of advice, if you will listen to it. It may be of some benefit to you, and if you will not listen to it, it does not harm me. You are a thrifty, shrewd, and energetic business people and you should go to that country along the Mediterranean and buy up all the land you can and slowly colonize yourselves, and when you get strong enough then establish a government of your own, suitable for your people, regardless of any other tribe or nation. You can build up Jerusalem again. It does not make any difference whether you build it on the old site or not. I understand they are building up Jerusalem again and that there are two or three railroads into it already. Jerusalem may be a seat of learning to your people, but it can never be a commercial city to any great extent, for in order to be successful you must have a city built on the sea border, where you can have communication with the nations of the world by water. Where this city should be built, I can not tell, as I am not particularly interested.

The covenant that your father Abraham made with God reads in part like this: ''And I will establish my covenant between me and thee and thy seed after thee in their generation for an everlasting covenant (mark that it says ''everlasting covenant'') to be a God unto thee and to thy seed after thee. And I will give unto thee and to thy seed after thee the land wherein thou art a stranger, all the land of Canaan for an everlasting possession. And I will be their God.''

It may here be noted that, in the treaty with your father Abraham, God agreed to give to his posterity after him ''the land wherein thou are a stranger. All the land of Canaan;'' but as Canaan is a spiritual name and has a double meaning, material as well as spiritual, we do not know where the border line of Canaan is located. As there is at the present time no such land as Canaan. We think that Palestine, or the Holy Land, as some call it, is Canaan, but I am under the impression that Canaan comprises more than Palestine, for in the first treaty Abraham made with God he got all the land ''from the river of Egypt unto the river Euphrates.'' Therefore, it can be hardly doubted that ''all the land of Canaan'' would include all the land along the Mediterranean Sea and along the Persian Gulf. Here, my Jewish friends, you have a fertile and nice country that by treaty rightfully belongs to you. This country is centrally located and has many advantages that other countries have not, among them its climate, variety of soil, and commercial communication with all the world, but, through your disobedience, recklessness, and wickedness, you have lost this, one of the most beautiful countries on the face of the earth, and if you now want this country back, and want to come into possession of its domain, you will have to buy this country piece by piece for money. For to take that country back by force, or conquest of arms would be impossible for you to do. I am aware that many of your people are now willing to go back to that country; but the bankers and brokers will not, for the bankers and brokers among you say we shall control the money volume of the world and be the rulers of commerce, but you will find these men are mistaken. They will never control the money volume of the world, neither will they be rulers of commerce, for in the future things will be arranged different from what they are now, and do not for one moment think you are going to depose us Gentiles of what we have, for if you do you will be greatly disappointed. For you must understand that old Noah and his sons made a covenant with God also, long before your father Abraham was born.

Here my fellow laborers, farmers, and mechanics, let us rejoice and be glad, for we have a treaty with God, which our ancestors, Noah and his sons, established with God. This treaty is different from the Jewish treaty, for the reason that we are a different people. This treaty, my good friend, is worth more to us than all the treaties of the world today. It has more value than all the laws, statutes, and ordinances that men have ever made. If all of our books, pamphlets, papers, and magazines, were swept out from the face of the earth by fire it would be comparatively small loss to the loss of the copy of the covenant that God made with Noah and his sons. I ask you, is it not wonderful to me and to you in what manner the copy of this treaty has been preserved. There have been men who have tried their utmost to have it destroyed together with the whole Bible, but you, who are in possession of your reason and common sense, can you not here see the power and design of the Great Architect in the preservation of this treaty that his ambassadors made with Noah and his sons. Is it not a fact that you and I can stand up and say to our statesmen, presidents, kings and emperors of the world today: "We have more copies of the treaty that Noah and his sons made with God than all the treaties you have made, one and all combined, for we have a copy of this treaty in nearly every home within the boundaries of all the civilized nations." And now we propose to read this treaty to you and interpret it and make you understand what it means, and that it is written so that it can not be misconstrued, for it means exactly the way it reads. None of your pettifogging lawyers or your backwoods justices of peace can ignore this treaty, nor shall the supreme court of this country, or any other country, be able to declare this tratey to be unconstitutional on technical grounds.

Gentlemen, let us read this covenant a little closer and see how it reads. It reads in part:

"I will establish my covenant with you and with your seed after you."

Is it not plain that we are included in this, when it says: "and with your seed after you." To be sure, gentlemen, we are included in the treaty. It further reads:

"And God said, This is the token of the covenant which I make between me and you and every living creature that is with you for perpetual generations."

So you see in this treaty it not only provides for our national life and the preservation of our race, but it also includes our domestic animals. It does not say here how much land we shall have as it does in Abraham's treaty, which is plain that we shall have all the lands we can take care of, and that there is no limit set to how much land we shall occupy. We have full swing to take all the land we have use for. And here we have the seal and the signature of the treaty:

"I do set my bow in the cloud and it shall be for a token of a covenant between me and the earth. And I will look upon it that I may remember the everlasting covenant between God and every living creature of all flesh that is upon the earth."

Here my fellow citizens is a clause inserted that as long as there is atmosphere around the earth moist enough to produce clouds and a rainbow can be seen in the cloud, so long shall this treaty be in force and also binding. That it was a messenger that negotiated with Noah and his sons can never be doubted for this reason, pay attention to what the messenger says: "That I may remember the everlasting covenant between God and every living creature." Do you understand this? His expression, "that I may remember the everlasting covenant between God and every living creature." He does not say that I may remember the everlasting covenant between me and every living creature, the same as our President Roosevelt would say when signing a reciprocity treaty between the Cuban Republic and Uncle Sam, "I will sign this treaty, Mr. Palma, so that I will know what I have promised you, and I will hereafter look over the treaty a little closer so that I may not forget how it reads, for I am interested in your welfare and prosperity, Mr. Palma." The critics, for we have a great many these days, will here ask me: was there not a rainbow before this treaty was made, and hadn't Noah and his sons seen them before? To be sure there were rainbows before this time, and Noah and his sons had seen them, but the reason this treaty was sealed by a rainbow, or that the bow in the clouds is a token of this treaty is, that no treaty hereafter shall ever be made that will excel this treaty of friendship that our Caucasian race has made with Wisdom in times past and to the uttermost limit of time. Now, you fifteen-cent philosophers, you that have God cornered up and have all the wisdom under the sun, and all the knowledge of the Universe in an eight-inch hat, combine yourselves with our army of street-corner lawyers, who know all the laws of a perpetual universe, and who also know how to give justice to the frogs in a frog pond, if they croak too loud and become a nuisance, we will now call on you, one and all, and see if you can draw up an agreement or treaty that will be more binding and more lasting than the treaty that Noah and his sons made with God.

It is very plain that Noah and his sons were of our Caucasian race. If we can not tell it in any other way we can tell it by this, you will find that Noah and his sons had only one wife each, and that polygamy was not their practice, and we find this among no other people in ancient, secret, or profane history than among the Caucasian race.

My fellow laborers, farmers, and mechanics, there are many people of the present time that can see no material difference between the covenant that Noah and his sons made with God and the covenant that Abraham made with God, but there is a vast difference between these documents. We will, therefore, explain here the difference. In our covenant it does not say that we shall have kings and emperors at the head of our different governments, and, therefore, we have no use for such men in office. The common people of the different European countries believe and have been taught that their kings and emperors hold their offices by divine right, and the kings and emperors claim they hold their office by divine appointment, but in this they are mistaken, for we have no treaty to that effect with God; and he never requested us to enter into such an agreement; that is Noah and his sons never made such a covenant. But it is true that there is a clause in the covenant that Abraham made with God, for it reads in part: ''For I will make thee exceedingly fruitful and I will make nations of thee, and kings shall come out of thee.'' It is from this clause in the covenant that Abraham made that gave the kings and emperors their authority.

Now my fellow laborers, farmers, and mechanics, if the Jews want to set up kings and emperors to rule them we have no objections, for we are a different people and have nothing in common with one another, and our covenant with God is separate and reads altogether different, which every one of you can read for himself.

As far as our agreement of the covenant that Noah and his sons made with God goes, the great Architect of the Universe has written that on our hearts, for we know when we are doing wrong, and we also know when we are doing right, and as we are born with free determination we are at liberty to do as we please, and for this reason we are responsible for what we do, whether it be good or evil. Do not, therefore, my reader, for one moment entertain the idea that you can break the agreement that Noah and his sons made with God for us and then escape punishment for the same, for as sure as I am writing this book just as sure you will have to pay the penalty for the violation of the argreement of the covenant that Noah and his sons made with God.

CHAPTER V.

RELATION OF CORRESPONDENCE.

As there are many of you, my fellow laborers, farmers, and mechanics, who do not understand Correspondence, as the Drs. of D. D. have never instructed you in the way this our first reader or Bible was written, therefore, in order that I may proceed further I must explain in a simple way the rules and system of Correspondence; that is, I will give you a faint idea of what I mean, and you will without doubt understand what I am trying to explain, for unless I give you some idea of this you will in the future misunderstand me. It is very important that you should understand what you read, for to read and not understand what you read is like unto a man putting apples in a sack without any bottom.

Every word in the Bible can be explained in four different ways, that is, every word in the Bible has relation:

First, to the mineral kingdom;

Second, to the vegetable kingdom;

Third, to the animal kingdom, and

Fourth, to the universal kingdom, which includes the human mind and organization. That is, this fourth kingdom has relation to the sun, moon, and stars, and also to the human mind and anatomical organization of the human body.

It is for this reason that there are four gospels in the New Testament, but these four gospels have no relation to the four kingdoms mentioned above but to the heavenly quarters including the material world. Of this latter we shall treat hereafter in its proper place.

You will here ask me, what is Correspondence? Is it a system the same as mathematics and arithemetic? We answer, yes. Correspondence is a most complete system, and will demonstrate everything by itself like the four mechanical devices, such as a square, level, compass, and leverage are like the figures in a mathematical column where one figure embraces the other for its right position, and where the total tells the result of the column's contents.

But Correspondence is more than all this; it is like a cipher system, also Correspondence is of such vast magnitude that it embraces almost the whole universal creation and, therefore, is almost without limit where architecture and mathematics are very limited as we all know. For the benefit of those who have been instructed in materialism and taken lessons from their fifteen-cent philosophers, who say God is Nature and Nature is God, and we are governed by the laws of Nature, and that evolution is the progress of our distinction. Such delusion should not be tolerated for one moment for you can plainly see that neither the sun's rays nor the light of the moon and the stars, neither the clouds nor the wind or any of the elementary forces belonging to the creative forces of our planet have ever been able to create a single figure or a cipher of any kind to say nothing about the science of mathematics, or the rules and decisions of architecture. How then, my reader, could it be possible for Nature to construct the boundless science of Correspondence, for it may here be noted that these two sciences were in existence long before there was ever a planet earth revolving in the universe. You will understand by this that when man was introduced on this little planet of ours the science of mathematics was brought with him. for we have on our two hands a complete system of mathematics, and that is our ten fingers, as we only use ten figures in our system of mathematics. But do not misunderstand me here; a system of mathematics and a science of mathematics are two different things. A system of methematics has existed for many thousands of years among the North American Indians, but that these Indians were never able to construct or create this system into a science of mathematics is a fact, therefore, you can plainly see, my reader, that Nature here was at a loss, and that it required intelligence and wisdom to create this system into a science.

I shall here relate what happened to me some twenty years ago in Toledo. Our village then consisted of only a few inhabitants, perhaps twenty. There was below the town, or where the town is now built, an Indian camp. As I was in need of some pickets for an enclosure of some lots, and also wanted some shakes made, I went down to the Indian camp to see if I could not get these Indians to make these shakes and to split the pickets. As I was well acquainted with their chief, an Indian by the name of George Cottell and captain of the Cowlitz, I went to the camp early in the morning and found the chief and all the Indians in camp. I said: ''Good morning.'' Mr. Cottell said: ''Clapium.'' I said: ''George, can I get you to make me some shakes and pickets?'' George answered: ''I guess so,'' talking fairly good English. I asked him how much he wanted a thousand for the pickets. George said he didn't know, but said: "Let us go and see where you want the fence, and I will tell you how much I want for the whole of it." I said: "All right, George." We went and looked at the place where the fence was going to be built. George stepped the ground and then he began to figure on his fingers. He figured exactly how many pickets it would take and he said he wanted so much money. As I had also figured, but with a pencil, I said: "You want a big price, George; it takes but so many pickets to make the fence." He looked up and said nothing, but began to figure on his fingers again, and then he said: "You are mistaken; it takes more than you say." I showed him my figures and said: "Here are the figures, George." "Oh," he said, "I do not care for your figures; they are all humbugs, and mean nothing, and I can not tell one from the other. I know that I am right for I got these from the great chief above (holding forth his hands) but you made yours." At last I thought perhaps I had made a mistake, and so I figured over again, and sure enough I had made a mistake, and I found that George was correct. I said: "George, I made a mistake, you are right." "Yes," he said, "there is a great deal of conceit in you Boston men. You think you know a great deal more than you do, and you are always trying to cheat an Indian and get the best of him, if you can, and I would not under any circumstances learn how to figure the way you Boston men do, even if I could, for it is nothing but humbug." "Well, George," I said, "I was not trying to cheat you. I told you I had made a mistake in my figures and that you are right. I will give you your price. Go ahead and make the pickets." George then smiled and thought he was pretty smart. Thus ended our conversation.

I also knew a servant girl in my native country who could figure out almost any simple problem on her hands. She not only counted the fingers, but also the knuckles and joints on her hands. I would sometimes take the almanac and ask her what day in the week does the 15th of June come, or the 6th of November, and she would answer me correctly the day of the week, and she would never make a mistake, and it did not matter what date I took. I once asked her where she learned this, but she would not tell, but that she had in the beginning learned it from some one else I am fully convinced, for this system of mathematics is used by many people, but I never knew of any one who had such a complete system as this servant girl had. I would say to her: "Christina, I want you to teach me your system of mathematics." She would say: "John, you are a good little boy, but you are too stupid to ever learn it." This girl was strictly virtuous, loving and kind, and as to the interior of her nature, she was refined high, highly elevated as to thought and action; she was also sensitive, but neither she nor I had any knowledge of such a thing as mortals being able to communicate with the inhabitants of the Invisible World. This girl afterwards got married, but was only married two years when she died. She is now a citizen among the angels of the Celestial Kingdom in Heaven. I have here shown you, my reader, that there is an unwritten system of mathematics, but as this system is not a science, neither George Cottell, the Indian chief, nor the servant girl spoken of above, nor any one else, would ever be able to build a city or execute plans of architecture, or run and maintain a public government on their system of mathematics, unless they adopted the science of mathematics.

I will now explain to you, my fellow laborers, farmers, and mechanics, in a simple way of what use and for what purpose the science of Correspondence is in existence, and for what purpose it is so extensively used in our first reader, known to us as the Holy Bible.

It would be absolutely impossible for us to run and operate this United States government for as short a time as one year, if the science of mathematics was taken away from us; for there would arise such a confusion among us that in less than five years we would be compelled to adopt the same form of government as George Cottell and his Cowlitz River Indians. Did you ever think of the fact, my reader, that our whole material civilized structure and form of government is hanging on these ten simple figures 1, 2, 3, 4, 5, 6, 7, 8, 9, 10? Did you ever see the mystery of these ten figures? There is no beginning nor end to these figures, for there is an naught at each end, which means nothing when recorded by themselves, and yet take nothing away, or as we are used to call it, naught, and the balance of the nine figures are absolutely worthless. As we use these ten figures in different ways in order to find out what we want to know about our daily affairs and business transactions I will here give you an illustration of what use Correspondence is to the inhabitants of the Invisible World, and also to us. We will here use the same figures, but apply them in four different ways:

Addition.	*Multiplication.*	*Subtraction.*	*Division.*		
444	444	444	222	444	2
222	222	222	——	444	——
——	——	——		——	
666	888	222		000	
	888				
	888				
	———				
	98568				

Here you will see that all these figures are the same, but our science of mathematics teaches us to use these figures in different ways, and, therefore, the total sums or results are different. Now you understand that if I had shown George Cottell this way of figuring, using the same figures and yet getting the total sum so different, he would have called me the biggest liar, fraud, and rascal, of all the Boston men in America (George calls all white men Boston men). The reason George Cottell would denounce me in this manner is because he does not understand the science of mathematics, and he would never believe that I was perfectly honest and square. This is the very position that many people hold at the present time when you talk to them about Correspondence, for they say, these Bible stories are all humbugs. Just think of it! The whale swallowed Jonah and kept him three days in its belly, and many other snake stories! And these men who tell us these things and think they are true are crazy fools, and a little light in their upper stories. But those who talk this way are excused for the reason that they do not understand Correspondence and do not know the importance of this great science, as I have shown you how important a part the science of mathematics is playing in our civilization, and that we could not get along without it, unless we wanted to live like the Indians and have everything in common.

As we all know that we have schools and institutions of learning and also governments of various kinds and thousands upon thousands of smaller societies, and that everything we have on earth corresponds to the same in the Invisible World, it then follows that the inhabitants there should have something to correspond with our science of mathematics; for in what way do you suppose, my reader, would the angels of this heavenly government be able to maintain and control this heavenly government and keep order, if it were not for the science of Correspondence. For you must understand this, that the inhabitants of the Invisible World do not use the science of mathematics, for this belongs to our material world, and would, therefore, be insufficient in expression and in its scope and extent, for it may here be noted that this is not the real world, but only an expression or shadow of the spiritual, and that this world of ours is only the root of the tree in blossom; the foundation upon which the temple of learning is standing.

As I showed you above, there are four ways in which we are using our ten figures—that is, our four main pillars of our mathematical structure, which are addition, subtraction, multiplication, and division with the addition of algebra. In the same manner has the science of Correspondence its four pillars, and these are:

First, The mineral kingdom;
Second, The vegetable kingdom;
Third, The animal kingdom;
Fourth, The universal kingdom, with the addition of human organization and the construction and production of the human brain and ingenuity; that is as far as men have produced any mechanical devices, such as cartridges, bridges, temples, cities, fields and gardens, vineyards, and others.

You can see by this, my reader, what an immense scope this science of Correspondence embraces, and that its magnitude is baffling to the human mind compared to the science of mathematics, for our science of mathematics is as A, B, C, compared to the science of Correspondence.

You will here ask me in what way can we common people understand Correspondence in order to read in our first reader, the Bible, as it ought to be read and rightly understood.

The science of Correspondence can be learned by persistent study and by instruction of heavenly messengers. To begin with you must have your sight and hearing opened to the Invisible World, and then your tongue must be cut loose, so you can talk a spiritual language. After all this is done and you get your mind and body in a sound and healthy condition, these messengers will open the doors to the interior of your understanding, and then you will learn quicker and with more ease than you have any idea of, for it will then appear to you like unto a man who brings forth a puzzle to you and says, open this puzzle in a given time and I will give you my fellowship. You may be able to study out the mechanism of the puzzle, or you may not, but after he has shown you in what way the puzzle is opened and shut it is an easy thing for you to work the same; or like unto a man who presents to you a riddle and says, answer this riddle before the new moon and I will give you a linen garment. If you do not understand the significance of the riddle you would have to have some one instruct you in the manner that it should be answered, and after you get this instruction it is easy for you to answer the riddle. To read and understand the Bible is not so difficult as many people suppose, for it is written in such a way that any one who reads it in earnest will be inspired from the heavenly societies, for it may here be noted that any one who reads this book in earnest and in a truthful way is opening communication with the angels of the heavenly societies or government, and, therefore, find delight and comfort from what he reads, and he will also understand what he reads in Correspondence to the interior of his nature, for his love and delight are the very issues of his life; but on the other hand if you read the Bible just for criticism, and for the sake of argument, and that you may be posted in order to get up an argument and blaspheme its contents, you will not understand one word of it, for you will then open communication with the inhabitants of the infernal region (or the devils of hell) and you will at last begin to hate the Bible, and wish it were destroyed, for your mind will be inflamed with hatred from the infernal inhabitants and you can see nothing but lies and destruction in its contents and, therefore, pronounce it a pious fraud and a production of imposition and treachery.

There is in reality no great secret in the Bible, no more so than it becomes a secret for the reason that we do not understand it. We have many books within our government that are just as much of a secret to you laborers, farmers, and mechanics, as the Bible is, and a little more so if anything, they being our cipher codes such as are used on our war vessels in time of war; the communications between the strategy board and the admiral on a battleship, for even the telegraph operator does not know the meaning of the dispatches he sends or receives. There are also private cipher codes invented in this country as well as in Europe. This goes to show that we as human beings are inclined to secrecy for fear we may be exposed to the public before the time comes for such secrets to be revealed.

For the benefit of those who are not acquainted in the way these cipher codes are sent and answered, I will here give you an idea of the same, for it will be a help to you in a measure to receive a slight idea of what Correspondence is.

This cipher system, if we may so call it, is not a science, neither has it any connection with any scientific philosophy, for it is a ramdom secret made up to communicate between individuals.

Here is a communication between two friends, one in San Francisco and the other in New York City.

Mr. Herman in San Francisco telegraphs his friend Arnold in New York City. The dispatch reads like this:

San Francisco, Mar 10.
F. Arnold, 150 Broadway, New York City:
Send me a red hot stove, no poker 100.
(Signed) J. Herman.

The telegraph operator says: "Do I understand your dispatch right? 'Send me a red hot stove, no poker 100.'" The answer is: "It is correct, send it on."

Who would understand this dispatch? None but the two men in communication, as they are the only ones that have the cipher code that would tell what this message was. Who would ever imagine that a red hot stove could be sent from New York to San Francisco? Suppose one of these cipher codes should be exposed to the public and read. Would it not be as much a mystery to the public as the Bible. What is the meaning of that dispatch? Herman is out of money and tells his friend Arnold to send him $100 so that he may rent a room with a hot stove in it, and that there was no use for Herman to send a note along for him to sign as security for the money received, for he was in a position that the note could not be collected.

I have now explained to you, my fellow laborers, farmers, and mechanics, in a simple way what Correspondence means and why this science is in existence. I will now proceed and give you a slight idea of some words in the Bible that hold the same relation to the science of Correspondence as our ten figures hold their relation to our science of mathematics.

There are many words in the Bible that are spiritual words, but are placed there for use in connection with Correspondence, for if these words were not there a man who reads the Bible in Correspondence would not be able to understand what he read. Yet all these words, when you read the Bible in a material sense, could likewise not be withdrawn, for they also have a place in the material as well. I will give you here a few of these names so that you may know when you read the Bible the significance of all such names: Ludem, Anamim, Lebahim, Naphtuhim, Pathrusim, Castuhim and Caphlorim.

There are also many personages named in the Bible who have spiritual names, and that these men lived on earth at one time can never be doubted, but what their names were on earth we do not know.

The historians at the present time believe that Nimrod was a king of the Chaldeans, but in this they are mistaken, for Nimrod is a spiritual name and denotes a certain great moral philosopher. What his name was on earth we do not know. That I am certain in this I am absolutely sure for the messenger described Nimrod in this way:

"And Cush begat Nimrod and he became a mighty one in the earth. He was a mighty hunter before the Lord, wherefore, it is said, Even as Nimrod the mighty hunter before the Lord."

Thus we may call Emanuel Swedenborg the Swedish Nimrod and a mighty hunter before the Lord, for what man has in later years hunted in a more persistent way before the Lord than Emanuel Swedenborg; therefore, my reader, if you want to know anything about the next world and a hereafter and would like to take lessons in Correspondence, take your gun over your shoulder, put on your long-legged boots, and dress yourself in oil clothes and then strike out and follow the path that the mighty Swedish hunter has blasted out through the wilderness, and I assure you that your hunting trip shall not be lost time, but you will have game enough to call your neighbors and friends to a feast after your safe return.

And we may also call Henry Longfellow, the great Ceraphima, the brilliant musician among the princes of the United States. There are also many other names that puzzle many when reading the Bible. Such names relate to districts or provinces or the names of the people that lived in such districts or provinces. We shall here give a few: Canaanites, Perizzites, Hittites, Amorites, Hivites, Jebusites, Grgasites, Edomites, Israelites, Ammonites, and Levites.

Many people of the present time and also the historians believe when they read these names in the Bible that they refer to certain provinces or tribes, but in this they are mistaken for these names are spiritual names and refer to political and religious organizations. You will understand this, that when the invisible messenger recorded the history of the Jews or Hebrews, he called these different sects by these names, the same as when Flavius Josephus is describing the Archelans' Part of Judea, and when he is speaking of the philosophical sect among the Jews, the Pharisees, the second Sadducees, and the third sect Essenes. That we cannot be mistaken in this is very plain for we have in the United States of today the very same thing. As to religious organizations we have Methodist, Baptist, Evangelist, Romanist, Spiritualist, and Presbyterians. And as to political organizations we have Republicans, Democrats, Prohibitionists. No, my reader, this ought to be very plain to you. You know for a certainty that the people of these different religious and political organizations in our country of today are not of different nationalities nor do they live in different states of our Union by themselves, but they mingle together and live all over the Union, yet they support their different organizations. You know that even brothers belong to the different political and religious organizations, and that their religious and political views are altogether different.

Therefore, if the historians of today write a true history of the United States they will mention all the different organizations and is it not reasonable for us to think that when the invisible messenger wrote the history of the Jews that he would be as reliable and truthful as any of our historians of today?

And let me tell you, my reader, I have read the history in Correspondence, such as it was recorded by the invisible messenger, of our late Civil war in this United States from the year 1861 to 1864 inclusive, and I tell you that history is by far more complete than any of our American histories, for there is nothing missing.

Therefore, when you are reading about the Jews and Hebrews do not mix them up with the Israelites, for Israelites mean those of the Jews who were materialists, and who in the depths of their hearts were lovers of material wealth, and that the Philistines were of the same nature, and that it was they that taught the Jews their doctrine to begin with, for we read, Second Samuel, chapter 3, verse 17:

''And Abner had communication with the elders of Israel, saying, Ye sought for David in times past *to be* a king over you:

''Now then do it; for the Lord hath spoken of David, saying, By the hand of my servant David I will save my people Israel out of the hands of the Philistines, and out of the hands of all their enemies.''

Ammonites means moral philosophers and they who believe in Deity. It is for this reason that we read in the Bible: ''Gilead the Israelitish territories suffered an invasion from Nahash, king of the Ammonites,'' and ''King Saul collected the forces of Israel, crossed the Jordan and annihilated the Ammonites and rescued Gilead.'' This you understand, my reader, was not a war with swords and sabers and explosives and firearms and shedding of blood and destruction of life and property, but it was moral, mental, and religious wars the Jews had among themselves—much as our church denominations fight one another, including spiritualism; and also our political parties. What people suffered more complete defeat and destruction of root and branch than the Populist party did here in the United States a few years ago. Did not the Republican party and the Democrats band themselves together and kill the Populists by the thousands, and the Populist people of today are a people of the past, and they will never arise again.

I have now shown you what is meant by Correspondence, and for what purpose and use it is in existence. We will now go back to the first chapter of Genesis and see if I am not correct when I tell you that our Bible is our first reader. We read in Genesis, chapter 1, verse 1: ''In the beginning God created the heaven and the earth.'' Verse 5: ''And God called the light day and the darkness he called night, and the evening and the morning were the first day.'' Verse 8: ''And God called the firmament Heaven and the evening and the morning were the second day.'' Verse 13: ''And the evening and the morning were the third day.'' Verse 19: ''And the evening and the morning were the fourth day.'' Verse 23: ''And the evening and the morning were the fifth day.''

You can plainly see here, my reader, that God or his messenger was here speaking to us in the same manner as a father would speak to his six-year-old boy. How simple you may think this reading is, yet it is instructive.

Verse 26: "And God said, Let us make man in our image after our likeness." Is it not plain here, my reader, that there were more than one that put us here on this earth, for he painly says, "let us make man in our image." If you have bought a farm and plant a tree on it, and you alone do the planting of that tree, you will be sure to say: "I planted that tree." You will tell this and note it down in your diary that you were alone when you planted that tree, but if you say to your three sons: "Boys, let us go and plant a tree on our new estate," or you may call it your homestead, and the four of you plant the tree, for there may be some debris in the way where you want to plant the tree, and, therefore, it will take the four of you to have this tree planted in a proper way. After the work is done will you not then tell your wife and daughters that we have planted a tree on our new homestead, and if you note it down in your diary you will surely say, we planted a tree on our homestead. We shall now suppose that a cyclone comes and sweeps the whole family away and kills them all, and that nothing could be found but the old homestead diary, and there would be recorded, "We planted a tree on our homestead." Would it not be reasonable to suppose that the old man had a family and that he was not an old bachelor? Will you please tell me the difference, if there is any, between what is written in verse 26, chapter 1, Genesis, and what is written in the old farmer's diary. I am not writing this book to explain the Bible, I am only giving you a few pointers in a simple way, for it would be superfluous for me to try to explain the Bible, for in the works of Emanuel Swedenborg you will find all you want to know on the subject. In chapter 2, verse 8, we read: "And the Lord God planted a garden eastward in Eden and there he put the man whom he had formed."

CHAPTER VI.

EXPLANATION OF THE GARDEN OF EDEN, ALSO THE OFFICES OF JEHOVAH, GOD, JESUS CHRIST, LUCIFER, SATAN AND THE DEVIL.

There has been a good deal of speculation about the Garden of Eden, and a good deal of disagreement as to where the Garden of Eden was located. Some believe the Garden of Eden was located somewhere along the Euphrates river in Asia, but they are all mistaken in this idea as to

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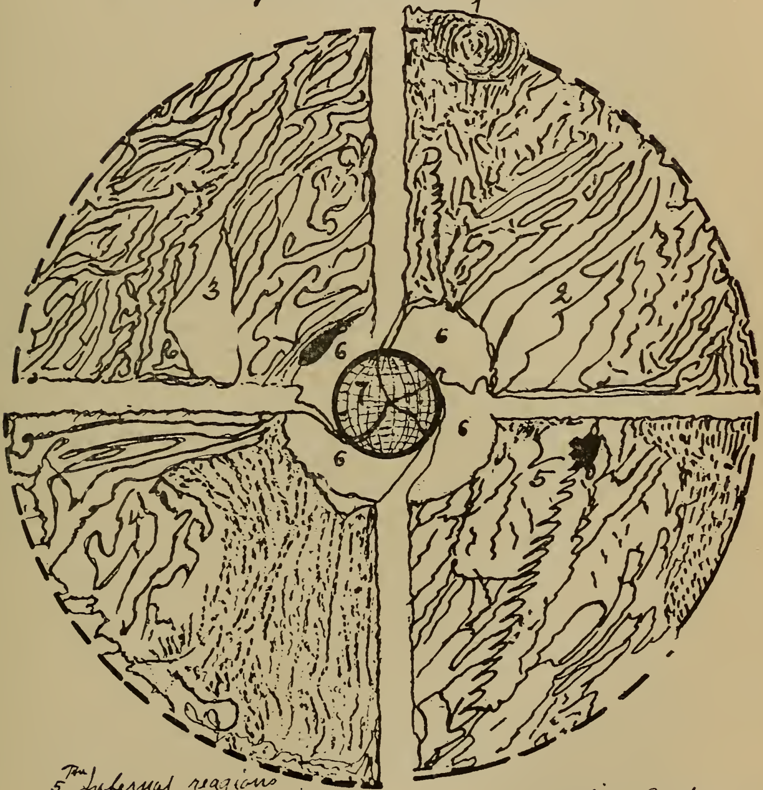

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GARDEN OF EDEN.

its location; but if you read verse 8 in chapter 2, Genesis, and read it right and think over what you read you will find that the Garden is one locality and Eden another. This is a delicate subject for me to handle, for I am not a learned man, and whether I will be able to make you understand what I am trying to explain I do not know; but there are many people who never gave any thought to the subject, and, therefore, I want you to look at diagram on opposite page, but do not think this diagram is like a map or a diagram of a piece of land, for it is not, for you know this earth is round and, therefore, the Invisible World with its many kingdoms is also round, and it is the Invisible World with its immense power and strength that holds this our earth in its proper place, for if it were not for the power and strength of the Invisible World this little globe of ours would fly to pieces in a minute and be lost in the universe like a soap bubble. This diagram is only a sketch in order to give you a faint idea of what I am trying to tell you. In verse 10 it reads: "And a river went out of Eden to water the Garden." The garden here spoken of is our whole earth and the Eden is the whole Invisible World, comprising the four quarters together with the Spiritual World. You may note here that when I speak of the Invisible World I do not mean the inhabitants of that world alone, but that I am including all the spiritual forces; that is the elementary spiritual forces; that is sunshine, light and darkness, cold and heat, wind, calmness, and also electricity, hydrogen, oxygen, and ten and one more that I am here not able to mention; for you will understand that all these elementary forces mentioned above are material, but that in the Invisible World there exists a corresponding elementary power of creative force, with this difference, that it is spiritual and this force is so powerful after you get beyond the earth's atmosphere that every material thing that comes in contact with it would perish and be destroyed like unto a piece of cloth or paper trod into a fiery, flaming hot furnace. And we further read in verse 10: "And from thence it was parted and became into four heads." This river you understand was not like the Columbia river or some other material river, but it was a spiritual river flowing on to this earth from the Invisible World, and its waters were the waters from the fountains of the spiritual elementary creative forces of the Invisible World, and without this river flowing onto our earth, it would have been impossible for the inhabitants of the different parts of the Universe to be able to ever create life on this earth, and maintain the same. For it may here be understood, my reader, that if it was not for the spiritual forces that are flowing on to our earth and giving life we would not live five minutes, but would utterly perish, and all life on this little planet would be like unto volcanic lava and ashes.

Yea, this whole earth would be like unto a sandy desert where there neither falls any dew nor rain, and where the rays of the burning sun absorb all life. This you may wonder at, my reader, and some of you may say: "We never heard of such a theory before, and we do not believe it, for this man Anderson must have some screw loose in his upper story, and I think it would be well to give him a dose of Ayer's pills for that would give his legs a little exercise and thereby his brains would have a little rest." But this is not a theory, my reader, it is a scientific fact; but you say: "Nonsense, we are in no danger of dying as long as we have plenty of water and fresh air." To be sure, as long as you have plenty of water and fresh air you will live, but do you know what distills the salt water that is drawn up to the clouds from the ocean, and then falls down and waters the fields and gardens, and whereby we draw soft and sweet water from our wells and springs in order to preserve our lives; but this is not all, for if it were not for this distilling power in the clouds the whole vegetable world would die together with all the animals of the field. Did you ever ask yourself the question, what produces oxygen that we inhale into our lungs, and where does it come from, and what is it that produces the difference between oxygen and hydrogen? You will admit this fact, my reader, that if it were not for oxygen in the air we are breathing we would not live very long. Of course, you know all about oxygen and hydrogen and one does not need to tell you anything about them, for you have explored the whole field and that settles it, and there is no more use to ask any more questions. But I want you to answer one more question. Where are the stills that are distilling the salt water into the clouds, and who is operating this great machine that is able to sprinkle our fields and gardens with soft and sweet water? And where is the fountain head of oxygen and where does it come from, and where is this important gas generator? For, like everything else in nature, it must draw its supply from somewhere. Here, my fellow laborers, farmers, and mechanics, we that do not know it all but are trying to learn what we can in this line, let me tell you that this river spoken of in verse 10, that went out of Eden, is the very river that is supplying all the elementary forces existing in and around our Garden, the earth, and this river is flowing out of Eden today with as much water as in Adam's time, if we will express ourselves so for short; for without this river flowing from Eden, the existing power and strength of the distilling processes of the clouds would eventually be exhausted, and would have no support beyond its own power, and at last there would be a dry season that, perhaps, would last for millions of years. This river that flows from Eden is also supplying the power for the generating of oxygen, hydrogen, and electricity, and everything that is connected with the atmospheric forces, and many others that are as yet unknown to men. We also read in verse 10: "And from thence it was parted and became into four heads." The reason it reads this way is because when this spiritual river strikes the earth's atmosphere it makes a circuit and flows into the four quarters of the Invisible World. It is for this reason that it says: "And became into four heads." This is shown in the diagram. But it may also be noted that this spiritual river is also connected with the balance of the Universe, and if this was not so we and our little planet would be disconnected with the balance of the planets and our material sun.

This will suffice on this subject and we will leave the balance to our astronomers and scientists, for this is too delicate a problem for us to handle.

In verse 8 we read: "And the Lord God planted a garden eastward in Eden."

The reason the messenger here expresses himself in this way, where he says "the Lord God," is that he is then referring to the Great Architect and Designer of the whole universe, in which the human mind cannot in the least fathom or comprehend, for even the Celestial Angels are unable to comprehend the designs of the Great Architect; therefore, when I mention the Great Architect in this work I mean an incomprehensible Deity.

Before we proceed any further in our investigations of this book, the Bible, or, as we may term it, our first reader, I will explain what is meant by Jehovah, God, Jesus Christ and Lucifer, Satan and the Devil. As we all know there is nothing on this little earth of ours or anything belonging to it but there is an opposite to it. Mention anything you have a mind to and I will show you there is an opposite to it. This is not only confined to our material world. but it is also a fact that holds good in the Invisibile World. As we know this to be true it then follows that if there is a creative power and a progressive spirit there must also be a destructive power and a degenerating spirit; therefore, it is reasonable to suppose that there is a time set for everything, so when spring time comes and the sun begins to shine and life is put into your field, and then if your servants are asleep, and you have not planted your wheat, there will be no use of you to say: "Stand still sun, I have prepared my field to plant my wheat, but my servant is as yet asleep, and I have not yet been able to prepare them with the necessary implements of farming machinery." If you are in this manner fooling your time away, weeds and thistles will grow in your field till at last the season for planting will be past and you will have lost a harvest.

Therefore, is there not also a time when Wisdom is raising its bow and shooting its arrows against folly; knowledge is drawing its saber with an outstretched arm against ignorance, and when virtue is girding its loins with golden cords against adultery and whoredom. This time, my fellow laborers, farmers, and mechanics, is nearly in sight and shortly at hand, and time will tell whether we are going to lose a harvest or not.

As there are in the Celestial Heavens many societies and forms of government, it follows that there are executive officers, who are representing their various departments, but unlike our officers on earth they represent everything pertaining to Wisdom, Love and Truth, etc.; therefore, when you read the Bible you must always remember this: that wherever Jehovah is mentioned it refers to Wisdom, for Jehovah is the representative of Wisdom, and whenever God is mentioned it refers to Love, and wherever the name Jesus Christ appears it refers to spiritual truth, for Jesus Christ is the representation of Truth. These make the three in one and is the Trinity of God. Here you can plainly see what is meant by the Trinity of God, for one can not be complete without the other, Father, Son, and Holy Ghost; Jehovah, God, and Jesus Christ. We will now enlarge this scope a little and call them Wisdom and Justice, Love and Mercy, Truth and Virtue; these constitute the upbuilding and progressive power of our planet earth for if we could implant truth and virtue in our men and women there is no danger of us losing ourselves in the depth of darkness. I have now shown you the upbuilding and progressive powers. I will now show you there are opposites to these powers; destructive and decaying powers.

We read in the Bible about Lucifer. Lucifer is the representative of jealousy; Satan the representative of falsity and deceit; and the Devil the representative of lies; and these three are also one, and these three combined constitute a Satan or Devil, and who of you can deny that these do exist, and are as active as the Trinity of God. Has not Lucifer, the chief of jealousy, let fly an army of flying, fiery serpents whose number can not be counted by men; and these serpents can be thrown into any human heart like burning arrows from a bow. Their teeth are sharper than any razor and their poison is more deadly than the poison of a rattlesnake, for their teeth will kindle a flaming fire in the human heart and their poison is a consuming fire from the flames of hell.

Who can deny that Satan, the chief of falsity and deceit, is active and has power over the human mind? Is not his falsity more skillfully constructed than any machine that was ever invented by men? Are not his deceits of a greater design than the plans of any human architect? For what man can ever be able to understand the plans of deceit of Man, Satan & Co.? Who can deny that the Devil, the chief of lies, is not among us, and that he also is a busybody, and that he is more active and skillful than any man living?

Here my fellow laborers, farmers, and mechanics, you can plainly see here that there is an opposite to the God head also, and that this opposite, combined with the harlot and the prostitute, and the poisoning of the human system with veneral diseases of every kind are the decaying and destructive powers, and if not fought against violently they will in time destroy our race, and sink all of us in the abyess of darkness, and we will become a race of the past. Just think of it, my reader, a race of the past. As I said above there is not a thing on this planet earth without there being an opposite to it as far as we know, but there is one thing in the universe that we believe has no opposite, and we are trusting in that for help if we should happen to be in need of any help, and this one thing is the Great Architect and Designer of the universe itself, or the Deity itself, if we may so express it; for he the Great Architect was that one who planted the Garden of Eden and put man there; that is through his design; that is, I mean, an incomprehensible power to men.

CHAPTER VII.

EXPLANATION OF THE TREE OF KNOWLEDGE OF GOOD AND EVIL.

As I am only giving you a few pointers in our first reader, the Bible, I will here explain, as far as I am able, what is meant by the forbidden fruit growing on the tree of knowledge of Good and Evil, and which God commanded Adam and Eve not to eat. In Genesis, chapter 2, verses 16 and 17, we read:

"And the Lord God commanded the man, saying, Of every tree of the Garden thou mayest freely eat:

"But of the tree of the knowledge of Good and Evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die."

And in chapter 3, verse 1, we read:

"Now the serpent was more subtle than any beast of the field which the Lord God had made, and he said unto the woman, Yea, hath God said, Ye shall not eat of every tree in the Garden?

"And the woman said unto the serpent, We may eat of the fruit of the trees of the Garden:

"But of the fruit of the tree which is in the midst of the Garden, God hath said, Ye shall not eat of it, neither shall ye touch it, lest ye die.

"And the serpent said unto the woman, Ye shall not surely die:

"For God doth know that in the day ye eat thereof, then your eyes shall be opened; and ye shall be as gods, knowing good and evil.

"And when the woman saw that the tree was good for food, and that it was pleasant to the eyes, and a tree to be desired to make one wise, she took of the fruit thereof, and did eat; and gave also to her husband with her, and he did eat.

"And the eyes of them both were opened, and they knew that they were naked; and they sewed fig leaves together, and made themselves aprons."

There is at the present time a great deal of speculation and difference of opinions as to what kind of fruit it was that was growing on this tree, and many of the common people go as far as to say that it was a poisonous apple that Eve gave Adam. This is innocent talk and pleasant to listen to, for it is like unto a father standing on a mountain in company with his four-year-old boy, and looking down in the valley, the little boy says to the father: "Papa, where did the people put all the dirt that they took out of that hollow below?" The father then answers and says: "My son, you are putting forth a baffling question to my mind, which I am not able to answer in a way that you could understand it. The people did not remove the dirt down there."

"Who did then?"

"The Great Architect did that."

"Why, I declare he is all right, but he, Pa, he is head of all the contractors, teams and carpenters in our town, a'int he, Pa?"

"To be sure, my son, he is."

And this satisfies our little boy.

But there is another class not only among the common people, but also among the learned people, who hold the opinion of what this forbidden fruit was, but this opinion is not innocent, but of a vulgar and unholy nature, for I have heard men say: "O yes, John, we all know what is meant in the Bible about the forbidden fruit that God told Adam and Eve they should not eat of. He was trying to make them believe that it was a bad thing for them to have sexual intercourse, and as Eve, we suppose, was amorous, she began to speculate on this and was not satisfied until she got Adam into it, and thereby have an experience she never had before, and of course God knew this when he told them."

Such people are disgusting and unpleasant to listen to, for none but ignorant, foolhardy, corrupted minds will ever entertain such ideas. For they are like unto a young madam with her aged father bathing their feet in a hot sulphur spring.

"Father, this is a wonderful spring, so warm and pleasant even in the coldest day of winter, and is also to a certain extent a medical laboratory and a healing medium to the human system."

The old man answers: "There is no wonder or mystery about this spring. I can tell you all about it, my child; the reason this spring is so hot and of a sulphurous smell and taste."

"Well then, papa, tell me all about it."

"Well, this earth is hollow inside and there are lakes of fire in the center, and there is where hell is located, and the Devil is the chief controller there. Some people believe they are burning coal and wood there, but that is not true, for the Devil is burning a sort of gas or liquor very much like alcohol and, of course, this sometimes gets into the crevices of the crust of this earth and comes out to the surface, and this is what makes the water so hot and sulphurous."

The young lady answers: "I do not believe you, Pa."

There has been a great deal written about this forbidden fruit and learned men have discussed this as to its nature and purpose, and why it is so written, and sermons have been preached and lectures delivered, but as yet all these men do not agree as to its true significance.

Here, my fellow laborers, farmers, and mechanics, I will explain this mysterious tree and poisonous fruit that grows on it in the way of Correspondence as I understand it in relation to the human body, and also to the human brain, human intellect and moral understanding of what is good and evil; and what is right and wrong; it follows then it also refers to Love and Jealousy. In chapter 2, verse 17, we read: "But the tree of Knowledge of Good and Evil thou shalt not eat of it." By this can plainly be seen it was not an apple tree or any other tree that bears fruit. This tree referred to is a spiritual tree and an emblem of it is found among the angels of the Celestial Heavens. It is there only emblematic, but as this tree has its roots in the human family it also follows that we are supporting and nourishing this tree, and that some of us are watering its roots and partaking of its fruit. This tree properly named in a material language is the tree of Love and Jealousy, and the fruit thereof is happiness and sorrow, friendship and enmity, life and death; but unlike any other tree it grows upside down. It has its roots in the human brain, and its branches are knitted in the human heart; and its fruit is our good deeds and charitable and loving actions for our wives, sweethearts, children and neighbors; love for our government and public institutions. This tree, properly cultivated, will bear the above-mentioned fruit, but as this tree is a grafted tree and bears two kinds of fruit, like unto a grafted apple tree, where one-half of the apples are sweet, mellow, jucy and of a delicious taste and high flavor, and the other half is of a hard, bitter, sour, dried and detestable quality; therefore, it is our duty first to ourselves, second to our wives, third to our intended wives, and fourth to our neighbors, our government and public institutions to be watchful and pick off all the bad, sour, hard and bitter apples on this tree, when they yet are green, for by so doing you will raise nothing but good fruit, for you will then have picked off the bad fruit in due season, and for this reason all the strength and all the sap that flows from the roots and the trunk of the tree will give the leaves a brighter color, the limbs and branches a stronger and more vigorous growth, and your fruit will be the richest and best in the market, for by so doing you are raising but one kind of fruit and it is good.

But on the other hand, if you raise and cultivate this tree for evil, your fruit will be jealousy, hatred, theft, murder, whoredom, adultery and fornication, and you will misuse and abuse your wife and if jealousy has gotten a position on the tree and the green-eyed, fiery serpents are crawling on its limbs and branches you will plan murder and destruction on your intended wife when you, perhaps, thought you had loved her, and you can give no instructions to your children, and you will be in enmity with your neighbors. You will plan how to sell your country for a trifle, and the public institutions are of no concern to you. If you sleep and are not watchful, parasites of every kind will get on your good fruit, if there is any, and you will harvest what you have produced, sorrow, misery, and enmity.

But it may also here be noted that this tree of Knowledge of Good and Evil and its fruit, which our first parents were forbidden to eat of, was in the main Love and Jealousy, for the seed of these two powerful forces lies concealed and dormant in the human heart, until some one asks you: "Do you know what love is?" and you answer: "No, I can not say that I was ever in love." Well, they say, you do not know what life is and have no knowledge of happiness, but these men and women that speak so to you may be falsifiers, and at the same time he or she may quicken the seed of love to sprout and blossom, and at the same time he or she may also quicken the seed of jealousy to sprout and blossom. You are now in love and you are also jealous, and is it not a fact that you now have your eyes opened the same as Eve got her eyes opened, and that you know something now that you never knew before, and that you now can see your nakedness, and you are now trying to hide your thoughts and actions from your neighbors and friends. Is this not exactly the way the serpent beguiled Eve? It may here be noted that the first people on this earth were placed here in an innocent state, and that they were as little children, but they were at the same time so organized that the power of jealousy could not be locked out from their minds and hearts, for, if the power of jealousy had been locked out, they would have been like unto the fish of the sea, only a propelling force with no responsibility for their own actions and deeds. You will probably say here, my reader, according to this it was then necessary that they should eat of the tree of Knowledge of Good and Evil, but in this you are mistaken if you think so, for in chapter 2, verse 9, we read: "And out of the ground made the Lord God to grow every tree that is pleasant to the sight and good for food, the tree of life also in the midst of the Garden, and the tree of Knowledge of Good and Evil."

Do you not see here that these two trees were planted alongside one another, and that one was the tree of life and the other was the tree of Knowledge of Good and Evil? The tree of life here described is the tree of Love, and as Adam and Eve had the privilege to eat of all the trees in the Garden it follows he had full access to eat of the tree of Life also, for love is the very essence of a man's life, and if a man's life is good, useful and loving he is eating and subsisting from the fruit of this tree of life; whereas, if a man is mean, bad and disorderly and jealous, he is eating and subsisting of the tree of Knowledge of Good and Evil, and it is for this reason these two trees were planted alongside one another in the midst of the Garden, and that love and jealousy exist in the midst of our human family, which is the center wherever we go on this earth.

And, therefore, it is not necessary that we should at the present day know anything about jealousy, for we surely can get along without that knowledge and experience in our hearts, and within our own family circle, for we have heard of jealousy and know it is in existence, and that knowledge is enough, for the knowledge of jealousy has not as yet ever added anything to a man's prosperity, neither has it added comfort to his family, but those who have been inspired with these flying, fiery serpents, and have tested its power and strength, have been laid low and poverty and misery have followed in their footsteps, and many of these men and women have taken up their residence in jails and penitentiaries of our land and many families have undergone a surgical operation under the heading of divorce for having the pleasure of being wise and knowing good and evil.

For the benefit of young people, boys and girls, and those who are, perhaps, confused by what is written above, I shall here give you a parable which I hope you will take a lesson from. I am not writing this parable for you who are already planning infamy and destruction, for your minds and hearts are polluted, and you are glorified in evil, and your delight is to see your fellow men in misery and pain; for your footpaths are leading to destruction, and your highways go straight to the infernal regions, and all the armies of the civilized world cannot stop your marching down. For it is well known to all of us that all of the moral and religious philosophers of ancient and modern times can not give you any advice, and no scientist has as yet been able to open your eyes to your infamy and folly. But I am writing this for those who are honorable, truthful, and virtuous, so that you may guard yourselves from falling into the traps and snares of the above mentioned class.

A certain planter had a big estate and he had but one son whose name was Leander. Alongside of this plantation was a big vineyard, and the owner of this vineyard had but one daughter whose name was Sylvia. These two children became acquainted as they grew up together on their fathers' estates, and they were delighted with one another's company, and played together as innocent children are wont to do, and as they both were trained of wise and prudent parents they were highly cultivated and were in possession of all their faculties and qualities belonging to the highest type of being, and were perfect in stature, and of good health. As time went on and they grew older, they found that they had developed more than ordinary friendship, and that they were tied together with a silver cord, and that there was a magnetic golden, endless chain tied to the pulleys of the wheels of the propelling powers of their hearts. As soon as Leander found that he was so chained fast to Sylvia, he said: "I must go and explain to Sylvia in what manner our friendship, through the agency of God's creative power, has chained us together, for it may be she is not aware of the fact, and furthermore she may want to burn the cord and cut the chain in two," and at once he went to his father's office and wrote a note to Sylvia. The note reached her by mail the next morning. The note read:

Sylvia, My Friend:

If the weather is nice and the lake calm I will come and take you out for a boat ride next Sunday afternoon. Enclosed find a silver key, that never has as yet been used. You may think it is a wonderful combination, but never mind that. I got it as an inheritance from my mother, and she taught me the secret of the key, and what doors it will open. If your time will not permit to take the boat ride please send the key back by next mail. Your friend,

Leander.

Sylvia is now looking at the key and at its wonderful mechanism. She is trying the key on all her locks in her possession, but it will not open any. In place of sending the key back to Leander, she writes him a note, and in the note she sends him a pair of scissors. Leander received the note, and when he found there was something in the note he thought she had sent the key back. His heart began to beat with injury and pain. His face became as white as snow, and his physical strength gave way and was hardly able to hold up his body, but as he recovered from the shock he said to himself: "What a wicked creature I am. I ought at least to read the note before I put it in the fire." He opened the note, and it read:

Leander, Dear Friend:

Have received your note, and will say the key you sent me will not unlock very many doors in this part of the country, although it is a skillful piece of workmanship. I, however, shall keep the key and you shall never get it back, for I showed the key to my father, and asked him the mystery of the key, and he told me to keep it, for he said: "If a man is foolish enough to let his magic key come into the possession of young girls he is taking chances of losing it." Enclosed find a pair of scissors, and if you cannot come over next Sunday, please send the scissors back, but I warn you of one thing, do not trim your whiskers with them, for if you do you will die before the next new moon.

Yours respectfully, Sylvia.

Leander and Sylvia had a pleasant boat ride the next Sunday afternoon, and as there was only the two of them in the boat, they had all the chance they wanted to open their hearts. A conversation began in the following way:

Leander: "Why did you try to make me believe I would die if I cut my whiskers with those scissors you sent me in the note?"

Sylvia: "Because I do not want you to die. That's a dangerous pair of scissors for you to keep and any one who does not know how to use them is liable to commit suicide, and therefore you had better give them back to me."

Leander: "O, no, Sylvia, I am in no danger of committing suicide, and I am going to keep them."

Sylvia: "Well, if you are going to keep the scissors I am going to keep the key you sent me."

Leander: "Well, I cannot get along without that key."

Sylvia: "How can this be, that you told me in the note, that this key had never been used?"

Leander: "I told you the truth, the key has never been used."

Syvlia: "Will you tell me how to use the key, Leander?"

Leander: "I can not do this, for the key cannot be used but to one kind of door, and a woman cannot use it."

Sylvia: "Well, I am in possession of the key, and what are you going to do about it?"

Leander: "I think I will sue your father for possession of the key, and if you do not give it up, I will take a mortgage on you. What do you say to that?"

Sylvia: "My father is a just man, and my mother's name is Liberty, and the privilege has been given me to keep this key or to give it back to you as I find it good in my own eyes, and (Sylvia holding the key in her hand) this key has unlocked the secret chambers of my heart, and I shall keep it as a token between you and me the balance of my days here upon earth; and it is for this reason that I sent you the scissors so that you were at liberty to cut the silver cord that God has tied to the windows of love between me and you; and furthermore, now is the time and the only time for you to disconnect the golden chain and break it in pieces; the endless chain that is connecting the wheels of our propelling hearts. Do this and I shall be dressed in mourning until the oak trees have shed their leaves in the autumn and until a new garment is given to them."

Leander: "Sylvia, I shall keep the scissors as a token from this day until I can see the sun no more, and until my hands are laid at rest. The silver cord shall not be cut, and the golden chain shall not be broken, for is it not written, 'What God has joined together, let no man put asunder.' "

Leander and Sylvia were now happy; their parents were well-to-do, and they had all the comforts of home as far as material wealth was concerned; and they were now betrothed to one another, and being pure in mind and heart, they were, as to their interior, a heaven on a small scale.

Leander now went to Syliva's father and asked him for his consent that his daughter should be his wife. The old man found no objections to this, and, therefore, Leander suggested that they take a trip into the city and take in the sights and then get married. As Leander's father had money in the bank, he gave his son a checkbook and wrote the bank to recognize his check, and he was to stay at any hotel he wanted and as long as he pleased. Leander and Sylvia were now ready to start for the city, and were saying good-bye to their parents. When so doing, Sylvia's father said to them: "You may take in all the sights of the city, but beware of one place, and that is the South West

Park, and do not enter the banquet hall built there, for if you do you will lose your individuality.''

Leander and Sylvia now started for the city as happy as May larks in a sunny day. They put up at the best hotel and took in the sights as time went on. One day Sylvia said to Leander: ''I wonder why papa told us not to go into the South West Park, and not to enter the banquet hall?'' Leander said he did not know. Sylvia then suggested that they take a trip in that direction the next afternoon that they at least might know where it was located. The next afternoon they visited that quarter of the city and passed by the park. As they looked into the park they saw many people, well dressed and in gay attire; the walks and driveways were of the nicest, and the trees and shrubberies were green and beautiful. Sylvia said: ''This is a beautiful place and I do not see where the harm is in walking through it.'' Leander said: ''If you say so we will walk through it.'' And they walked in. After they had walked a little way they began to feel tired. Seeing a bench under a tree they sat down on it, and seeing people walking back and forth they could see nothing but what was pleasant to the eye. As they were sitting a stranger came and sat down beside them at the other end of the bench. The stranger as he sat down took a long breath as if he were exhausted with walking. He then spoke and said: ''This park is a beautiful place and here is where a man can find rest. Its trees and shrubberies are the hardiest of any in the city.'' Sylvia spoke up and said: ''Are these trees natives of this province or are they brought from afar?'' The stranger said: ''These trees are natives of this place, and moreover they are seedlings, and that is what makes them so vigorous and gives them such a healthy look.'' The stranger then began to explain the beauty and the value of the park, together with the banquet hall, and he further said: ''It pays a man well to visit this hall, for there can be learned many things of city life that can be learned in no other place in the city.'' Sylvia then said: ''We were told by my father not to visit this place and the banquet hall lest we should lose our individuality.''

Stranger: ''There is no danger, you will not lose your individuality, for there is where you will have courage imparted to you, and your body will become strong and elastic. Undoubtedly your father knew that if you attended one of these balls you would know as much about city life as he does, for it is indeed a grand affair to attend one of these balls, for they are the height of the glory of our city, and the storm center of pleasure. It is all for one, and one for all, but no one is allowed to address another by his own name, but only as princes, dukes and lords, and the ladies are the ideals of our hearts.''

Leander then spoke up and said: "I guess we could not attend one of these balls if we wanted to."

Stranger: "Why not?"

Leander: "We have not a royal name."

Stranger: "It makes no difference. When you buy your ticket you apply for a royal name and it will be given you, and you are then as great and important as any one in our palace, for we are indeed the champions and rulers of our great city, and I would like to see the man who would dare to trespass on our rights, and put debris in our streets of fame. Tomorrow night there is going to be a ball given in honor of one of our princes, a famous character, and if you two will come and attend you will learn something you never dreamed of. There is going to be a great celebration, and a most gorgeous display."

Our young couple started home for their hotel, and were speculating on what the stranger had told them, and they wondered if there would be anything wrong in attending the ball the next night. Sylvia, thinking she would learn something she never knew before, said to Leander: "Let us go and attend the ball." Leander consented to this. Leander and Sylvia had been trained in dancing in private and at home among the servants and neighbors, and, therefore, were both good dancers. They now dressed up and went to the banquet hall. As they entered the building they met their friend, the stranger. He addressed them with: "Hello, old boy," and gave them a hearty handshake and asked them if they had their tickets. They went and got their tickets and the ticket agent asked them what names they wanted. Leander said he had a name, and his name was Leander, and his lady's name was Sylvia. The stranger then spoke up and said: "That will not do, you must have a more prominent name," and then he looked at the ticket agent and said, "Look in the register and see what names are left." The ticket agent gave them the names of Lord Rockdeal and the Duchess of Sam Hill. The stranger now escorted them into the banquet hall, and they were introduced to the host as Lord Rockdeal and the Duchess of Sam Hill. The hall was beautifully lighted with many colors, and the guests were dressed in all manner of fashions according to their fancy. The music now began to play and the grand march was started. After the grand march was ended they mingled together, and they were all gay and happy, and in the height of their glory. As the dance went on perspiration began to flow. Wine and rum were indulged in, and everybody had a glorious old time. Leander and Sylvia were soon spotted, and a princess said to a by-stander: "There is a little lamb here tonight. I am going to shear him before morning, for I love to sleep in a nightgown made with lamb's wool."

A duke hearing the conversation spoke up and said: "We are very fortunate tonight, for we have also a little pigeon; I will see if I cannot pluck the tail feathers from her, for don't you know, there is nothing like tail feathers of a pigeon for a pillow to sleep on." Leander and Sylvia were soon parted and had new friends, but as their eyes were not opened they could not tell who their friends were, and, therefore, they were like Adam and Eve, everything was pleasant to their eyes, and they were seeking wisdom. They did not know what kind of company they were now in, for they were talking to serpents dressed in man's clothing, and hyenas in women's garments, and the magnetic fluid that flowed from their bodies was like unto the flames of burning alcohol and the aroma surrounding their bodies was like unto the smoke of burning sulphur and the atmosphere in the hall was poisoned with the inhabitants from the infernal regions. There was no wool cut nor tail feathers pulled that night, and Leander and Sylvia went to their hotel, but as they had given out cards that they were stopping at the Glencoe Hotel, they had many calls and visitors. They frequently attended the balls in the banquet hall, and had many a gay time.

One morning they got home from the ball, Leander said to Sylvia: "You didn't act like a lady last night, and you had better pay more attention to yourself." Sylvia said: "Mr. Leander, do not make any remarks as to my conduct, for I shall be the last of the two of us to depart from good manners, and lay the science of etiquette to one side, there are many rules that men are trying to jump over, but stumble in the jump, and thereby wake up the whole house." The following day the stranger came to the Hotel Glencoe. He walked up to Leander and said: "The king of the South West Banquet Hall has decided to give a masquerade ball in honor of Lord Rockdeal and the Duchess of Sam Hill, provided you will attend. Of course, this will cost you nothing, for you will be the host of the occasion," and turning to Sylvia he said: "It will be all in your honor Lady Sam Hill and will be one of the grandest banquets you ever saw in your life." Sylvia, hearing that she would see something that she had never seen before, and have all the knowledge of city life, thereby improving in wisdom, turned to Leander and said: "Let us attend." Leander then said to the stranger: "We will be there at the appointed hour." They now had their dresses prepared for the occasion. Leander represented a constitutional lawyer, and Sylvia represented a servant girl with a water can clasped to her belt. At the ordinary balls the ladies were always dressed in silks and satin, and decked with jewelry and precious stones, but they were now dressed to represent something else. The men had always been dressed in the finest costumes as dukes and princes, lords and barons, but when the music on this occasion was ringing through the hall, the commander of the grand march walked through the hall and with a long whip in his hand, cracked it like a driver does over his horses, and cried at the top of his voice and said: "We are now ready to march and celebrate the name of the Great Lord Rockdeal and the famous star whose name is the Duchess of Sam Hill." The whole crowd was now dressed according to the intercourse of their love, and the propensities of their nature, for they had now the liberty to act and perform in accordance with the interior of their lives, and for this reason there was now going to be the greatest and most glorious march and the most enjoyable ball of the season. The commander for the second time raised his hand and cracked his whip and called out in a cold tone: "Get in line here you tigers, wolves and foxes, you panthers, you snakes, alligators and crocodiles, you devils and satans and imps of hell; and come forth here you owls and bats, you black-browed ravens and buzzards, you hyenas, weasels and horned toads, whistlers from hell, players of saten and singers of the devil." They now began to march. As the dance went on wine and rum was flowing down their throats like water, many of them got drunk, and were also loving one another, and many got jealous of one another and began to fight here and there. The wildest disorder took place, and Leander did not know where Sylvia was, and Sylvia lost Leander, and to find one another was out of the question. When the commander ordered the masks off Leander and Sylvia took theirs' off and their eyes were opened and they found they were naked, for they found they were as new born children comparatively speaking, and that they were now covering up their innocence with the apron of experience.

They now went home and got married and settled on an estate given to them by their parents. But they were now not so happy as they had been, for the silver cords were burnt by the fires of the infernal flames in the banquet hall, and the golden chain was broken by the lash of the commander's whip, and the seeds of jealousy had taken its place. As time went on Sylvia became a mother, a child was born to them. The father of Sylvia hearing this went now to see Sylvia and Leander. He found Leander attending to his cattle. He said: "Leander, what is this all about? Why are you attending to the cattle yourself? Where are your servants?" Leander said: "My servants have all left me." Sylvia's father said: "Where lies the reason?"

Leander: "Sylvia is so cross and mean no servants will stay with us."

Father: "Is she jealous?"

Leander: "Yes."

Father: "Who made her jealous?"

Leander: "I can not tell."

Father: "Did you attend the South West Banquet Hall when in the city? I told you you should not go."

Leander: "We did."

Her fateher then walked into the house and finding Sylvia in her chamber rocking the baby in her arms, he said: "What is all this, you are rocking the baby yourself? Where is your nurse?"

Sylvia: "My nurse has left me, and none will stay here."

Father: "What is the reason?"

Sylvia: "Leander is so cross and mean I can not keep a nurse."

Father: "Is he jealous?"

Sylvia: "Yes."

Father: "Who made him jealous?"

Sylvia: "I do not know."

Father: "To be sure you did. Is it not true that you attended the South West Banquet Hall when in the city? Where I told you not to go."

Sylvia: "We did."

Father: "Oh, what a terrible sin you have done to your child, when in the banquet hall you inhaled infernal fires into your soul, and the flames shall never cease burning, and this little baby of yours has an inheritance of this fire that will not be taken from him, and for this disobedience you shall be a servant unto yourself, for shall a servant serve a servant, and a disobedient child teach a disobedient child? But as I have suffered the loss of the happiness of my only child I will swear vengeance against the South West Banquet Hall and Park and shall burn it with fire, and I will cut every tree and shrub down."

Sylvia's father then went to the city manager and said: "I want to buy the South West Park and Banquet Hall for money." The manager said: "I shall call a council meeting, and we will see what is the wisest course to take, and I will send a servant to you if your offer is accepted."

The council meeting was called and it was found the city was in debt, and that it was a wise thing to sell the park and the banquet hall. As the king of the banquet hall had it rented from the city, it was in order that they call the king and give him notice of the transfer. When the king entered the council chamber he said: "What is this you are doing? Transferring my castle to a stranger? Do you not know that I am the king and the ruler of this city?" But the mayor of the city said: "You are only a ruler indirectly and it is for this reason we called on you.

The city is heavily in debt, and we are in need of money. Your new landlord is a just man, and he will repair the hall and plant new trees in the park, and you will be tenfold better off than before.'' The king then said: ''Let it be so, for repairs are needed and young trees in the park will look well.'' Sylvia's father got the deed for the South West Park and Banquet Hall. He then said to his servant: ''Go and tell the king and the princes of the banquet hall and say to them 'My Lord has repented of burning the banquet hall and destroying the trees and shrubberies in the park, provided you will move out of there and leave it vacant by the first new moon.' '' The servant went to the king and princes of the banquet hall and said: ''My Lord has repented of burning this hall and of cutting down the trees in the park, provided you will move out of here by the first new moon.'' The king and princes answered and said: ''Your lord is only joking. We have been told he is a just man, and that he will repair this castle, and put new trees in the park.'' The servant then said: ''Not so, for he will surely cut the shrubberies down in the park and the trees also, and burn the castle at the time appointed, if you do not move out.'' The king and princes then got inflamed with madness and said: ''Go away from here you foolish fellow. Who shall dare to burn this castle, when we are as yet occupying the same?''

The new moon came and there was no moving done by the occupants of the banquet hall, for there was dancing, card-playing, and all kinds of games going on as usual and no one paid any attention, only as to the order of the day.

Sylvia's father, finding there was no preparations made for moving by the first new moon, said to his servant: ''Go and cut down all the trees in the South West Park and remove all the shrubberies and put them in heaps and set them on fire, then put one barrel of turpentine and one barrel of coal oil in each room, hallway and chamber, put one explosive bomb in each and every barrel and connect them by an electric wire; and on the seventh day of the new moon you shall set the castle and the hall on fire, at the seventh hour, for the seventh is the first on the key of three.'' There were many sitting in the park, and also in the castle and hall, and many of them saw the signs of destruction for seven days, yet they took no heed and paid no attention except to their dancing and gambling and the games of various kinds. They said to each other these barrels are filled with wine and rum, and there are new trees going to be planted in the park, for our landlord is the lord of a vineyard, and he is a just man and we shall all have a grand time in a few days.

At the appointed time Sylvia's father sent a servant to explode the bombs and set fire to the shrubberies in the park. As the bombs exploded the turpentine and coal oil was thrown on the walls and ceilings and the castle was rent from the tower to the foundation; explosion after explosion was heard, like unto thunder, and smoke and flames of fire were vomited from every door and window. The occupants were now running for their lives to escape the flames of fire. The smoke and flames ascended to the heavens with a crashing and roaring sound. The princes rent their clothings, the dukes tore their hair; the lords and barons threw up their hands and lamented and cried: "Oh, thou gorgeous castle; thou glorious temple; the life and pride of our lives, our glory is going into smoke and our pride into flames of fire." And so they all lamented and cried and threw themselves on the ground, but when the laborers of the city saw the burning they lifted up their hands to heaven and cried: "God is just, for the stronghold of the harlot is consumed with fire and is going up in smoke," for in three hours the banquet hall was in ashes and burning cinders, and the trees in the park were dried by the flames of the fires, and that was the end of the South West Park and Banquet Hall.

Therefore rejoice, you chaste wives, and clasp your hands, O, you virgins, for it is written in Isaiah, chapter 14, verse 12:

"How art thou fallen from Heaven, O Lucifer, son of the morning! how art thou cut down to the ground which didst awaken the nations!

"For thou hast said in thine heart, I will asend into heaven, I will exalt my throne above the stars of God: I will sit also upon the mount of the congregation, in the sides of the north.

"I will ascend above the heights of the clouds: I will be like the Most High.

"Yet thou shalt be brought down to hell, to the sides of the pit.

"They that see thee shall narrowly look upon thee, and consider thee, saying, Is this the man that made the earth to tremble, that did shake kingdoms;

"That made the world as a wilderness and destroyed the cities thereof; that opened not the house of his prisons?

"All the kings of the nations, even all of them, lie in glory, every one in his own house:

"But thou art cast out of thy grave like an abominable branch, and as the raiment of those that are slain, thrust through with a sword, that go down to the stones of the pit; as a carcass trodden under foot.

"Thou shalt not be joined with them in burial, because thou hast destroyed thy land, and slain thy people: the seed of evildoers shall never be renowned."

My fellow laborers, farmers, and mechanics, I think you will understand what is meant by the tree of Knowledge of Good and Evil. You can read this parable to suit yourself, for it is written on key three and can be explained in sundry ways.

The vineyard man and the planter are the two archangles of the planet Jupiter and the planet Mars. Leander and Sylvia represent our Caucasian race. It is not understood by the young people of today in what way they are creating jealousy, and in what manner they should be held responsible for playing with this flame and fire.

There has been a good deal of speculation as to what is meant in the sixth and seventh chapters of Genesis relating to the flood. These two chapters are written on Key Four, where the fifth of the seven is the first.

As a parable or an explanation in full would be too extensive for this work, I shall only give you a pointer, so that you may know that it is not written merely for fun, or as a story of sport, for in these two chapters we will find a good deal of history of our race, and which are of great importance.

CHAPTER VIII.

NOAH'S FLOOD.

In Genesis, chapter 5, verse 6, we read: "And God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually."

Verse 13: "And God said unto Noah, The end of all flesh is come before me, for the earth is filled with violence through them, and behold! I will destroy them with the earth."

The last sentence in verse 13 sounds as a story altogether, for it says: "I will destroy them with the earth," sounding as if our whole planet should be destroyed, which we know was not the case, even if it had been a flood of water, as related in chapter 7. This flood, my reader, was not a material flood, but came from the Spiritual World, and also from the southeast quarter of the Spiritual Kingdom, and in which kingdom the infernal regions are located. It may here be noted that an evil spirit or devil from the infernal regions can and will destroy men if they are not held in check, or restrained from so doing. The reasons that the angels were permitted to let this spiritual flood onto our race are these: As it reads in verse 5, they could plainly see that there was no chance whatever to reform the inhabitants of the earth and make them any better, for the reason that the infernal inhabitants had already got such a hold on the inhabitants of the earth that they neither would nor could be reformed, for they were like unto a man who is a morphine eater and an opium smoker, whose physical system is so saturated with these drugs that he is past the time of making a change in his habits. This being the case with the inhabitants in Noah's time, it follows that the longer this state of affairs was going on the worse it would be, for the reason that they in their wickedness were at the same time propagating and increasing in numbers, and for this reason the inhabitants of the Spiritual World and the infernal regions increased in strength and power, and if it had continued in this way they would have at length invaded the Celestial Heavens and destroyed them also. We must understand this; that of so many people there were only Noah and his three sons with their wives upon which this evil influence had no effect. We can imagine what a terrible state of affairs it must have been. This spiritual flood was so terrible that it is almost impossible for the human mind to grasp its force and destruction. That this was a spiritual flood can never be doubted, for we read in chapter 7, verse 11: ''The same day were the fountains of the great deep broken up, and the windows of heaven were opened.'' What is meant by the ''fountains of the great deep'' is this: that the doors and gates, or as you may call it, passages, from the infernal regions were thrown wide open, and that they then, the inhabitants, were pouring through this opening and onto the inhabitants of the earth like water through a flood gate, or like unto a cloudburst from the sky.

And it also reads: ''And the windows of heaven were opened.'' This you will wonder at, my reader, and say: ''The way he is explaining this it must mean the passages or the openings of the Spiritual and Celestial Heavens.'' But this is not what the messenger meant when he wrote the passage. You already know and understand that the Spiritual World is located in our earth's atmosphere, and that there is no established staple government or societies, for there are only groups of spirits tramping and rambling about forth and back, up and down, like tramps on this earth. These are composed of all kinds, good and evil of every kind; therefore, it was the windows of the Spiritual World that were opened, for the messenger when he wrote this passage also knew that by the time we have learned and understood that the whole Invisible World is divided into quarters, we would also understand where the Spiritual World is located, and for this reason he called it the ''windows of heaven.'' The wickedness that then reigned on earth can not be described in words, only as a flood, for a

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flood it was, only it was a spiritual flood, for it was like unto opening all the doors and windows in an insane asylum where there are 5,000 inmates, and where every one is given liberty to act and perform according to his own imagination and frenzy. You will find if full liberty was given to the inmates of an insane asylum and full access to all kinds of weapons and explosives, such as powder and dynamite, that they would soon set fire to the buildings and begin to kill one another and utterly destroy themselves to the last man and woman, and every living thing in their reach, for it may here be noted that when the infernal forces were poured onto the inhabitants of the earth they became insane and raving maniacs.

That there must have been a terrible state of affairs before this flood, and also shortly after, can also be plainly seen by the age of some of the noted men in those days, for we read in chapter 5, verse 27: "And all the days of Methuselah were nine hundred sixty and nine years; and he died," and in chapter 9, verse 29, we read: "And all the days of Noah were nine hundred and fifty years, and he died."

This does not mean that these two men were that many years old as we count years today, for when the messengers recorded the lives of these men they were measured by their usefulness in years, so that we may understand what state of affairs there existed among the whole people. These, however, are measured two ways, and then summed up into one, and that is the exact number of years as by measurement, for the angels when they record history do not count years and months as we do; it is measured and counted up in this way.

I will here take two noted characters, one from Sweden and one from the United States, corresponding to Methuselah and Noah as near as I can. Take all the people in Sweden from the time Swedenborg was born until he died, then take all the men and women in that time, give every one credit for what he has done; that is, for what useful work he has done, and give them credit in years and put this in one column, and some will have more years than others; then copy this column of figures and foot it up, and you will have so many years to each and every man; then divde and see what will be an average. The average then may be, say thirty years. This is then the center figure. Look then at your first column of figures where every one has years according to his useful work, and you will find you have men that have lived eighty years that you will have to mark down to fifteen years, and some ten, and others down to five; then you look at your first column again and you will find you have also some men who have lived eighty years but you will have to mark them up according to their useful work to 180. Then you take all those who could have done useful work but did not do it, and all those who fell short of what they could have done if they had wanted to, some fifteen years, some twenty years and some twenty-five years, and add this into one column and whatever the sum total then may be given each and every one who has over thirty years a percentage of what he has according to his years.

This is the way angels are measuring the years of men here on earth; that is, they whom they regard in their history. As I do not know the condition of my native country in Swedenborg's time only by history, it is hard for me to judge of their useful industries. but I am safe in saying that all the days of Emanuel Swedenborg were "nine hundred sixty and nine years, and he died."

I have either been told by somebody or read it in some book or paper that Thomas Edison took out 320 patents in eight years, and if this is true we can, according to this counting of years, put up a monument over his grave and safely cut out these words and put them in golden letters: "And the days of Thomas Edison were nine hundred and fifty years, and he died."

To what pointers I have given you above relating to the flood and Noah and his sons, I will add the following memorable relations: I once saw in the distance, to the southwest from where I stood, a valley. The soil and country were of a dusky greyish color, and the whole country looked barren and void of life, and at the head of this valley was a chain of mountains which looked to be covered with pumice stone and at the foot of these mountains were three great ravines, one running straight ahead, one to the right and one to the left, but as I looked a little closer I could perceive there was an immense big gate at the head of each of these ravines. As I so stood and looked a messenger came up and stood by my side, and he said: "What do you see?" I answered: "I see an immense country and a valley, and at the head of this valley a chain of mountains with three ravines and gates at the head of each of them." "This is not a real country, neither is the valley or the mountains; we have prepared this for your sight so that you may be relieved of what you have been studying the last few days." (I had been studying about Noah and the flood).

As I was talking to him I took my eyes away from the scene, and when I looked again I saw, as it were, chains of lightning coming from above and when it struck the ravines it were as if it had set the ground on fire, and again there came great thunderbolts and struck the gates below and I heard as it were the roar of thousands of cannons; the gates were blown open, but unlike gates that hang on hinges these gates were fastened above with long chains, and as they flew open they were thrown clear out of my sight and I could see nothing but the entrance. There now rushed out of this entrance immense armies of millions of infernal beings of all imaginable sizes and colors, and they rushed forth in a wild and furious manner until they at length nearly covered the whole country. They now began to exercise their cunning and infernal love on one another, each according to his nature. Some were dancing and carousing with one another; others were fighting; some were trading, and others were committing adultery, and yet others were gambling, and a thousand and one immoral and wicked deeds committed which I can not here describe, and would not if I were able, for the wickedness so far exceeded anything I have ever seen on this earth that there can be no comparison. At last there rolled down from the mountain like unto dark clouds, and these were like unto a heavy sandstorm, and covered the whole country in the depth of darkness. The messenger then turned to me and said: ''What do you see?'' I answered: ''I can see nothing but a heavy sandstorm which has buried the whole country in the depths of darkness.'' He then said: ''This is the flood that you have been meditating on, and this will release you, for you have learned your lesson.'' Thus I have given you what is meant by the flood in a nutshell.

CHAPTER IX.

Explanation of Samson and the Foxes, the Book of Judges Written on Key Four-Five of the Seven of the First on the Key.

We shall now jump clear over to the Book of Judges, for there is nothing of very great importance to us until we get to Samson and his 300 foxes. This book is written on Key Four, where the fifth of the seven is the first of the key.

This book is very interesting and at the same time instructive, especially so for young lawyers and old judges, and here they will find the deepest political rascality and the smoothest and at the same time the boldest plans laid out by men and successfully executed.

We read in Judges, chapter 15, verse 3: ''And Samson said concerning them, Now shall I be more blameless than the Philistines, though I do them a displeasure. And Samson went and caught three hundred foxes and took firebrands and turned tail to tail and put a firebrand in the midst between two tails, and when he had set the brands on fire he let them go into the standing corn of the Philistines and burned up both the stalks and also the standing corn, with the vineyards and olives. Then the Philistines said, Who hath done this, and they answered, Samson, the son-in-law of the Timnite, because he had taken his wife and given her to his companion. And the Philistines came up and burned her and her father with fire. And Samson said unto them, Though you have done this yet will I be avenged upon you, and after that I will cease. And he smote them hip and thigh with a great slaughter, and he went down and dwelt in the top of the rock Etam. Then the Philistines went up and pitched in Judah and spread themselves in Lehi. And the men of Judah said, Why are ye come up against us? And they answered, To bind Samson are we come up, and to do to him as he has done to us. Then three thousand men of Judah went to the top of the rock Etam and said to Samson, Knowest thou not that the Philistines are rulers over us? And he said unto them, As they did unto me so have I done unto them."

This will suffice, and you can read the balance in the Bible. For the benefit of those who do not understand Correspondence, I will here give you a very short explanation of what is meant by the three hundred foxes, for there are many men at the present time who are making sport of this, for they say: "Yes, Samson and his three hundred foxes is the biggest hunting story we have on record, and some of you bear hunters are not in it."

It may here be noted that the Jews in those days were ruled by judges, and that they had, as we have here in the United States, different political organizations. The Philistines were Jews also, but their religious views were different from the men of Judah, and they disregarded the religious constitution of Israel, for they did not believe in circumcision, and would not be circumcised. The Philistines were crafty, shrewd political organizers, the same as our republicans and democrats in the United States today. This class, the Philistines, ruled Judea politically, and were in full control of the Israelitish government, before and in Sampson's time. That this is true can never be doubted, for we read in Judges, chapter 15, verse 11: "Then three thousand men of Judea went to the top of the rock Etam and said to Samson, Knowest thou not that the Philistines are rulers over us? What is this that thou hast done unto us? And he said unto them, As they did unto me, so have I done unto them."

Read carefully the balance of this chapter, and you will find I am right. I shall explain this here in a short way, for I have no room for long and exhaustive explanations.

To begin with, Sampson became a political boss in Judea. He was a shrewd and cunning lawyer, and also very bold.

His desire was to overthrow the political power of the Philistines and rule the Israelitish government himself, and in order to accomplish this he joined the Philistines' church or synagogue, for it reads in chapter 14 that he took one of the daughters of the Philistines to be his wife. He played his game boldly and successfully. Here is the way he did it: The three hundred foxes mentioned in chapter 15, verse 4, were three hundred lawyers. After he had applied to join the religious organization of the Philistines, they placed a certain amount of confidence in him. He put these lawyers two and two among the scribes and judicial department of the government and their political organizations, and these three hundred lawyers that he had among the Philistines and in the government burned up all the law books for the Philistines, together with all the records. Just think of it! Burned up all the law books, records, papers, marriage statutes, and everything that was connected with the Philistine organization. We can imagine what a terrible loss the Philistines suffered, as all the books and documents were written by what they called scribes

That he made a clean sweep of all the writings belonging to the Philistines can never be doubted, for we read in chapter 15, verse 5: "And when he had set the brands on fire, he let them go into the standing corn of the Philistines, and burned up both the stalks and the standing corn with the vineyards and olives." There you see he burned the vineyards and olives also.

That the Israelite government suffered also can plainly be seen, when we read the verse 11 of the same chapter, for there it reads: "Then three thousand men of Judea went to the top of the rock Etam, and said to Samson, Knowest thou not that the Philistines are rulers over us? What is this that thou hast done?" So we see here that the government must have suffered a terrible loss, for there were three thousand men of Judea that waited on Samson and asked him saying, "What is this that thou hast done unto us?"

Samson had laid his political plans well, and he was very successful, for we read in verse 20: "And he judged Israel in the days of the Philistines twenty years."

Samson was a great political boss and would venture almost everything, but we can also see that he was continually in trouble, and that he had to pay for his rascality dearly, for we read in chapter 10, verse 30: "And Samson said, Let me die with the Philistines, and he bowed himself with all his might and the house fell upon the lords, and upon all the people that were within, so the dead which he slew at his death were more than they which he slew in all his life."

My fellow laborers, farmers, and mechanics, here is a great lesson for us to learn; for it illustrates what men will do, and what they will venture in political affairs. I, therefore, warn you, as a friend, do not sleep your time away in these days, for we have Samsons in our days and there are any amount of foxes. We will, therefore, have to look after our corn fields, vineyards and olives. You may say there is no danger of any fire in these days, we are an enlightened people and are not like the ancient Jews. I hope you are right and I shall have faith in you and watch the future.

CHAPTER X.

BOOK OF JONAH WRITTEN ON KEY FOUR AND FIVE OF THE SEVEN OF THE FIRST ON THE KEY.

We do not find anything of importance until we get to the Book of Jonah, for Emanuel Swedenborg has gone over the whole ground in Key Two, but as he was not permitted to use more than this one key, that is Key Two, and four of the seven figures, it is in order for me to say something in places where I find there may be help to you, when you read the Bible, and also help you to throw aside all suspicion and superstitious beliefs. It may be noted that in the first panel of Correspondence there are four keys and each and every key can open three doors, and the seven seals are also seven numbers placed on these keys either first, second, or third, for these four keys will open the twelve gates of the great city spoken of in Revelations, chapter 21, verses 11 and 12. The angels would not allow Swedenborg to use more than the second key, and four of the seven seals or figures as I call them, but I am permitted to use all of the four keys and all of the seven figures, but I have not as yet been able to use the sixth and seventh figures, for it is like unto a man learning mathematics when it comes to solving the examples in algebra, it takes time. It may here be noted that these four keys and seven figures are only the first panel in the science of Correspondence, and stand in the same relation to the science of Correspondence as the addition does to the science of mathematics.

The Book of Jonah is interesting to read, and also instructive. It is written in Key Two, and the sixth of the seven, or the first on the key.

We read in the Book of Jonah, chapter 1, verse 17: "Now the Lord had prepared a great fish to swallow up Jonah, and Jonah was in the belly of the fish three days and three nights."

To understand this in a material way, and to think there was a man by the name of Jonah that the mariners threw into the sea, and that there was a shark or some other big fish that swallowed Jonah, and that threw him up on land again, no one with ordinary intelligence will believe.

As I have not as yet been able to use the sixth and seventh numbers of any of the four keys, I am not able to explain this satisfactorily to you; nor will I be able to make a parable on the same for fear that I may make a mistake. Many of you, my readers, when you read this Book of Jonah, call it "the big fish story" and then pass it by, and by so doing you hurt neither yourself nor your neighbors, but you wonder why this should be so written, and you feel as if you were to a certain extent imposed upon, and I do not blame you for thinking so, for you do not see or will you understand the grandeur, the depth, and the sublime truth that lies concealed in this Book of Jonah. I have read this book many times and have studied it over for hours and days, and for this reason I understand it better than you do. I, therefore, shall give my views on it in short, and it may be of some value to you. This Book of Jonah corresponds and is an illustrative comparison to the human body, mind, heart, and spirit. It expounds the very depth of the interior of our friendship and affinity between the Hebrews and the Caucasian race, and to give a complete and satisfactory explanation of these four chapters, comprising forty-eight verses, would fill a volumn of four hundred pages, and none but a profound philosopher will ever be able to explain this in full, and even then if you read such a book and read it in a material way it would not benefit you any more than if you read it in Correspondence.

Here is a grand illustration which discloses our moral sense of duty and obedience of the two people towards one another, and you will also find that our Caucasian race was the nobler of the two, and was at the time more obedient to God. Jonah was a Hebrew and Nineveh was a Chaldean city, and stood in the same relation to the Chaldeans as Jerusalem was to the Jews. Jonah knowing Nineveh was a Chaldean city when God told Jonah to go and cry against that city for their wickedness. Jonah would not go, and went away to Tarshish from the presence of the Lord. Jonah did not care what became of the people of Nineveh nor what befell them, for he was not in the least interested, and, therefore, he bought a ticket and went to Tarshish on a ship, for we read in chapter 1, verse 4:

"But the Lord sent out a great wind into the sea, and there was a mighty tempest in the sea, so that the ship was like to be broken.

"Then the mariners were afraid and cried every man unto his god, and cast forth the wares that were in the ship into the sea, to lighten it of them. But Jonah was gone down into the sides of the ship and he lay and was fast asleep.

"So the shipmaster came to him and said unto him, What meanest thou, O sleeper? arise, call upon thy God, if so be that God will think upon us, that we perish not.

"And they said every one to his fellow, Come let us cast lots that we may know for whose cause this evil is upon us. So they cast lots and the lot fell upon Jonah.

"Then they said unto him, Tell us we pray thee for whose cause this evil is upon us; What is thine occupation, and whence comest thou? what is thy country and of what people art thou?

"And he said unto them, I am an Hebrew: and I fear the Lord, the God of Heaven, which hath made the sea and the dry land.

"Then were the men exceedingly afraid and said unto him, Why hast thou done this? For the men knew that he fled from the presence of the Lord, because he had told them.

"Then said they unto him, What shall we do unto thee that the sea may be calm unto us? for the sea raged and was tempestuous.

"And he said unto them, Take me up and cast me forth into the sea: so shall the sea be calm unto you; for I know that for my sake this great tempest is upon you.

"Nevertheless the men rowed hard to bring it to the land; but they could not: for the sea raged and was tempestuous against them.

"Wherefore they cried unto the Lord and said, We beseech thee, O Lord, we beseech thee, let us not perish for this man's life, and lay not unto us innocent blood: for thou, O Lord, hast done as it pleased thee.

"So they took up Jonah and cast him into the sea; and the sea ceased her raging."

Here we find that the mariners were of a different nation, and that they asked Jonah: "What is thy occupation, and whence comest thou? What is thy country and of what people art thou?" And Jonah said: "I am an Hebrew." But you also see that these men were of good hearts, and of a mild and kind nature. Jonah had told them that he had fled from God; and it was for this reason the storm came up, and was threatening their lives, and Jonah told them: "Take me up and cast me into the sea." Yet these men tried their utmost to row to land with the ship and save Jonah's life. Think of it, reader, the man was a total stranger to them, and disobedient and had fled from the presence of God (that is, my reader, the Jewish nation knew spiritual truth and did not obey or acknowledge the same).

And these men saw they were powerless to get to land, and save the ship from destruction, and before this they had cast overboard a good deal of their wares and merchandise to lighten the ship, and all for Jonah's sake. These men had Jonah in their power, yet before they threw him overboard they joined in prayer and cried out: "We beseech thee, O Lord, we beseech thee, let us not perish for this man's life and lay not upon us innocent blood, for thou, O Lord, hast done as it pleased thee."

Do you not see here my reader, that these mariners were grand and noble men, thoroughly alive to their duty, and were God-fearing and obedient to a higher power than men. They were also very patient and did not get angry, and they waited until the last moment before they threw Jonah overboard. I will give you here, my reader, an illustration of what is meant by Jonah and the mariners, and also Jonah and the city of Nineveh.

The civilized nations of today have the Jews in their power, like the mariners had Jonah. They have disobeyed their God, therefore, they are on board our ship to be transported to their destination. It is a fact that the Jews of today are sleeping in the side of our ship with their eyes open, and that they are threatening to sink our industrial ship by their financial manipulation, and that there is a tempest on our industrial sea every now and then that is stormy enough to threaten our national life. We have Jonah on our ship; he has paid his fare, and for this we give him franchise to vote and full citizenship, and if the tempest becomes too strong we will do as the mariners in Jonah's time did before we are drowned in a financial crisis. We shall pray to the Lord that he lay not upon us innocent blood, and then we will throw Jonah the Hebrew overboard; that is, we will take the finance away from him, and throw him overboard, for we know that God has prepared a great fish to swallow him up, and throw him up on dry land again. Our industrial sea will then be calm and our national life will not be threatened by internal revolution.

These chapters in the Book of Jonah open to us wide the heart of the Hebrew people. When Jonah was in the belly of the fish he prayed to God most earnestly, and God then commanded the fish to throw Jonah up on dry land. After Jonah got out of the fish's belly he went and did as God told him, for we read in chapter 3, verse 4: "And Jonah began to enter into the city, a day's journey, and he cried and said, Yet forty days and Nineveh shall be overthrown."

When the Chaldean people heard this they were obedient and proclaimed a fast and covered themselves in sackcloth and sat in ashes, and prayed to God that he might save them from destruction, which God did, for we read in chapter 3, verse 10: "And God saw their work that they turned from their evil way, and God repented of the evil that he had said, that he would do unto them, and he did it not."

When Jonah saw his prophecy did not become true he got angry. In the first place he did not care whether the city was destroyed or not, and in the second place he got angry because his prophecy did not come true. He knew when he went there that he was sent there for the purpose of saving the city, and not for honor of being a prophet, for we read in chapter 4, verses 1 and 3: "But it displeased Jonah exceedingly and he was very angry. Therefore, now, O Lord, take I beseech thee my life from me for it is better for me to die than to live."

Here we find the Jewish mind just as it is, for as long as Jonah was in distress he was praying, but the minute he was relieved and was sent to do some good he got angry because he could not share the honor, and he was also indifferent to the good he had done, and said: "It is better for me to die than to live." Jonah had already forgotten how good and kind the mariners had been to him before they threw him overboard, but this was not all, he was displeased with God also because his gourd withered away that he had not planted, for we read in chapter 4, verse 9: "And God said unto Jonah, Doest thou well to be angry for the gourd? And he said, I do well to be angry even unto death."

This is the mind of the majority of the Jews of today also, if you could explore the interior of their minds, for they do not care even for God if there is no money in it. Of course, there are many good people among the Jews, and they are not all alike, there being exceptions, but Jonah here represents the majority of them, and you will find that they are of such a nature that if all the governments of Europe and the United States combined were overthrown and set in confusion, the Jews would in no way be hurt, but would have made a little money by some other's loss, and they would be on top when the racket was over. They would be in no way hurt, but would feel well pleased. The Jews, however, are a sharp and shrewd trades people, and they will yet become a nation, and should they settle in the countries that belong to them, the heathen nations of Asia and Africa will have o look after their lamb skins.

I have thus explained the Book of Jonah as far as I am able. If this is of any help to some of you, I am well paid, if not no one has lost anything.

CHAPTER XI.

EXPLANATION OF THE APOCRYPHA AND THE NEW TESTAMENT, KEY TWO INDEPENDENT, THE WISDOM OF JESUS THE SON OF SIRACH, KEY ONE INDEPENDENT.

As we have before stated that all the books in the Invisible World were written from the center, one part dealing with the cause and the other part dealing with the effect, it follows that our first reader, the Holy Bible, is also written in the same manner, way, and style. To prove this we have the two portions of it, the Old Testament and the New Testament, bound in one volume, and one of these is worthless without the other; that is, if one or the other did not exist we would be entirely lost as to what purpose it was written, for we would be like unto a man putting a burning lamp into an air-tight stove and shutting off all the draft, and then saying to the stove, give me light and heat. But it is not known as yet that the New Testament was written by the messenger at the same time as the Old Testament, and that most of the New Testament with the Apocrypha is copied history with the exception of the four gospels. The common people do not yet know where the center of this book is, and where the New Testament begins, neither do they know that there were as many pages written in the New Testament as there were in the Old, and that there are many manuscripts belonging to the New Testament yet to be found, and among these manuscripts are the books of the Apocrypha. The doctors of divinity have discarded all these books from the Bible for they say these books are not written by God, or by inspiration through his messengers, and that they are of doubtful authenticity, but in this they are mistaken, for all the books of the Apocrypha were written when the balance of the Bible was written, and by the same messenger. The reason the doctors of divinity do not believe these books were written by God is because they do not know there was a division in time, and when the messenger wrote the manuscript for the Bible he divided up the time. I can not tell when the division of that time was made for a certainty, but I shall speak of it hereafter.

Another reason why the doctors of divinity do not believe that the books of the Apocrypha were inspired books is this, and as I have examined these books very closely I know of what I am speaking. All of these books are written on Key Two, and use its own three figures. What is meant by this, is this: This key stands independent of the seven seals or figures. As these books are mostly recorded history it seems to the doctors of divinity too material and that is one reason they think these books are not inspired. These books are: First and Second Book of Esdras, Book of Tobit, Book of Judith, Book of Esther, The Wisdom of Solomon (not the Solomon mentioned in the Old Testament), The Wisdom of Jesus, the Son of Sirach.

This latter book is misplaced and should be at the head of the list above mentioned, and is the only book among the Apocrypha that is written on Key One, independent. Then we have: The Book of Baruch, The Songs of the Three Holy Children, The History of the Destruction of Bel, and the Dragon cut of from the end of Daniel, the First and Second Book of the Maccabees.

There are many other books, or rather manuscripts, that belong to the New Testament that are still in existence that the public know nothing off, and for the sake of getting our Bible as complete as possible the different governments of Europe and the United States should appropriate money and appoint some of the most learned historians or professors to hunt these manuscripts up and place them where they belong.

My fellow laborers, farmers, and mechanics, I am now speaking to you alone, and I will now show you where the New Testament begins in the Bible, and I will also show you what Jesus it was who was killed as to his physical body, and I will also explain to you what Jesus it was that was crucified. We read in the Apocrypha about this:

THE WISDOM OF JESUS THE SON OF SIRACH, OR ECCLESIASTICUS.

A PROLOGUE MADE BY AN UNCERTAIN AUTHOR.

This Jesus was the son of Sirach, and grandchild to Jesus of the same name with him. This man, therefore, lived in the latter times after the people had been led away captive and called home again, and almost after all the prophets. Now his grandfather, Jesus, as himself witnesseth, was a man of great diligence and wisdom among the Hebrews, who did not only gather the grave and short sentences of wise men that had been before him, but himself also uttered some of his own, full of understanding and wisdom. When as before the first Jesus died leaving his books almost perfected, Sirach his son receiving it after him, left it to his own son Jesus, who having gotten it into his hands compiled it all orderly into one volume, and called it "Wisdom," entitling it both by his own name, his father's name and his grandfather's name. Alluring the hearer by the very name of Wisdom to have a greater love to the study of this book. It containeth, therefore, wise sayings, dark sentences and parables, and certain particular ancient godly stories of men that pleased God, also his prayers and songs, moreover, what benefits God had vouchsafed his people, and what plagues he had heaped upon their enemies. This Jesus did imitate Solomon and was no less famous for wisdom and learning. Each being, indeed, a man of great learning and so reputed also.

THE PROLOGUE OF THE WISDOM OF JESUS, THE SON OF SIRACH.

"Whereas, many and great things have been delivered unto us by the Law and the Prophets, and by others that have followed their steps, for which things Israel ought to be commended for learning and wisdom, and whereof not only the readers must needs become skillful themselves, but also they that deserve to learn be able to profit them which are without, both by speaking and writing. My grandfather Jesus, when he had much given himself to reading of the Law and the Prophets, and other Books of our Fathers, and had gotten therein good judgment, was drawn on also himself to write, something pertaining to learning and wisdom to the intent that those who are desirous to learn and are addicted to these things might profit much more in living accordingly to the Law. Wherefore, let me entreat you to read it with favour and attention, and to pardon us wherever we may seem to come short of some words which we have labored to interpret; for the same thing uttered in Hebrew and translated into another tongue have not the same force in them, and not only these things but the Law itself, and the Prophets, and the rest of the Books, have no small difference, when they are spoken in their own language, for in the eight and thirtieth year coming into Egypt, when Energetes was king, and continuing there some time, I found a book of no small learning, therefore, I thought it most necessary for me to betsow some diligence and travel to interpret it, using great watchfulness and skill in that space to bring the book to an end, and set it forth for them also who in a strange country are willing to learn, being prepared before in manners to live after the Law."

It is stated that this Book of Jesus, the son of Sirach, is a prologue written by an uncertain author.

Here is the question, a man that could write a book like this, and had such a sound mind and good moral sense, would he be ashamed to put his name to a work of this kind, and do you not think that he would put the date of the month and year on the book or manuscript, so that it would be known when it was written and by whom? You show me a book or manuscript written by men that have such good morals and knowledge of good and evil, and I will show you the author, and also give you the date of the month and year when it was written.

As the New Testament begins with this boom it is also reasonable to suppose that the messenger wrote this prologue also, for this book is simply copied records word for word, and why should not the messenger have written this prologue also? There is no reason why he should not, for remember this, our Bible was not written until after Jerusalem was destroyed, the Jewish government overthrown, its laws, books and literature burnt and destroyed, and the Jews scattered to the four winds.

It was necessary for the messenger to write this prologue to show us who this Jesus, the son of Sirach, was. For he says: "This man, therefore, lived in the latter times after the people had been led away captive, and called home again, and almost after all the prophets."

I have been made to understand that this Jesus, the son of Sirach, was trying to save the Jews and the city of Jerusalem from destruction, and that this man, Jesus, the son of Sirach. was inspired by angels, and that he was trying to reform the Jews, and told them to repent of their evil ways, but they were already so corrupted in their heart and their minds were so inflamed with evil that they took this man's life, and Paul, with many others, was a follower of this Jesus, for Paul and this Jesus were both learned men, and Paul afterwards preached spiritual truth, which is shown by his letters.

This, my reader, is something of a puzzle to you, and you, perhaps, will not understand this, and you will say: Anderson, your doctrine will not stand fire, neither do your writings hang together, and you are trying to make falsity appear as truth. You are telling us that the Bible was written by an Invisible Messenger after the destruction of Jerusalem, and after the Jews were scattered to the four winds, and also after Paul's death, and that all Paul's letters as we read them in the New Testament are only copies from letters that Paul at one time wrote, and that these copies were inserted by the messenger into the New Testament when he wrote the Bible. If this Paul's letters are true copies of what Paul wrote, and the Bible was written as we have it after Paul's death, and if he was a follower of Jesus, the son of Sirach, how can it be then that Paul writes as he does in Second Corinthians, chapter 3, verse 6: "Who also hath made us able ministers of the new testament; not of the letter, but of the spirit: for the letter killeth, but the spirit giveth life."

And also in verse 14, where we read: "But their minds were blinded; for until this day remaineth the same veil untaken away in the reading of the old testament; which veil is done away in Christ."

And we also read in chapter 4, verses 5 and 6: "For we preach not ourselves, but Christ Jesus the Lord; and ourselves your servants for Jesus sake. For God, who commanded the light to shine out of the darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ."

There are many other passages. Here you will tell me, my reader, "Paul was speaking of the Old and New Testament, of Moses, Christ Jesus, the Lord, God in the face of Jesus Christ, and does this not prove that Paul knew something about the Old and New Testaments, and that it must have been written before Paul's time, and, therefore, you must be badly mistaken, misinformed, and deceived."

But I will show you, my reader, provided you are an honest man, that I am not mistaken, neither am I misinformed nor deceived.

This may be a little hard for me to explain to you, but I will try to do the best I can and prove to you that I am right.

In the first place I will have to show you that Paul understood Correspondence, and that he was well versed in this science, for we read in Galatians, chapter 4, verses 22, 23, 24 and 25:

Verse 22: "For it is written, that Abraham had two sons; the one by a bondmaid, the other by a freewoman."

Verse 23: "But he who was of bondswoman was born after the flesh; but he of the freewoman was by promise."

Verse 24: "Which things are an allegory: for these are the two covenants; the one from the Mount Sinai, which gendereth to bondage, which is Agar."

Verse 25: "For this Agar is Mount Sinai in Arabia, and answereth to Jerusalem, which now is in bondage with her children."

You can see by this that Paul thoroughly understood Correspondence. Do you not suppose then that Paul also understood what is meant by Jesus Christ, or Christ Jesus? As I have told you above when you speak of Jesus Christ, you are speaking of spiritual truth, and that Jesus Christ means Liberty, not only material but spiritual as well; but we shall speak more about this in its proper place.

But to show you that Paul understood this, I will quote the first verse of the fifth chapter: "Stand fast therefore in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage."

Do you not see that Paul knew what was meant by Christ in the science of Correspondence? and let me tell you it is for this reason many people of today are believing in the Second Coming of Christ, and they are not going to be disappointed in this, for he will surely come, but not in the way that they are expecting.

Here, my fellow laborers, farmers, and mechanics, we are now where you are lost altogether. As I have told you there was a division of time, and the Bible is written to apply to that division of time or cause and effect. I will now call your attention to Jesus, the son of Sirach. He lived at the time before the destruction of Jerusalem, and it may here be noted that when the inhabitants of the Jewish quarter of the Invisible World saw that the Jews where in danger of being destroyed, under the power of wickedness, they fought for their national life to the very last minute, and I will now show you what took place in those days, for the messenger when he wrote the Bible has recorded everything of importance to us. We read in the Book of Esdras, chapter 14, verse 24: "But look thou, prepare thee many box trees and take with thee Sarea, Dubria, Selemia, Ecanus, and Asiel, these five which are ready to write swiftly, and come thither and I shall light a candle of understanding in thy heart which shall not be put out, till the things be performed which thou shalt begin to write."

Verse 44: "In forty days they wrote two hundred and four books, and it came to pass when the forty days were fulfilled, that the Highest spake saying, The first that thou hast written publish openly, that the worthy and unworthy may read it. But keep the seventy last, that thou mayst deliver them only to such as be wise among the people. For in them is the spring of Understanding, the fountain of Wisdom, and the stream of Knowledge."

Verse 48: "And I did so."

We here find that these five scribes wrote in forty days, two hundred and four books, and that they kept seventy of these books for the wise among the people. I have been made to understand that it was these books that Paul and Jesus, the son of Sirach, studied, and that our Bible, as we have it today, is almost a complete copy of those two hundred and four books, with the exception of the Four Gospels, Paul's letters, and the Revelation of John the Divine. These books were destroyed when Jerusalem was destroyed. Some of you may think this sounds very strange, that we should have almost a complete copy of these two hundred and four books that Sarea, Dabria, Selemia, Ecanus, and Asiel wrote. Well, does it not sound strange that Moses broke the first tables he got the Ten Commandments on, and that he went back and got them the second time? Or like John Smith's little boy as he went to school crossed the creek and fell in, and lost his First Reader, and comes near getting drowned, goes home and says to his father: "Papa, I fell in the creek and lost my book." "Well, son, it is past school time. You had better stay at home today and tomorrow I will get you a new book." Mr. Smith gets his son a new book and he goes to school the next day, and takes care of his book after this.

My reader, it is not more strange that we should get a book from the Invisible World the second time than it is for Mr. Smith to give his little boy a new book a second time. But I have this to say:

"A man convinced against his will,
Is of the same opinion still."

And by experience I know there are men who will not acknowledge the truth no matter where it comes from. I, however, have this to say, that if I had all the books that belong to the New Testament, I believe I could straighten this out satisfactorily, and in a way so plain and solid that I would stand like unto the nine figures in the columns of the science of mathematics. But as it now stands it will require a good deal of labor and a written volume of two thousand pages would be required to prove this satisfactorily under the rules of mathematics or under the rules of the science of Correspondence; but as this is not my object we will now pass on to the four gospels.

There are many angels and messengers from the celestial center, and each represent their respective offices. It then follows that Wisdom, Love, and Truth, are also represented; therefore, when you read the Bible you must always remember that Jehovah is the representative of Wisdom; the Lord God, the representative of Love; and Jesus Christ, the representative of Truth.

As I have before stated, there are four keys belonging to the science of Correspondence, and these keys are to open the doors to spiritual truth. It then follows that there should be four testimonials as a basis of this truth, and it is for this reason we have four gospels in the Bible, representing Jesus Christ, the Son of God, and the Savior of men individually as well as nationally; and another reason for having four gospels is this: There is a copy of this book, the Bible, in the spiritual heaven, and one in the celestial heaven, and also a copy in the celestial center, and we also have one here on earth. This makes the four. Therefore, when the angels are reading the history of our wickedness here on earth, they understand it according to the Gospel of Luke, Mark, and John. I may here state that the gospels of Mark and Luke are misplaced. Luke should be the second and Mark the third, for in the spiritual heaven the gospel of Luke is there read as to the interior of their understanding, and in the celestial heaven the gospel of Mark is there read as to the understanding of the angels there, and in the celestial center the gospel of John is there read as a history of our wickedness, in the deviation of time (that is the end of one period and the beginning of another), when we became so wicked that we absolutely denied the truth and crucified Jesus Christ, the Son of God, our Savior and Redeemer, on the cross between two robbers.

We will now proceed to the gospel of Matthew. This gospel belongs to us here on earth, and should be read by every man and woman, and should be studied closely, for if you want to lead a pure and Christian life, become an honorable citizen and a father or mother of children, this gospel will line your bridal chamber with golden tapestry. It will carpet your floor with rugs of velvet, and it will paint your furniture in the colors of the rainbow. It will be a guard for you against the tempter and a comfort to you in time of sorrow. It will clothe you in the most durable garments, and your children shall sing you songs of gladness when your hair is gray, and your eyes dim; for Jesus Christ, the Son of God, is sure to save you from the snares of Lucifer, the traps of Satan and the pitfalls of the devil.

The gospel of Matthew is written on Key One, and the first of the seven is the first on the key.

In chapter 1, verse 1, we read: "The Book of the generations of Jesus Christ, the Son of David, the son of Abraham."

And in verse 16: "And Jacob begat Joseph the husband of Mary, of whom was born Jesus, who is called Christ."

In verse 20 we read: "But while he thought on these things behold, the Angel of the Lord appeared unto him in a dream saying, Joseph, thou son of David, fear not to take unto thee Mary thy wife, for that which is conceived in her is of the Holy Ghost."

That the writing of these gospels are all Correspondence can plainly be seen, and that this Jesus Christ here spoken of never lived in a material body, but only as a representative of spiritual truth is very evident, for if he had been a man in material body of flesh and blood as we are, this gospel would not read in this way. And I have this to say to you, my reader, and I want to warn you not to entertain the idea that there is falsity and lies inserted in this book of ours, the Bible, and that the mistakes in the translation of this book are so few and unimportant that they are hardly noticable and hardly worth mentioning, and I venture to say that it will take the best of Greek and Hebrew scholars to detect any mistakes. Furthermore, I for one can safely raise up my hand and swear with all the angels and archangels of heaven, and all the Satans and devils of hell, and raise my eyes up to the Great Architect of the Universe, that every word in this book, the Bible, is true; the truth and nothing but the truth. And that every word there written was dictated by the angels of the celestial center belonging to our planet and given to us by an invisible Messenger, and that this book, the Bible, does not contradict itself in one single place or sentence, if you read it in Correspondence and understand how to use the four keys belonging to that science, and understand it as it ought to be understood, and read it as it ought to be read.

In the first chapter of Matthew, and the first verse, we read that Jesus Christ was a descendant from the son of David, the son of Abraham, and in the sixteenth verse we read that Jacob begat Joseph, the bushand of Mary, of whom was born Jesus, who is called Christ, and in verse 20 the angel calls Joseph the son of David. Here is a contradiction right at the start for, in verse 10, Joseph was the son of Jacob, but in verse 20 the angel calls Joseph the son of David. Reading this in a material way and thinking there was a man child born of flesh and blood, the same as a child in our days from a chaste wife that has a husband, and this husband is doubtful as to the name of his parents, and some say: "Joe is from Smith's family," and others say: "Joe is White's son," and one does not know whether Joe is an illegitimate child or not, and begins to lose faith.

My fellow laborers, farmers, and mechanics, by reading the gospels in a material way and not knowing it is written in Correspondence you lose faith in the grand old book, and you are tempted to call the preachers and doctors of divinity frauds and humbugs; and in this you are to a certain degree excuse, but after this since you know it is so written you can read it in a material way and derive great benefit from it, for it is so written that it will prove our sinfulness and daily action and deeds, and how true and faithful some men can be and how wicked and vicious others may become.

In chapter 26, verses 67 and 68, we read: "Then did they spit in his face and buffeted him; and others smote him with the palms of their hands, Saying, Prophesy unto us, thou Christ, Who is he that smote thee?"

Here we find men of most cruel and vicious natures, and we have men today that will spit and strike the Truth right in the face, and the Truth itself is silent. But let me tell you Knowledge will draw its saber and Virtue will gird itself with silver belts, and Truth in time will burn in flaming letters on the towers of our temples.

THE GOSPEL OF ST. LUKE.

This gospel is written on Key Two, and the second of the seven are the first on the key. This gospel is read in the spiritual heaven in the same manner as we are reading the gospel of Matthew in a material way; but when they so read this gospel of Luke, they always have in mind that it was Spiritual Truth that was born here on earth, and that we also did crucify this truth in this manner, and you will find in this gospel that the Gentile was as much responsible for this spiritual crucifixion as the Jews. For, in the thirteenth chapter of this gospel, it reads altogether different, and here you will find that Pilate, the Roman governor, could have released Jesus if he had been disposed to do so, for he could have said to the Jews, when they cried out "Crucify him, crucify him" (verse 21, chapter 23): "This man is innocent and you are all falsifiers and liars, and I am going to release this man and let him go free and, if any of you lay your hands on him, I will send every one of you to prison, for I am the governor of this province." This, Pilate could have done, but he did not do. A coward you understand is no more exempt from the law than an ignorant man or a weak woman, for justice shall be meted out to both of them. We find that this gospel if read and understood in a material way reads altogether different, and that it contradicts the gospel of Matthew.

In the first chapter of the gospel of Luke, verses 1-5, we read:

"Forasmuch as many have taken in hand to set forth in order a declaration of those things which are most surely believed among us,

"Even as they delivered them unto us, which from the beginning were eyewitnesses and ministers of the word,

"It seemed good to me also, having had perfect understanding of all things from the very first, to write unto thee in order, most excellent Theophilus,

"That thou mightest know the certainty of those things wherein thou hast been instructed."

How different this reads from the gospel of Matthew. Here we find Luke says: "Even as they delivered them unto us, which from the beginning were eyewitnesses and ministers of the word." He does not here speak of Jesus, but of the "word."

We read in Luke, chapter 3, verse 23: "And Jesus himself began to be about thirty years of age, being (as was supposed) the son of Joseph, which was the son of Heli."

Here we find Jesus was supposed to be the son of Joseph, and Joseph was the son of Heli, and here it goes on with a different generation altogether from that of the generation in the gospel of Matthew. We find something over forty generations, whereas in the gospel of Luke we find something over seventy. That this when read in a material way will never hang together is very evident, for how can you put these two gospels before a good sound business man and say: "Sir, these two writers are both honest and upright men, and all the difference there is in this is that those two men are of a different opinion, and have recorded the history of our Savior in different lights?" The man with experience in business life will say to you: "I am sorry you can not bring forth a more reliable record than this," and he will pass by you and say to himself: "This world is full of fraud and deception and everything and anything for money."

For the benefit of those who want to read the gospels, I will point out a few passages to show you that it is Spiritual Truth that is represented in the person of Jesus Christ, the Son of God our Savior and Redeemer, so that you may notice the difference when you read these two gospels as it may be a help to you.

In the gospel of Matthew, chapter 8, verse 29, the devils call him "Thou Son of God." Chapter 9, verse 6, "Son of man." Chapter 12, verses 32 and 40, "Son of man." Chapter 13, verses 37 and 41, "Son of man." Chapter 14, verse 33, the people and the mariners call him the "Son of God."

Chapter 16, verse 13, we read: "When Jesus came into the coasts of Cesarea Philippi, he asked his disciples, saying, Who do men say that I, the Son of man, am?"

This passage refers to spiritual truth, though by men independently; that is, such men as are teaching others pure spiritual truth; but Peter in verse 16 said: "Thou art the Christ, the Son of the living God." In verse 23 Jesus calls Peter Satan. In verse 27 he is called the "Son of man;" verse 28, "Son of man." Chapter 17, verse 9, "Son of man;" verse 12, "Son of man." Chapter 18, verse 11, "Son of man;" verse 22, "Son of man." Chapter 14, verse 28, "Son of man." Chapter 20, verse 18, "Son of man;" verse 28, "Son of man;" verse 30, the two blind men call him the "Son of David." Chapter 21, verse 9, the multitude calls him the "Son of David;" verse 15, "Son of David." Chapter 24, verse 27, "Son of man;" verse 37, "Son of man;" verse 44, "Therefore, be ye also ready for in such an hour as you think not, the Son of man cometh."

Spiritual Truth advocated by men: Chapter 25, verse 13, "Son of man;" verse 31, "Son of man." Chapter 26, verse 2, "Son of man;" verse 29, "Son of man;" verse 45, "Son of man;" verse 63, the priest asked him, "Tell us whether thou be the Christ, the Son of God;" verse 64, "Jesus said unto him, Thou has said: nevertheless, I say unto you, Hereafter shall ye see the Son of man sitting on the right hand of power, and coming in the clouds of heaven."

Do you not see that Spiritual Truth advocated by men shall sit on the right hand of Power?

Chapter 27, verse 4, They asked him if he was the "Son of God;" verse 43, they accuseth him of being the "Son of God." Chapter 27, verse 54, the centurion calls him the "Son of God."

Jesus in this gospel of Matthew is called the Son of God twenty-six times.

I will now refer you to the gospel of Luke, and I will show you Jesus Christ is here represented in a different light. In chapter 1, verse 32, he is called the "Son of the Highest;" verse 35, the angel calls him the "Son of God." Chapter 2, verse 11, the angel calls him "Christ the Lord." Chapter 3, verse 23, Jesus supposed to be the '"Son of Joseph." Chapter 4, verse 3, the devil said, "If thou be the "Son of God;" verse 9, "Son of God;" verse 34, the devils call him the "Holy One of God;" verse 41, the devils call him "Christ the Son of God." Chapter 6, verse 5, "Son of man;" verse 22, "Son of man." Chapter 7, verse 34, "Son of man." Chapter 8, verse 28, the unclean spirit calls him "Jesus thou Son of God most High." Chapter 9, verse 20, Peter calls him "Christ of God;" verse 22, "Son of God;" verse 26, "Son of man;" verse 35, a voice called him "My beloved Son;" verse 44 the "Son of man;" verse 56, "Son of man;" verse 58, "Son of man." Chapter 10, verse 22, "And no man knoweth who the Son of man is." Chapter 12, verses 8 and 10, "Son of man;" verse 40, "Son of man." Chapter 17, verse 22, "Son of man;" verse 24, "Son of man." Chapter 18, verse 8, "Son of man;" verse 18, "Son of man;" verses 38 and 39, "Son of David." Chapter 19, verse 10, "Son of man." Chapter 20, verse 27, "Son of man;" verse 36, "Son of man." Chapter 22, verse 22, "Son of man;" verse 48, "Son of man;" verse 69, "Son of man;" verse 70, they asked him if he were the "Son of God." Chapter 24, verse 3, "Lord Jesus;" verse 7, "Son of man;" verse 19, is called a "prophet;" verse 26, calls himself "Christ;" verse 45, "Then opened he their understanding that they might understand the scriptures, And said unto them, Thus it is written, and thus it behoved Christ to suffer, and to rise from the dead the third day."

Here we find, in the gospel of Luke, Jesus is called Christ two times; the devils call him the Holy One of God three times; and he is called the Son of David once; and the Son of man twenty-three times.

This will suffice and you can now go on with your study yourself. We will now proceed to the gospel of Mark.

THE GOSPEL OF ST. MARK.

Chapter 1, verses 1 and 2:

"The beginning of the Gospel of Jesus Christ the Son of God;

"As it is written in the prophets, Behold, I send my messenger before thy face, which shall prepare thy way before thee."

This gospel starts out in a different way from the gospels of Matthew and Luke. This gospel of Mark is written of Key Three, and No. 3 of the seven is the first on the key. This gospel is read among the inhabitants of the celestial heaven in the same manner as we are reading the gospel of Matthew here on earth in a material way, but when they so read, they do not understand it was a man-child that was born and a man crucified, but that it was Spiritual Truth that was born here on earth, and that we crucified that truth in this manner, as we read in the gospel. We also read in chapter 16, verse 17, "And these signs shall follow them that believe: In my name shall they cast out devils; they shall speak with new tongues."

Here you find that the angels of the celestial heavens know that men shall as yet speak with new tongues. In this gospel, Jesus is called the Son of man seventeen times, and the Son of God three times.

In chapter 1, verse 24, a spirit calls him "thou Jesus of Nazareth," and also the "Holy One of God."

Here we find that the spirits from the spiritual world are interested, and that these spirits were fighting spiritual truth as well as mortal men, for we read in chapter 5, verse 7: "And cried with a loud voice, and said, What have I to do with thee, Jesus, thou Son of the Most High God? I adjure thee by God, that thou torment me not."

It may here be noted that some of the spirits from the Spiritual World are more wicked than men on earth. In this gospel Jesus is called the Son of man seventeen times, Son of God three times, and the Son of David two times, and the Holy One of God once.

We will now proceed to the gospel of John.

We read in chapter 1, verse 1: "In the beginning was the Word, and the Word was with God, and the Word was God;" verse 2, "The same was in the beginning with God;" verse 3, "All things were made by him; and without him was not anything made that was made;" verse 4, "In him was life; and the life was the light of men;" verse 5, "And the light shineth in darkness; and the darkness comprehended it not."

Here my fellow laborers, farmers, and mechanics, there is among you many intelligent, good, and truthful men and women, and most of you are honest and upright. I candidly ask you, in the name of reason and common sense, is there one word in these five verses that in the least give a hint of it being a recorded history of a man-child being born, and the same growing up to manhood and being crucified on a wooden cross. This gospel of John is written on Key Four, where the four of the seven is the first on the key.

Here we find the most beautiful illustrations of Spiritual Truth in the representation of Jesus Christ, the Son of God, our Savior and Redeemer. This gospel of John is read among the inhabitants of the celestial center, where this whole book, our Bible, was dictated, but when they so read this they read it as a history of our wickedness in receiving Spiritual Truth, and that we understood it, but that our hearts were so corrupted, and our minds so bent on evil doing that we utterly rejected the truth, and in a most cruel way crucified the same in the way that Jesus is here represented. You will ask me here: "Why it is necessary that we should have four of these gospels in the Bible, when there is only one that applies to our material scenes and life?" It is necessary for two reasons that we should have four of the gospels. The first reason is, if we had but one we would not be able to understand it, and could not read it under the science of Correspondence, and the spiritual sense would have been a sealed letter, and its true meaning would never have been known to us. For we would be like unto a man who undertakes to build a seven-story house, who has not learned more than addition in our science of mathematics, for when he begins to draft the plans and make out the specifications, and the cost of the building, he then finds it requires more knowledge than to add up a column of figures, and he will, if he has good judgment, throw up the contract or become a failure as builder, and a laughing stock in the community. The second reason is that man is a spiritual being and can elevate himself for good and noble purposes, and he is also capable, under proper training, to learn heavenly Correspondence in its full measure, and he, after leaving the physical body, can enter any quarter in the Invisible World, and we are also capable to read and understand all of these four gospels in the same light as the inhabitants of the Invisible World. It is necessary that we should read this gospel very carefully, for we have now opened the door to the chamber of Sublime Truth. For even if we do read the gospel in a material way, after we have opened the door to truth, we will profit by it, for we will now clearly perceive and understand why it is so written.

We read in chapter 1, verses 6 to 9: "There was a man sent from God, whose name was John. The same came for a witness, to bear witness of the Light, that all men through him might believe. He was not that Light, but was sent to bear witness of that Light. That was the true Light, which lighteneth every man that cometh into the world." Do you not see that this refers to Spiritual Truth?

Verses 10-12. "He was in the world, and the world was made by him, and the world knew him not. He came unto his own, and his own received him not. But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name." This is very plain, my reader, even if you read it in a material way, for we all can become sons of God provided we receive spiritual truth, and even they that endorse this truth. We are much in the same way as when I filed my intentions to become a citizen of this United States. I was then asked something like this: "Do you believe in the laws and constitution of this United States?" "Do you endorse a republican form of government?" I said, "Yes." The clerk of the court might also have asked me if I believed in the name of Uncle Sam. And, if I had answered no, it is not likely he would have given me my papers; but, on the other hand, if he had found that I was ignorant of the laws of this country, had never read the constitution, and did not know what a republican form of government was, he might hesitate and say something like this: "You will have to wait a while before you can get your papers, for a man that does not know anything about our laws and constitutional form of government, and even does not know what a republic means is apt to become a traitor at any time, and will not become a good citizen." Hearing this, I might answer the clerk something like this: "Sir, I believe in the name of Uncle Sam, and I will sever my allegiance with Sweden, and denounce the name of King Oscar. I shall be the first man to shoulder a gun in defense of this country against a foreign power, and I shall not rest until I see the enemies of the country brought low, and I promise you I shall fight on the battlefield through blood until an enemy's bullet strikes me through the heart." The clerk may then turn to the judge and say: "Judge, what do you think of this fellow?" And the judge might answer: "Give him his papers. He has already promised fidelity and has denounced the name of King Oscar and his cabinet, for the moral laws written on a man's heart are far more binding than if he had read all our law books from one end to the other."

Thus it can plainly be seen what is meant by these words: "And even to them that believe on his name." As you know well that you can not become a citizen of the United States unless you believe in the name of Uncle Sam, in the same manner you can not be a son of God unless you believe in the name of Jesus Christ, the representative of Spiritual Truth. Even if you do not know the nature and laws of this truth, but have faith, you are a son of God just as much as he who has the knowledge of Spiritual Truth and knows all its governing powers; but one thing is required of you, you must sever your allegiance with evil, and denounce the name of Satan, Devil & Co., and their cabinet, before you can become a son of God, for there is no middle ground to stand on, unless you want to be like unto a tramp, who has neither home, destination nor object before him and is drifting before the wind, and lies down wherever night overtakes him; thus you belong to the spiritual world and to the tramp element there. This will suffice and I hope you now understand what is meant by these words: "Even to them that believe in his name."

And we read further, chapter 1, verses 13-14: "Which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God. And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father), full of grace and truth."

Here, my reader, it speaks of the glory as of the only begotten of the Father. We know that all truth originates from love or glory and happiness in a pure and innocent state, and it is for this reason the passage reads in this way. For glory originating from jealousy is infernal and full of damnable deceit. And in verses 15-18 we read: "John bare witness of him, and cried, saying, This was he of whom I spake, He that cometh after me, is preferred before me; for he was before me. And his fulness have all we received, and grace for grace. For the law was given by Moses, but grace and truth came by Jesus Christ. No man hath seen God at any time; the only begotten son, which is in the bosom of the Father, he hath declared him." Is this not also plain to you that it is Spiritual Truth that is here represented in the name of Jesus Christ?

And we read further, verses 19-23: "And this is the record of John, when the Jews sent priests and Levites from Jerusalem to ask him, Who art thou? And he confessed and denied not; but confessed, I am not the Christ. And they asked him, What then? Art thou Elias? And he said, I am not. Art thou that prophet? And he an-answered, No. Then said they unto him, Who art thou, that we may give an answer to them that sent us? What sayest thou of thyself? He said, I am the voice of one crying in the wilderness, Make straight the way of the Lord, as said the prophet Esaias."

It was this voice that was crying in the wilderness after the two hundred and four books were written by Sarea, Dabria, Selemnia, Ecanus and Asiel. It was the voice of these two hundred and four books or the teaching of these two hundred and four books that was raising its voice to a people entirely destitute of Spiritual Truth, understanding and knowledge. The Pharisees were a society of Jews who were skillful in the explanation of the Jewish laws, and these Pharisees also believed in a hereafter; it followed then that when they heard of these books, they inquired as to the nature of their teachings, and we read in verses

24-29: "And they which were sent were of the Pharisees. And they asked him, and said unto him, Why baptizest thou then, if thou be not that Christ, nor Elias, neither that prophet? John answered them, saying, I baptize with water: but there standeth one among you, whom ye know not; He it is, who coming after me, is preferred before me, whose shoe's latchet I am not worthy to unloose. These things were done in Bethabara beyond Jordan, where John was baptizing. The next day John seeth Jesus coming unto him, and saith, Behold the Lamb of God, which taketh away the sins of the world!"

These passages are a little hard to understand for those who are not versed in the science of Correspondence, for here Jesus comes all at once without anything being said about his birth, his birthplace, his father or mother, but this gospel agrees with the other three and there is no difference in the balance, but to explain this would take up too much time and space, and therefore we will pass it by to Chapter 2, verses 1-4: "And the third day there was a marriage in Cana of Galilee; and the mother of Jesus was there. And both Jesus was called, and his disciples, to the marriage. And when they wanted wine, the mother of Jesus said unto him, They have no wine. Jesus saith unto her, Woman, what have I to do with thee? mine hour is not yet come."

To read this chapter in a material way sounds very strange, for it seems that here Jesus showed disrespect to his mother, when he says: "Woman, what have I to do with thee?" This is rather a coarse answer for a man to give to his mother, but this explains the mystery: Jesus' mother here is the old Jewish religion, sects or synagogue, and Jesus is the spiritual truth that was found in the two hundred and four books written by Sarea, Dabria, Selemia, Ecanus and Asiel. The Jewish church of old was the mother of spiritual truth, but at that time had become so corrupt that there was nothing left of spiritual truth, but was entirely material idolatry, and now there was a small society of the Jews who were trying to infuse the spiritual truth into it, written in the two hundred and four books, but the truth could have nothing in common with the old Jewish doctrine as to religious faith or belief and it is for this reason Jesus answers his mother in this manner: "Woman, what have I to do with thee."

Chapter 15, verse 26: "But when the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth, which proceedeth from the Father, he shall testify of me."

Here we find it is spiritual truth it refers to, and in chapter 16, verse 13: "Howbeit, when he, the spirit of truth is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, that shall he speak: and he will shew you things to come.'' Does not this refer to spiritual truth?

Chapter 17, verse 17: ''Sanctify them through thy truth: Thy word is truth.''

This will suffice and I think you, my reader, will understand what I have told you.

The Acts of the Apostles is recorded history of the messenger who wrote our Bible. These men were teaching such doctrine from the two hundred and four books we have mentioned above.

All Paul's letters and what he was teaching are also copied history. Paul wrote such letters and as I have stated to you above, he was an apostle of Jesus, the son of Sirach, and studied the two hundred and four books. Paul was a great, brave, and kind man, and that he was honest can never be doubted. for otherwise he would never have been recorded in the history of our Bible.

We read of him in Ephesians, chapter 6, verse 12: ''For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places.''

The epistles of James, Peter, John, and Jude are also recorded history of the messenger. All these men were well versed in spiritual Correspondence, and got their wisdom from the two hundred and four books. and they knew when they were speaking about Jesus Christ that they were referring to spiritual truth, and that their congregations also understood them in that light. Read in the first epistle of John, chapter 1, verse 1: ''That which was from the beginning, which we have heard, which we have seen with our eyes, which we looked upon, and our hands have handled, of the Word of life.''

It is reasonable to suppose if John knew what the Word of life meant, he also knew what was meant by Jesus Christ.

We will now proceed to the Revelation of John the Divine. This book is in need of no explanation as far as the science of Correspondence is concerned, for it is pure heavenly Correspondence, and is written in Key Four, where the seventh of the seven is the first on the key, but it is so written that it can be read and understood on any of the four keys independent. The great Swedish seer, Emanuel Swedenborg, has explained to you this book on Key Two independent, in the two volumes, the ''Apocalypse Revealed,'' containing in all 819 pages. Swedenborg gives you an idea what Correspondence means, and I have this to say to you: Any man or woman that takes pleasure in reading the Bible should also read and study the works of Emanuel Swedenborg. I shall, however, give you a pointer which will help you along a little. John the Revelator, or

John the Divine, as he is here called, or we may call him by his father's name, Lamafatumse, or his sub-name, Philopot, John as I have told you above saw the vision, after the manuscript of the Bible was completed by the messenger. He then wrote this vision down and attached it to the manuscript that was written by the Invisible Messenger, for he was ordered to do so, so that we might know who was the instrument used to put this book, our Bible, on material paper or parchment that we might read and understand it.

We read in the last verse of the Book of Jude, verse 25, which was the last words written by the messenger: "To the only wise God our Savior, be glory and majesty, dominion and power, both now and ever. Amen."

Thus we have an end of the manuscript written by the messenger, and we read in Revelations, chapter 1, verse 1: "The Revelation of Jesus Christ which God gave unto him, to show unto his servant things which must shortly come to pass; and he sent and signified it by his angel unto his servant John. Who bare record of the word of God."

Here we find right at the start and in plain words that John bare or heard the record of the word of God. What more proof do we want than this? Does not this prove that John was in possession of all the manuscript containing our Bible, for we read in verse 2: "And of the testimony of Jesus Christ, and of all things that he saw."

Here we also find that Spiritual Truth in the name of Jesus Christ was included in the Book of Revelations. In this same Book of Revelations can be seen that the science of Correspondence is as much of a necessity to the inhabitants of the Invisible World as the science of mathematics is to the inhabitants of the Material World.

(Note this: When I speak of the Invisible World, I do not mean the Spiritual World. Look at the diagrams of the Garden of Eden).

You will find that I am right when I speak to you of the four keys, and three turns or figures to each and every key, and that these four keys can open seven doors; and that any of these doors opened single or in part by one key will then become the first number on the key, or the basis whereby you can open all the doors below the door you have on the key, but not above. To make this clear to you, and that you may understand it, I will here give you an illustration. Supposing you have a seven-story building the basement included, and you have three vestibules in each and every story, including the basement, and these vestibules are secret chambers, and none shall enter them but yourself and your wife, and you have four keys to open the twenty-one doors. Key No. 1 will open the three basement doors. Key No. 2 will open the doors to the first story; key No. 3 the doors to the second story; key No. 4 the doors to the third story. The lock to the basement doors have only one bolt on it and when it is thrown back the doors open. You enter the first story and take key No. 2 and open the first and second door, but when you get to the third door the lock on this door has two bolts on it, and your key No. 2 will not throw more than one of the bolts back. In order to get the door open you will have to get another key. You have in your pocket a combination key so ingeniously made that it has seven keys in one, and is numbered from 1 to 7. You now take number 2 of this key to throw the second bolt back on this locked door, and you open the door. You now go to the second story and the locks on the first two doors have two bolts on. You now take keys Nos. 2 and 3 and throw these two bolts back, and the door opens, but when you get to the third door, the lock on this door has three bolts, but keys Nos. 2 and 3 will not throw more than two of the bolts back. You now take your combination key and throw this bolt back and the door opens. You now go to the third story; the first two doors you come to have locks with three bolts on. You take keys 2, 3, and 4 and throw these bolts back and the doors open, but when you get to the third door, this lock has four bolts on. You now take No. 4 of your combination key and throw this fourth bolt back and the door opens by itself, for this door has spring hinges and flies wide open. These keys and locks are so invented that you can take keys No. 2 and No. 4 of the combination key, and open all the doors in the basement, first, second, and third stories. In this case keys 3 and 4 are only subject keys and are compelled to throw their respective bolts back, but you can not take key No. 2 and combination key No. 3 and open any of the doors in the third story. You will now go up to the fourth story. The lock to the first door has three bolts, and on this you use keys Nos. 2, 3, and 4 to throw these bolts back, and open the door. The second door you come to has a lock with four bolts. Here you use keys Nos. 2, 3, and 4 and combination key No. 4, throw back the bolts and the door opens. The third door has a lock with five bolts on it. Here you use keys 2, 3, and 4 and combination keys Nos. 4 and 5. On the fifth story the lock on the first door has four bolts. Here you use keys Nos. 2, 3 and 4 and combination key No. 4. The lock to the second door has five bolts, and here you use keys Nos. 2, 3, and 4 and the combination keys Nos. 4 and 5. The lock on the third door has six bolts, and here you use keys Nos. 2, 3, and 4 and combination keys Nos. 4, 5, and 6. You are now entering the sixth story. The lock on the first door you get to has five bolts, and here you use keys 2, 3, and 4 and combination keys Nos. 4 and 5. The second door you get to the lock has six bolts and here you use keys Nos. 2, 3, and 4 and combination keys 4, 5, and 6. You now get to the third door in this story. The lock on this door has seven bolts, and here you use keys Nos. 2, 3 and 4 and combination keys Nos. 4, 5, 6, and 7. This may give you a slight idea in what way the science of Correspondence is constructed. The seven-story building, the basement inclusive, represents our temple of Correspondence; the basement is our material world.

We will now proceed and see if we can get any reason to believe that we are right in this. We read in this Book of Revelations, chapter 1, verse 1: "John to the seven churches." Here we have seven. Verse 12: "I saw seven golden candlesticks;" verse 16: "And he had in his right hand seven stars." Chapter 4, verse 6: "And round about the throne were four beasts full of eyes before and behind." Here it speaks of four beasts, as well as seven churches and seven candlesticks. Chapter 5, verse 1: "And I saw in the right hand of him that sat on the throne a book written within and on the back side, sealed with seven seals." Here is seven again. In chapter 6, when the seals were opened in order there were four horses and their riders. Chapter 7, verse 1: "And after these things I saw four angels standing on the four corners of the earth, holding the four winds of the earth, that the wind should not blow on the earth, nor on the sea, nor on any tree." And in verse 4: "And there were sealed a hundred and forty and four thousand." Chapter 8, verse 2: "And I saw the seven angels which stood before God; and to them were given seven trumpets." Here we also find seven. Chapter 9, verse 13: "I heard a voice from the four horns of the golden altar, which is before God." Verse 14: "Loose the four angels which are bound in the great river Euphrates." Chapter 13, verse 1: "And I saw a beast rise up out of the sea, having seven heads and ten horns." Chapter 15, verse 1: "And I saw another sign in heaven, great and marvellous, seven angels having the seven last plagues." This will suffice as to the fourth and seven numbers.

We read in chapter 19, verse 10: "And I fell at his feet to worship him, and he said unto me, See thou do it not, I am thy fellow-servant and of thy brethren, that have the testimony of Jesus. Worship God for the testimony of Jesus is the spirit of prophesy."

Here we find the angels say: "The testimony of Jesus is the spirit of prophesy." The same as they say the testimony of spiritual truth is the spirit of prophesy.

And we read in chapter 22, verses 19-21: "And if any man shall take away from the words of the book of this prophesy, God shall take away his part out of the book of life, and out of the holy city, and from the things which are written in this book. He which testifieth these things saith, Surely I come quickly; Amen. Even so, come, Lord Jesus. The Grace of our Lord Jesus Christ be with you all. Amen.''

These last words are a great concilation to all of us, for it inspires us all with hope and faith that spiritual truth shall not be taken away from us, but that we shall learn more and more; for in this book we have found the springs of understanding, the fountain of wisdom, and the stream of knowledge.

NOTE.—I have skipped a few passages of importance that I now wish to call your attention to.

In the Acts we read, chapter 10, verse 39: ''And we are witnesses of all things which he did, both in the land of the Jews and in Jerusalem; whom they slew and hanged on a tree.''

This refers to Jesus, the son of Sirach. This is good proof that Jesus, the son of Sirach, was killed by the Jews for his doctine from the two hundred and four books referred to above. If this had any reference to Jesus Christ or Spiritual Truth, it would be so stated, but it says: ''Whom they slew and hanged on a tree.'' For you should understand, and you will provided you are an honest man, that this passage must either be misleading and false, or the records of Jesus Christ crucified on the cross, must either be fiction or an outright falsehood, for you must understand this is a tree, not a cross, and crucifixion is not hanging. And in chapter 13, verse 29: ''And when they had fulfilled all that was written of him, they took him down from the *tree* and laid him in a sepulchre.'' I am absolutely sure that this passage refers to Jesus, the son of Sirach.

CHAPTER XII.

EXPLANATION OF SIN NOT TO BE FORGIVEN, NEITHER IN THIS WORLD NOR IN THE WORLD TO COME, AND ALSO TEOSOPHY.

In Mark we read, chapter 3, verse 28: ''Verily, I say unto you, All sins shall be forgiven unto the sons of men, and blasphemies, wherewith soever they shall blaspheme;'' verse 29, ''But he that shall blaspheme against the Holy Ghost hath never forgiveness, but is in danger of eternal damnation;'' verse 30, ''Because they said, He hath an unclean spirit.'' And in Matthew, chapter 12, verse 31: ''Wherefore, I say unto you, All manner of sin and blasphemy shall be forgiven unto men; but the blasphemy against the Holy Ghost shall not be forgiven unto men:''

verse 32, "And whosoever speaketh a word against the Son of man, it shall be forgiven him, but whosoever speaketh against the Holy Ghost it shall not be forgiven him, neither in this world, neither in the world to come;" verse 33, "Either make the tree good, and his fruit good; or else make the tree corrupt, and his fruit corrupt; for the tree is known by his fruit."

There has been in the past and is also at the present time a diversity of opinion of what this sin is, and the doctors of divinity and many learned men are puzzled as to what the nature of this sin is that "shall not be forgiven him, neither in this world, neither in the world to come." For some of them say this must be a mistake, and the old Septuagent must have been misunderstood, for we read: "If your sins be as crimson, they shall be as white as snow." But some of the doctors of divinity say: "No, it means a man who has been converted and has accepted the salvation of Jesus Christ, and acknowledged the grace of God, and has then fallen back into his former evil ways and disregarded Christianity as a mere form of ceremony, and of no importance to man's salvation," and many other similar beliefs and doctrines. But not one of these doctors of divinity is right. As it is important for every man and woman to know what is meant by the passages written above, I shall explain the same. As I have now in my possession a portion of the laws of twenty-one different governments in the Invisible World, and, as I have studied these laws very closely, I think I am competent to tell you what these passages mean.

A man, that is an adulterer at heart, will speak scornfully of chastity and virtue, and make light of it, and he will say: "You fools, what has nature given us our sexual organs for, if we shall not have the right to use them as we see fit and at any time we please;" and when a man speaks to him and says: "Chastity and virtue are the safety valves to our health and happiness, and also a living spring to our national life," the adulterer will say in answer: "Your safety valve is a depraved valve, and takes away a man's liberty and your spring is a private spring, fenced in for no purpose whatsoever." A man that speaks so is speaking against the Holy Ghost, for a man's spirit and soul is the Holv Ghost. If he is in possession of an unspotted moral character, that is, if a man or woman is in possession of the emblem of chastity and virtue, he or she is to the interior of their souls in possession of the Holy Ghost, for then he or she is also in possession of the emblem of innocence, and is entitled to become a citizen of the celestial heaven. But an adulterer, that speaks against chastity and virtue, has lost his emblem of virtue already, and he will throw it away the first chance he gets, for he is as to the interior of his soul an adulterer, and has thrown his emblem of virtue away, for he regards it of no worth, but when he threw his emblem of virtue and chastity away, he also threw his inheritance to the celestial kingdom away. For this inheritance once thrown away can never be regained, neither in this world nor in the world to come. A man or woman, however, is not condemned because he or she has lost their emblem of chastity and virtue, for if they are otherwise good and noble, they have an inheritance among the inhabitants of the spiritual kingdom, but an adulterer that despises chastity and virtue and speaks scornfully against it, is also apt to drift into every other kind of evil, till at last he takes delight and pleasure in doing evil and, therefore, is in danger of throwing himself down among the inhabitants of the infernal regions, and it is for this reason it reads in this way: "But he that shall blaspheme against the Holy Ghost hath never forgiveness, but is in danger of eternal damnation, because they said he hath an unclean spirit." Here is the point. Who was it that said: "He hath an unclean spirit?" The angels of the celestial kingdom said: "He hath an unclean spirit." For their laws are so written that none can enter there that have lost their emblems of virtue, that is his spirit after he leaves the material body. For let it be understood that a man or woman who has thrown their emblem of virtue and chastity awav has a blot and stain on the interior of their souls, and it can never be blotted out or healed up. For the angels of the celestial kingdom can see this blot or stain, the very minute they throw their eyes on you, but the angels of the spiritual kingdoms can not, and it is for this reason that the heavenly kingdoms are divided into two halves: the spiritual kingdom and the celestial kingdom. Their laws, statutes, and ordinances are different, which we shall speak more of hereafter.

To make this more clear to you I shall here give you an illustration. In our city live two families. Jones lives on the south side of Canal street and has a boy, Billy, and a girl, Sadie. Hawkins lives on the north side of the street, opposite Jones. He has a boy, Jimmy, and a girl, Tina. The parents of these four children are honest, respectful people, good citizens, and are paying taxes. Billy Jones is a rowdy; he drinks whiskey, smokes and chews tobacco. is sassy and mean to his father and mother. He has stolen horses, he has forged his father's name to a bank check, he is the captain of a thieving gang, and he has robbed the express office. Billy Jones is the chief of a gang of hoodlums, he plots against the city officials, and bribes and leads them astray, and has even got his hand in the city treasury to rob it. He is a king of a faro bank, and he gets into rows with his subjects. and kills three of them, but as he has money he pleads self-defense and does not go to state prison. Billy Jones is now getting braver than ever. He has become the captain of a gang who have organized themselves for the purpose of wrecking railroad trains, to get a chance to rob and plunder the passengers. Billy Jones has also his eye on the detectives and police, and does not hesitate to kill any one who is on his track. He burns a grocery building down because he is refused credit. He swindles, cheats, beats and defrauds every one who comes in his way, and he calls this business. He says to his friends: "I want to show these greenhorns how to do business in a proper way," but he also tells his friends and says: "I warn you of one thing my friend; do not meddle with the prostitutes and whores, or have anything to do with them in the least, for if you do you are sure to go to h— finally, for those d—— prostitutes will take the brains away from you, and they are liable to poison you with veneral diseases and you will be in a worse fix than if you were put in the state prison. I despise the h—cats."

Sadie Jones is not prominent among the ladies of the community. She is coarse and rude; uses coarse and profane language; she lies, is saucy to her father and mother, whips and torments cats and dogs, makes all kinds of disturbances among the neighbors, calls the minister bad names. She is the queen of a club of girls, banded together for the purpose of helping prisoners out of the city jail. She hides stolen goods, and gets her parents into trouble with the city authorities. She whips and abuses the servant girls and refuses to pay honest debts. She dresses to suit herself and is gay and loud in her manner and action. She tells her club girls to be bold and fearless, and do as they please, and that violence is the price of liberty, but she also warns her club girls of one thing, and says: "Do not let any man play with your sword of virtue no matter who he is, for if you do you might get it broken and then you are a goner, and you will become a servant of dudes and pimps the balance of your days; for I, myself, despise serfdom, and no man shall be the ruler over me."

Jimmy Hawkins is a very nice young man. He is well thought of in high society. He dresses neat and with good taste, he is a ladies' man, is always civil and very polite. He honors his father and mother when at home and when he is in their sight. He does not use tobacco in any form, he attends the Sundayschool; belongs to the church, and is the president of the local Young Men's Christian Association. He gives alms to the poor, and is always on hand where there is any one sick; he is honest and square in his dealings with his fellow men, and leaves no debts unpaid. He gives money for missionary purposes, and lends a helping hand to build up institutions of charity; he speaks of patriotism and love of public institutions. Jimmy Hawkins holds an office of public trust, and is city treasurer. But Jimmy Hawkins loves the sporting girls also, and says to his clerks we should not be cruel or speak hastily of these girls, for they are human beings as well as we. He now sneaks up to an assignation house to find out what is going on, and he does find out what is going on, for here he is met with the greatest courtesy and the inmates are very glad to see him. Lady Susanbottom walks up to him and unclasps his belt of virtue and says: "Give me this and I will give you my love." And Jimmy Hawkins says: "It is a trade, take it."

Tina Hawkins is a very nice young lady. She moves in the highest society, and is a favorite among the gentlemen. She is tender hearted and loving, she is obedient to her father and mother, and is always pleasant to the servants; she uses good language and reads the Bible, and is always singing hymns. She takes council from her spiritual adviser, the minister, and is secretary of the Sundayschool. She attends church and says her prayers before going to sleep at night; she gives clothing to the children of poor families and she gives liberally to charitable institutions. Tina Hawkins is the president of the local Woman's Christian Temperance Union, but she is engaged to a gentleman whom she loves very dearly, and he takes her out for a boat ride. The young man tells her of his love for her, and he sees no reason why they should not be allowed to indulge to the full measure thereof, as they were going to be married in a short time, and that they were man and wife now as much as they ever would be, regardless of the marriage ceremony, and for this reason he says to Tina: "There is no use for you to carry that sword of yours any longer, for it is only an embarrassment against our love. Throw your sword overboard." Tina turns to the young man with favor; she unclasps her sword of virtue and throws it overboard into the sea.

Billy Jones takes sick and the doctor tells him he must prepare to meet his Savior. Billy now calls on his father and mother and asks forgiveness and acknowledges he has been a great sinner. He tells his father to pay out every cent he has to those who have claims against him, regardless of notes or papers of security. Billy dies and Sadie also takes sick and dies. The newspapers in the city do not even mention their death.

Jimmy Hawkins takes sick and the doctors pronounce him a consumptive, and that he will die in a short time. The whole community is now alarmed and prayers are offered in the churches for his recovery. Jimmy Hawkins dies and the whole city goes into mourning. His death gives Tina such a shock that she takes sick and dies also.

These four people are now in the spiritual world, where they can see all their good and evil deeds they have done in the body. They are now at liberty to choose either the road to the heavenly kingdom or take the way down to the infernal regions. In going down to the infernal regions the four have an equal chance, but in taking the way up to the heavenly kingdom, Billy and Sadie Jones have the advantage of Jimmy and Tina Hawkins, for Billy and Sadie can get all their sins forgiven and are at liberty to enter any society or government in the spiritual and celestial heavens, and pick out such a one as is suitable and agreeable to the interior of their life's love. But Jimmy and Tina Hawkins will have to confine themselves to the spiritual kingdoms and take their chances there, for they have, when in the body, sinned against the Holy Ghost, and it shall not be forgiven them, neither in this world nor in the world to come. And all the many good and noble deeds Jimmy and Tina Hawkins did here on earth will count for nothing, for neither Jesus Christ, the Lord God our Savior, or all the angels and archangels from the spiritual and celestial heavens can forgive or pardon them for their sinning against the Holy Ghost. For the laws of the celestial heavens are so written that none shall enter there who has thrown his or her emblem of virtue away, and thereby lost his or her inheritance, for it may be understood that the laws there cannot be amended even by the archangels themselves.

Jimmy Hawkins in his disregard for virtue traded away his inheritance to the celestial kingdom for the love of prostitutes and Tina in disregard for the laws of holy matrimoney buried her inheritance to the celestial kingdoms in the bottom of the sea. Jimmy and Tina Hawkins will, however, find a society and government in the spiritual heaven that will correspond to their nature and in harmony with the interior of their life's love, and so they will be happy.

Billy Jones in his ignorance was wise as to the serpent because he knew it was destructive to his bodily health, and also to his nefarious business to have anything to do with the prostitute and the harlot, for he told his friend: "The prostitute and the harlot will take your brains away and you take chances in having your flesh and bones poisoned." As wicked and bad as he was, and all the many evil deeds he did, he did not sin against the Holy Ghost or commit unpardonable sin, that neither God nor the angels could forgive. For Billy Jones did not give his silver belt away that his mother gave him as an emblem of virtue when he was born, and for this reason he is yet carrying his silver belt around his waist as a token that he can whenever he sees fit apply for citizenship in the celestial kingdoms.

Sadie Jones is now where she has found out that recklessness and wickedness in earthly life has not built costly mansions, for those that are abusive and are planning mischief all the time and that wherever there is a queen as ruler there must also be subjects, but in her unconscious state of the knowledge of human life, purpose, and destination, she loved liberty and for this reason she took good care of her sword of virtue. For she said to her club girls: "Do not let any man play with your sword of virtue, lest you have it broken, and then you become a servant in the hands of dudes and pimps." Sadie Jones was not vain, but she was cold and wicked; she lusted not for power and fame, but was ungrateful and rude; yet she was as gentle as a dove and loved liberty; and for this reason she kept her sword of virtue, and the time will come when she shall be dressed in white garments and wear a crown for Liberty's sake.

Thus I have explained to you what is meant by what is written in Matthew, chapter 12, verses 31 and 32, and in Luke, chapter 3, verses 28, 29, and 30.

Some of you, my readers, will now say this seems almost unjust. "According to your explanation of your doctrine, the celestial heavens will forever be shut up to the biggest portion of the human race." I say, No, not altogether, and not in the way you think. The reason you are asking me this question is this: You are alarmed over this doctrine and you say very few will go to the celestial heavens these days. I will here answer you this. It is not the fault of the laws of the celestial heavens that we are today a degenerate people morally depraved, and that we have become corrupted in body and soul, and that we have no respect for virtue and moral honor. You must also understand that to look at these days and at the present generation is not viewing this case in a true light, for these days have not always been, and will not always be. There was a time among the most ancient Appagejans that an illegitimate child was entirely unknown; and that the name prostitute and also the name harlot was buried in the bottom of the sea, and these days will come again on earth, and these days that are will be forgotten.

But you say, what about they that have been robbed of their emblem of virtue against their will, such as innocent girls that have become victims of rape on highways and by soldiers in times of war, and men and women that have been drugged by what is known as tinct. cantharides, etc.? The laws of the celestial kingdoms cannot be amended because of these unpardonable crimes. There is, however, such a thing as reincarnation, and it is possible for a human spirit after they enter the spiritual world, or even the spiritual heavens, to take up a human body the second time and live their earthly life over again, and in so doing they will regain their emblem of virtue, and the blot and scar on the interior of their soul is stamped out, but this is very rare and cannot be done successfully only under certain conditions, and by the help of spiritual grafters. For the spirit to prepare themselves to take up a human form the second time must of necessity undergo a certain spiritual chemical process, which I am not able to describe so that it could be readily understood. I will, however, say this, that the spirit is prepared for reincarnation by the help of other spirits who watch attentively the embryonic life in the human mother, and a few days before birth of the child the spirit life of the embryo is cut loose, and the new spirit grafted on, the same as the nurseryman grafts or buds a stock on a young seedling one year old, and cuts off all but the roots. The invisible individual so grafted on the embryo is as to the interior of his soul deadened by a spiritual chemical compound, very much in the same manner as a patient who has chloroform administered to him in order to have a limb amputated. The memory of such invisible individual taking a human body the second time is by this process blotted out as to his or her former life. You can now understand that this is not a pleasant process to go through, and is at the same time unpleasant and dangerous, for you take the risk of having your individuality changed from a man to a woman, or from a woman to a man, for the deadening of the interior of the soul will not quicken and become active before the entering of the spirit into the Invisible World the second time. I want you also to understand that the spirit and soul of man are two different things, for we are like unto a bird in a birdcage. The cage is our human body, the spirit represents the feathers of the bird, and the bird itself represents the soul. As a bird can not live and exist and be active without its feathers in the same manner can the soul not live and exist and be active without the spirit and vice versa (volumnes could be written on this). Therefore, if a man or a woman who has been robbed of their emblem of virtue, innocently and against their will, and such individuals are as to the interior of their hearts a lover of virtue, they can after they enter the Invisible World reincarnate and have their emblem of virtue restored, but this they will not do unless they are as to their interior a lover of virtue. To give you a clear understanding of what is meant here, I will give you a parable.

A certain nobleman had many servants and among the number he had three waiters waiting on his family table. The nobleman had agreed with them on a certain monthly salary, but when the time agreed upon was expired they came to him and said: "Sir, we have now worked for you these many months and you have not yet increased our salary. We are entitled to higher wages and for this reason we are here to speak to you." The nobleman replied: "I have laid down a certain rule whereby I am guided in doing a fair, square, and honest business and in those rules your wages are set, and I will not depart from these rules, and in any way break the rules, and for this reason I can not raise your wages." He then drew from his bureau drawer three white clean aprons. He gave each an apron and said: "Put these on and wear them continually until the next new moon. Come then in and present yourselves, and if your aprons are not torn and ripped, I will send you to the palace, and you will there wait on the wives of the princes and you shall there receive a higher salary according to your worth." The waiters then put on the aprons and when the first new moon came they presented themselves. When the first one came, the nobleman looked at him and said: "Your apron is all dirty, you will have to wash and iron the same before I can send you to the palace, for a waiter with a dirty apron cannot wait there." The second presented himself and the nobleman looked at him and said: "Your apron is dirty, I can not send you to the palace," but the second, knowing the sentence of the first one said: "You told my fellow waiter that if he washed and ironed his apron you would send him to the palace and there wait on the wives of the princes." But the nobleman said: "You have torn your apron also." The waiter, hearing this, was grieved at heart and said: "I am an unfortunate man." The nobleman perceived his sorrow and said: "If you will mend your apron so that I can not tell where it is mended I shall send you along with your fellow waiter to the palace." The third waiter came to present himself, and knowing the sentence of the two before him said: "Lord, what will I do with my apron that I may be sent to the palace and wait on the wives of the princes?" The nobleman then rose to his feet and said: "You have not only soiled your apron with dirt of every kind, but you have also torn it and at last burned holes in it. I can not send you to the palace, but I will give you the same chance as your fellow waiters before you. If you can wash your apron and mend it so that I cannot find where it was mended, I will let you go with them. All of you come back the first full moon and present your aprons."

The first washed his apron white and clean and ironed it also for the day of presentation. The second one said: "I shall wash my apron white and clean and I shall also pull it apart thread by thread and then I will take it to the weavers and have him manufacture a new apron out of the old one," and so he did. The third one said: "I have no desire to go to the palace although I told the lord so, and I will simply wash and mend my apron and I will in time receive one without any blemish on it."

The time of the full moon came and the waiters appeared before the nobleman. The first appeared and was sent to the palce. The second appeared and when the nobleman saw the apron that had been torn he said: "This is a new apron, in what way have you come by it?" The servant answered: "I picked the old one asunder thread by thread, and took the flax to the weaver's loom and he made me a new apron out of the flax of the old one." The nobleman said: "As you have done this I will send you to the palace and wait upon the wives of the princes."

The third servant came and said: "I have washed and mended my apron, and it is pleasing to my sight, for I have put ornaments over the torn places and fine needlework over the burnt places, and I am proud to own an apron of this kind, and delighted with the ornaments and needlework on the same. I, therefore, desire to have a place among your servants." The nobleman said: "Go and labor among my servants."

The nobleman in this parable represents the laws that govern the great river Euphrates, dividing the spiritual and celestial heavens. (You perhaps are wondering at this statement in Revelations, chapter 9, verse 14, "Saying to the sixth angel which had the trumpet, Loose the four angels, which are bound in the great river Euphrates.")

The first servant represents those who have loved virtue, and are in possession of the emblem thereof, but have committed other sins. The second servant represents those who have loved virtue, but have been robbed of their emblem against their will and are reincarnating to regain the same, in the same manner as the second servant had to tear up his apron thread by thread, so do those who are reincarnated have to do with their memories of a past life, tearing them asunder, event by event, when they are reincarnated. The third servant represent those who have willingly thrown their emblem of virtue away and have also committed other sins, and are satisfied to remain in the spiritual heavens. The princes are temples of learning in the celestial heavens and the wives of the princes are the happiness such learning gives to its individuals.

As I do not take up with the latter day doctrine of Theosophy (I will admit, however, that these people have a certain amount of foundation for their belief), I shall not here discuss this, for I may be understood, for my views of reincarnation are altogether different from those of the doctrine of Theosophy.

That all religous doctrines get their origin in the Invisible World is well known to many people, and that there is an established society in the Invisible World corresponding to the one on earth is also an established fact, and has been proven to me by much experience, and that the invisible ones are always trying to impress and inspire mortals with their beliefs and doctrines is also true; it follows then that the doctrine of Theosophy also has its origin from a society or government in the Invisible World.

I shall here relate a memorable occurance. I was for several days studying as to the purpose of reincarnation, and as to its nature and origin, and was wondering if Madam Blawakshy and Amy Besent and their followers were simply advocating this doctrine of Theosophy because they had nothing else to occupy themselves with. As I was studying one evening, a messenger came and stood by my side and said: "Prepare yourself tomorrow, we have your lesson ready for you." The next evening I went to bed as usual, thinking no more of what was said the evening before. I had been in bed but a few minutes when two messengers came. They took me in the spirit to where they had the lesson prepared. I entered a most beautiful country, which was located as it appeared to me on the northeastern boundaries of the spiritual heavens bordering the Euphrates river. Along the river was a high tableland nicely cultivated with flowers; lawns of green grass were stretched for miles; broad passways and lanes of a most artistic design were here and there; thousands of trees and shrubberies of different kinds were along the river banks, and there were great rocks and boulders placed in an irregular way one against another, the same as if nature had thrown them there. In the southern end of this province was an inland bay running nearly the full length of this tableland, and had an entrance into the great river. The mouth of this bay (or as we say, the entrance into this bay) was very narrow, and in front of this entrance or back of it from the river there was an oblong island. This island was fully as high as the tableland, and was crowded with thick forest. There were perpendicular cliffs at each end of this island as high as the balance of the island. This island I was told was constructed by the will power of the inhabitants of the province, and that the inhabitants of the island could turn the island at will and close up the entrance from the river into the bay. The banks or shores of this bay looked to me as if they were lined the full length with blocks of hewed stone of a bright red color, and a long distance from the entrance of this bay was another island in the center of the bay, and it extended close to the shores of the mainland. Although the bay here was very wide, this island nearly closed it up. The shores of this island looked to me as if they were lined the entire distance with cut blocks of stone of many colors. On this island was a most beautiful city built. Its streets were wide and most tastefully decorated; its parks and gardens were most charming to the eye. Its gorgeous temples and magnificent palaces with their lofty domes and massive pillars can not be described in human language. There were innumerable bridges suspended from the mainland into the city, but not such as we have on earth, for they were movable like unto the waters of a swift river running through a flume. Nearly in the center of the city was an amphitheatre. There were in the city all kinds of trades and occupations, and the inhabitants were attending to their respective duties in the offices, but these were not done in the way we perform our labor on earth. As there were many persons of both sexes going into the amphitheatre, I said to the two messengers: "What is all this?" They said: "It is going to be a lecture. Let us go and listen." I can not describe what took place, but will say this: "The lecturer now took his stand and began to speak. His subject was reincarnation and the doctrine of Theosophy was the philosophy of the universe. He said that reincarnation was the only means whereby they could save their province from decay and invasion by evil spirits, and that it also would save the inhabitants of the earth from decay and destruction. He also said that the doctrine of Theosophy was established on earth and in a certain measure was understood by men, and he urged every one in the audience to do all in his power to help the inhabitants of the earth to propagate this philosophy, and by so doing they would strengthen the power of their government and make the inhabitants of the earth more happy, and furthermore he said: "We shall regain our losses we have suffered and be at liberty to explore any portion of the universe that we like, etc., etc." And he said many other things that I can not here describe.

We now went out from the amphitheatre and stood as it were on a square enclosed by high buildings; a living fountain gurgled up from the center and from it flowed four crystal streams of water to the four quarters. As we were standing looking at the water flowing from the fountain, the speaker we had listened to in the amphitheatre walked up to where we were standing. He had a rod in his hand like unto a yard stick of polished brass. He turned to me and said: "I perceive you are a stranger. Why are you around here?" One of the messengers spoke up and said: "He is a school boy of our school, and we brought him here that he may learn something from your doctrine of Theosophy or reincarnation." As the messenger so spoke his face brightened up and he raised up the rod and said: "This rod is the rod of justice, and this square is a map of the earth, and its surrounding eternal worlds with their many kingdoms, good and evil." He then began to instruct us as to its design and nature, and explained the design of the surrounding buildings, and we walked about. There came as it were from the eastern portals two females, tall and slender, dressed in white and shining garments. Their hair was flowing over their shoulders like unto flames of fire. They had each in their hands a ribbon of green silk. When they perceived us standing there they threw up their hands and rushed toward us, and it looked as if they were trying to embrace me, but that very moment the teacher stretched forth his rod and held it at arm's length between us, and said: "Not so, you are violating the ordinance of our city." But they on hearing this took little offense and gave the teacher a gentle smile, and turned themselves around in a graceful manner, and not like a man turning himself around on one heel. They then bowed to the teacher, spoke to him in a polite manner and said: "We came here to take this stranger into our garden, and to show him what we are doing." The teacher then said: "Take him along." The females then tied their silken ribbons, one on each of my arms, and said: "Come, let us go." I then parted company with the two messengers and the teacher.

As I was well acquainted with the nature of the females of the celestial heavens, I perceived they were from that quarter or were soon going there. I began to ask them questions, which they delightfully answered. Finding they were not in the least embarrassed in answering my questions, I said: "Why do you tie this ribbon around my arms?" As we were already in the garden, one of them pointed with her finger and said: "Do you see all the people over yonder, walking to and fro? We tie these ribbons around your arms as a sign that we have got you in our charge, and that we are able to take you back where you came from." "Why did you rush up so hastily when you first saw me, and why did the teacher I was talking with hold his stick between me and you?" They answered: "When we first saw you we could see that little star you have there (putting her finger under by left rib). We then knew you were one of the star boys, and we would have hugged you, if he had not prevented us from doing so." "Did he think you were acting illmannerly?" "No, he did it for this reason, that he couldn't see the little star you have on your vesture, and he was afraid you would have lewd thoughts if we had kissed you, and you therefore, would have been a factor in our getting disgusted at our office we hold under the government." I then said: "What office do you hold under the government?" "We carry messages between this government and the celestial governments across the great river, and we are also helping to prepare those for the celestial heavens who come from earth, and have been reincarnated."

Q. "Do you believe it is a good thing for the inhabitants of earth to be instructed in the philosophy of reincarnation?"

A. "It is good for those who have lost their emblem of chastity and virtue against their will, and are desirous of exploring the celestial kingdoms, and also those belonging to this province and government. For there are many who have fulfilled their labors here and want to explore new fields."

Q. "How long are you going to hold your office?"

A. "We shall hold it until we get tired of it."

I perceived they were already members of the celestial kingdom, I therefore said: "When you are among the inhabitants across the river do you then believe reincarnation is a good thing?"

A. "No; when we are over there we never think of reincarnation, for there is no one there who teaches such doctrine, and we perceive in you that you do not think it is a good thing either, only from a standpoint of justice to a fallen and degenerated race."

They showed me through the gardens and what they had accomplished there since they had taken up their office. The beauty of this garden was such that no pen can describe it. Leaving the garden, I fell into an unconscious state and woke up in my bed.

I had learned in one night what it would take me ten years to learn in a university. It may also here be understood that we did not talk a material language, but a spiritual language, which I am able to talk more fluently than the Swedish or English language. This language I can talk at any time and under any conditions in my normal or spiritual state. I have also learned six or seven songs and can sing the same whenever it pleases me.

The above narrative may sound strange to you, my reader, if you are not posted and have not read the history of the spiritual manifestations among men on earth. There are hundreds, yea even thousands, of men and women who have had similar experiences in the past, and will have in the future, but you may say this sounds altogether material. To be sure, you must understand this, that I have translated the spiritual into the material in order to make you understand what I have seen and learned. It is for your benefit I have done this, not for mine. But yet you say: "I can not see how there can be countries, lakes and rivers, cities, forms of government, institutions of learning, and all kinds of employments the same as we have here." Sir, there are many things you do not understand. There have been machines invented in the last fifty years, by men who wear the same number hat that you do. These machines are so ingenuiously invented that you cannot in the least understand nor comprehend the mechanism thereof. And you could not take one of these machines apart and put them together again, if by so doing you would be saved from the hot place, unless you learned the mechanism thereof. And these are made by men wearing the same number hat that you do.

But we have more wonderful things than machines to look upon. Go out upon yon hill in a bright moonlight night, and lift up your eyes to the starry heavens, and look upon the millions and millions of stars and planets that are revolving in space, and you will find there are groups of stars that are thousands and even millions of miles apart and yet they are following one another with such accuracy that they do not vary one-thousandth part of an inch in distance from one another, nor vary one second of time in travelling round their orbit. Ask yourself the question: What holds these immense bodies together in such regularity? Here is something you also are not able to understand, and you are as wise as the wisest man on the earth, for no man can comprehend the construction of the universe. But I have this to say about that which holds these bodies together, and also our little planet earth. The currents that are binding these bodies together are more solid than iron and more compact than steel. And this material world that me and you, my reader, are living in is not the real world, although you think so, and I will here positively state that it is not. The real world is the world you do not see with the material eye. I shall here give you a simple riddle to answer. Give me the rays of the sun in feet. Place a portion of the wind in my cellar, and come and visit with me the day that is past.

As far as I have been able to discover I have found but one province or government in the Invisible World that is advocating the doctrine of reincarnation, and the inhabitants of this province were mostly those who had their emblem of virtue robbed or stolen from them against their will. And what is wonderful, those, who have been outraged against their will, despise the nation they come from, and charge their losses up to the government under which they lived, for they say: ''It was the government's fault.'' Therefore, if any of these decide to reincarnate they never do so into the nation they came from, for they have lost all faith and love in the nation. I have found there any amount of individuals in this province or government that have lost their emblem of virtue, but are well satisfied, as the government is in harmony with the interior of their life's love. But what is wonderful they believe that their country can be invaded by mischievous and evil spirits, and they for this reason have guards on all the passages leading into their province, and their laws and ordinances are so written that male and female can not act too freely unless they are as to the interior of their natures in unity; that is, the male and female are then in a spiritual marriage and form a complete whole, for they believe that if they are allowed to act freely, not being in unity, that their minds would be poisoned and thereby they would degenerate as to their morals.

But it is otherwise in the celestial heavens. There they are as little children, and are given full power to act in accordance with the interior of their love, and there is no restraint put on their actions, for their love is pure and there are none there to poison it.

Some of you, my readers, may wonder over this statement, but I shall here make this clear to you, for there are many of you who have not as yet explored the interior of a man's or woman's heart, and the strength of its fortifications; for there are many at the present time that do not believe we are degenerating in morals as well as in physical strength, and that we will eventually lose our liberty and become slaves under masters ten times more cruel than the masters of our shackled slaves.

To make you understand the reason why the inhabitants of the celestial kingdoms are not in any way restrained from acting towards one another as to the interior of their love, but are given full liberty to execute all their thoughts and put freely in motion all the power of their love as they see fit, in public as well as in private, I shall here demonstrate on a human plane, and why the inhabitants of the spiritual heavens are to a certain extent restrained shall also be shown.

In my native country where young men and girls associate together they are allowed more liberty as to their actions than they are allowed in the United States. I am now speaking about the common people of both countries. In my native country they play like children in many instances, and their parents do not take note of their innocent games, for they do not suspect their children of any improper conduct, and that they would in any way stain their moral characters, and, therefore, they are unconcerned as to their actions toward the opposite sex. But in the United States it is different, for parents here who are of good morals and elevated and refined natures are in constant fear for the moral safety of their children; therefore, they put restraint on their children and forbid them to act and speak as to their life's love, and consequently a boy or girl who may be ever so moral and upright is in bondage under their parents' law, and liberty is taken away from them, and they do not realize the full enjoyment of their life's happiness. Should you ask such parents why they are so strict toward their children—boys and girls that haven't a shadow of a sign of being anything but strictly moral and virtuous—these parents will tell you that it is not safe to give children full liberty for our present society is such that they are liable to get their minds poisoned, and thereby go astray. And in this they are right. But here the final judgment is rendered, for these parents have now pronounced the community in which they live morally corrupt and are also doubting the strength of the fortifications to their children's morals. Our Caucasian race is the highest type of being on this planet, and it, therefore, follows that we are gifted with the best qualities and highest and noblest motives. We are also created so that we love the opposite sex, and we take delight and pleasure in attending each other's company; it then follows that the Great Architect calculated that we should be given full liberty to enjoy such company in the fullest measure, but in what way we can enjoy such company to the fullest measure is for us to find out. My mother, one of the noblest women that ever lived, gave all of us children full liberty to act as we saw fit in regard to the opposite sex. Although she was always teaching us to be civil and polite and to behave well in company, she was entirely ignorant as to moral corruption of a man's heart, and firmly believed the whole community in which we lived was strictly virtuous.

I shall here relate some of my own experiences which will serve as an illustration as to man's fortification, and a woman's power and endurance in guarding her temple of virtue. When about nineteen years old, then living in my native country, I took great pleasure in the company of young girls. Once while with a young lady (for a lady she was) she came and sat herself in my lap and threw her arm around my neck. I then said: "Sally, you had better be careful. What if I took advantage of you?" "Oh," she said, "I know you too well. You will not do anything of the kind; if I was in any way suspicious of you I would not play with you as I do. I know who I am playing with." "But," I said, "you may be fooled." She then said: "If you should ever attempt to impose on my morals I would knock you senseless in a minute, even if you were the son of King Oscar."

And at another time, I had conversation with a young lady and for some reason during the conversation I was very careless of what I said. My tongue in some way slipped and I uttered some words that were not very nice. She threw up her hands and said: "For heaven's sake, John, I never had an idea a man like you would dirty yours lips with such words as these." She then gave me the worst "raking-down" I ever had in my life. I then said, when I thought she had said enough: "Annie, you are not any better in your morals than I am, and I do not want you to stand there and put on airs.'' She then said: ''Johnny, I may not be any better in morals than you, but I would not kiss your dirty lips if I were to go barefooted for thirty days.'' That event has been engraved on my memory ever since, and I shall never forget the same if I live to be a thousand years old, and I can see yet the place where we were standing and her beautiful face beaming with virtue. Some time after we were at a dance and I asked her if she was willing to dance with me, which she did. I said to her: ''Annie, why did you give me such a 'dressing-down' the other evening, I am not as bad as you think?'' ''Johnny,'' she said, taking my hand, ''you have been taking lessons in Willie Olson's school, and if you do not stop taking lessons from him you will land in the garrison among the soldiers, for I will tell you, it would be safer for me to sleep in a den of rattlesnakes than in a room where his bed is.''

I once chastised a young woman in the United States. This woman boarded at the same hotel as I did, and we became well acquainted, and she made herself very familiar. I once told her she had better be careful, or that she would get herself into trouble, but she said: ''You talk foolishly. You do not know anything.'' ''Well,'' said I, ''I do not know much, but I do know this, that there are men who would take advantage of you, by the way you are acting.'' She answered: ''There is no danger, never you mind.'' This woman was not honest and had very little regard for virtue.

You will by this understand why the angels in the celestial heavens are given full liberty to act as to the interior of their love. Do you suppose there is any danger to give a young man and a young woman full liberty to play with one another if they are strictly honest? There is none, for a man that is strictly honest will not let any lewd thought enter his mind, and he is as cool as to his flesh and blood as a summer evening's gentle breeze, and he will play with a young lady like unto a six-year-old child, and you could not induce him to harm her if he could, and she in return will never think of any improper conduct being carried on. Whereas, on the other hand, you take an immoral man with a corrupt heart, and let a pure innocent young girl play with him as if he were her brother, and you will find if you could read his thoughts that lewdness and immoral thoughts are continual in his mind, and that he is planning to ruin her the first chance he gets. And a woman that is of debased and immoral nature desires nothing more than to destroy an honest man's character, for she is burning with the desire to destroy precious lives. Do you think it would be wise to give such people liberty and let them act and conduct themselves as to the interior of their life's love? No! They must be restrained and held within bounds and liberty must be taken away from them, lest they should extend their slavery among those who are true and virtuous. For they have already sold themselves body and soul to a most cruel master, who neither will nor can release them from bondage, and for this reason full liberty can not be given our young men and women as a general thing, until we have arrived at a stage in our moral progress where every man will think that every woman is honest and true, and every woman desires to instruct every man to be faithful and upright. When that time comes then shall our young men and women be given full liberty. Then and not till then shall the yoke of slavery be lifted from their shoulders.

For the benefit of those parents who do not understand the hearts of their young daughters, and the streams of love that are flowing from their young hearts in the flower of their youth, I shall here relate a mother's experience in my native country. This mother had one daughter of sixteen years. This young lady was fond of the company of young boys, and the mother could not keep watch over her, and she became greatly alarmed over the safety of her morals. The mother said to the father in the young lady's hearing: "I shall keep watch over her that she can not steal away and play with the boys." The young lady hearing this set to work and wrote the following poem:

A Heaven, a Heaven my heart surly is,
  Herself, little Lizzie hath said,
And over the boundless dominion there
  Shall mother continually keep watch.
God pity my mamma, she does not understand
That a thousand mams are not sufficient on the stand
  To be watching.

Are not these boys honest, truthful and good?
And is the blood of the Swedish father and motherhood?
They are plowing the fields and planting the seed,
And harvesting wheat in time of need,
And all is done for the Christman's feed.
We honor and love the boy, Jesus, indeed
Shall we then turn the back to the Sons of the Swedes?

The above story is from hearsay, and the poem is from memory, and we find in this young girl a brilliant and brave young woman. She undertook to put the above poem on file in the court of justice as a protest against her mother for interferring with her liberty, but we must also acknowledge that the anxiety of the mother was no idle dream, for she also knew that there was a limit to playing with the boys, and that to take pleasure in useful occupations and delight in domestic duties was also a necessity to future happiness.

CHAPTER XIII.

INDIVIDUAL SATAN.

We have in the above pages explained what is meant by Jehovah, Satan and the Devil; that is, if we read the Bible in Correspondence.

Many people at the present time, and especially among the learned, do not believe there is an individual Satan, and that he was once in the past an angel of light, and that he became possessed with pride and vanity, and, therefore, was cast out of heaven, but I shall here explain to you, as far as I have been informed, that there actually is an individual Satan in the southeastern quarter of Eden among the inhabitants of the infernal regions.

We read in Zachariah, chapter 3, verse 1: "And he shewed me Joshua the high priest standing before the angel of the Lord, and Satan standing at his right hand to resist him;" verse 2, "And the Lord said unto Satan, The Lord rebuke thee, O Satan; even the Lord that hath chosen Jerusalem rebuke thee: is not this a brand plucked out of the fire?"

And in Second Corinthians, chapter 11, verse 14: "And no marvel; for Satan himself is transformed into an angel of light;" verse 15, "Therefore it is no great thing if his ministers also be transformed as the ministers of righteousness; whose end shall be according to their work."

Here you Pius X, cardinals, archbishops, bishops, and priests, and you doctors of divinity, bishops, and ministers of the gospel of Jesus Christ, I here candidly warn you to look out. The axe is set at the root of the dry tree. Have you ever read chapter 11, verses 14 and 15, in Second Corinthians? If you have not read it, read it now. How do you know that you are not transformed as the ministers of righteousness, whose end shall be according to their works?

The above passages from the Bible are, perhaps, very little understood at the present time, and for this reason they have been passed by as of no importance. In regard to Satan, I shall here relate what I have learned in reading invisible history, and you, my reader, can take it for what it is worth.

There was, in the most remote past, a certain person living here on earth who had a subtle heart. This man had great intelligence and was of a sharp and keen wit. He was cunning and also planned great projects. He lived strictly up to the material laws and statutes under the government where he lived. This man, after he left his material body here on earth, was admitted to the spiritual heavens. After he had been there for a long period of time it came to pass that he was exalted to one of the highest offices under a certain government. After holding this office for some time it was found that a small seed of self-love and despotism lay concealed in the interior of his soul. This pride he had so cunningly hid away that it was covered and lay dormant until he entered this office. It here budded forth and began to grow little by little. Yet the angels of the government in which he had his office did not discover his desire to rule others, and he, therefore, had the power to lead them as he saw fit. Finding he had this power, he became more and more as a ruler, and as no one had discovered his self-love he exalted himself, and the office he held became of too small importance to him, and he began to thirst with a desire to extend his domain, and, therefore, he wanted to enter the celestial heavens and rule the government there, but as the laws and statutes there were different they told him that he was not wanted there, and when he inquired for the reason he was told that when he lived on earth he was the lover of the harlot as to the interior of his soul, and had committed adultery with her, and it was for this reason he had a desire to rule over others. When the angels thus instructed him he became inflamed with anger, and told them they had no right to instruct him in this manner. The angels of the celestial heavens, in order to protect themselves, were compelled to have a struggle with him, and there also became strife between the celestial and spiritual angels. It is true that he was cast down into spiritual darkness and into the southeastern quarter, and that he there established the infernal kingdoms or hell, or what is now known as the infernal regions.

This, my reader, sounds rather strange to you, and you do not know what to think of this statement, but I have here told you the truth, and the above Bible passages uphold me in my statement. You must not think that those Bible passages were written for fun, for every word there written is the truth. You must keep this in mind, that when you began to prospect and search the human heart and mind, you are entering a field and a country whose boundaries are not confined to rivers or seas, for they are, properly speaking, beyond the reach of your travel, for there are men and women whose minds can not be bent in obedience. I shall, however, not enter into this subject, as Emanuel Swedenborg has laid this before you at length, and I refer you to his work, for he has told the truth.

I shall here, however, relate two of my many personal observations. A little boy, six years old, when attending school, took a seat which the teacher found was not his proper place. The teacher, a strong and powerful man, but of a mild and humane nature, told the little boy in a gentle way: ''You go and take a seat over yonder; this is not your proper place.'' The boy refused to do so. The teacher, wanting to find out if he could not make the boy take the other seat, in place of taking the boy bodily over to the seat where he belonged, whipped him most severely, and more than was good for the boy's health. That teacher, with whom I had a personal acquaintance—a noble, conscientious, refined and highly elevated gentleman—had the full control of that school, and yet he was not able to bend the mind of a six-year-old boy and make him move ten feet. That gentleman (for gentleman he was) was arraigned before the school board of that district, and had to pay a fine for whipping the boy, and came near losing his term of school. As sad as this may be, and as painful for us to know, yet we will have to admit this is a fact, that a little boy six years old preferred to take such a lashing as to nearly disable him, rather than to willingly move a distance of ten feet, which he could have done without the slightest inconvenience to himself or his teacher, and this is not all, for this young mind was able to defy a strong, able, humane and intelligent man, the master of the whole school, and force him to suffer annoyance, penalty and unpleasant hours for the sake of doing what was right, and execute and put in force the laws of his office, and which he was in duty bound to fulfill.

Here, my reader, you will differ with me in what way to train such a boy, and you say we shall govern our children by love, and the teacher you are speaking about did not do what was right, and he also did not understand the nature of the child, but I say to you that this teacher did what it was his duty to do, even if it was not right, and I am satisfied he did understand the nature of this child better than the boy's parents, and that he, for one disobedient child, could not afford to lay law and order to one side and let his school be run at random and in disregard of discipline. You will then ask: ''In what way could such a boy then be governed and become obedient?'' When love and civil words can not govern him and the rod is a failure, a child of this nature will not be governed by any single individual, and law, order, and discipline alone can keep such a child in its proper place, and be obedient to what he is told to do, and keep him in strict bounds that he may not influence his playmates, for in order to make such a boy obedient it would require his parents, neighbors, and also his schoolmaster to make him understand that he is a brand plucked from the fire.

We will now leave this young boy alone and let him take his own course, and let him develop all the qualities that are within him to suit himself. If this boy now has the faculties of being shrewd and cunning he will, by the time he is thirty years old, obey no man or power on earth only so far as he is forced to do so by the laws and statutes of the government in which he lives. We will now say this boy is put in the military school at West Point and in time becomes a general in the American army. He will then begin to thirst for power and fame, and you will find, if you give him full power over the American military forces, that he would exalt himself, and if any foreign power should happen to offend him he would at once begin to plan how to conquer that nation, and after so doing he would begin to plan how to conquer the whole world, and if successful would then think he had been appointed by God to accomplish all this, and his desire then would be to have his throne established beyond the stars. This is the nature of those who are disobedient and are imbued with self-love and of love to rule over others, for there is no limit to their desire to rule over others, but such men very seldom have a chance to have their qualities developed to any extent here on earth, and for this reason these qualities lie dormant until they enter the spiritual world, where they then bud forth into full bloom.

Many parents talk about their governing power over children by love and kind words. This is all well and good, and is all that is necessary provided your children are of good morals and are of a mild, kind and obedient nature, but my observations in family life here in this United States are that parents, as a rule, have very little control over their children, and that there are any amount of children who raise themselves up against their parents and do as they please, regardless of their parents' instructions, and, consequently. law, order, and discipline in family life are laws of the past and dicipline is thrown to one side and forgotten, and the old man is discharged as the judge of the family court and has no more to say, and the old lady has lost her diploma as a lawyer, and, therefore, has no legal right to file any papers of protest in the family court against the younger members for their wrong-doings.

I have this to say in regard to this: that any family or nation that is trying to govern by love, kind words, and charity alone, will sooner or later have their government overthrown, whether it is the national government or the family government, for any man or government who departs from the rules of law, order, and discipline will have trouble sooner or later, for wisdom does not take counsel from love, and prudence does not get her lessons from charity, and for this reason law, order, and discipline must be regarded as the banner of safety, the flag of unity and the oriflamme of security, and whosoever throws any of these emblems away or to one side is not a good citizen, and, therefore, we should ornament our parlors, school-houses, courts of justice, and our halls of congress with these emblems, as a sign that we are obedient children and that we are walking under the rules of discipline.

When I first came out to this coast I could get nothing else to do except to go into the woods and make railroad ties. There were from fifteen to twenty men working in the timber, and among the number was one Mr. B—. I shall withhold his name, for the reason that he may now be married and have children. Mr. B— was working the same as the balance of us. He was a good worker and had no more to say than any of us. He had more than an average education, was always accommodating, and was not quarrelsome. The man we were working for was Jack Bowers. He was shot and killed in the streets of Portland, Oregon, on the Fourth of July. A firm in Portland took hold of the tie contract and put this Mr. B— on as a foreman over us. He now began to show his authority. As time went on he was given full power to receive the ties and became general superintendent. He now began to show his authority more and more, and became disagreeable, overbearing and mean. No one, however, paid any attention, only some of the boys said: "Do you know the head of Mr. B— is beginning to swell, and is getting bigger every day?" "Well," I said, "the moist atmosphere of Washington territory may be the cause of that. Of course he is not putting in any hard licks with the axe any more as we do, and that may help along a little, but as long as his big head does not interfere with our ties, it is of no damage to us." But when he came to receive the ties he culled nearly fifteen per cent of them, and if anybody said anything he became lordly and overbearing. Some of the boys quit and struck out. After they were gone he hauled the ties into the creek. A few of us stayed with the work, as we liked the country and were calculating on settling there. The ties were all hauled into the mouth of Salmon creek and there boomed. Mr. B— came and gave orders to turn the ties loose and run them down into Cowlitz river, but as we had not as yet received our money for making these ties, we were afraid he was planning on beating us out of our money, which we had worked there so hard for. I, therefore, told the boys that it was not advisable to turn the ties loose until we had had a talk with Mr. B— and found out when he was going to pay for the making of those ties. Mr. B— went down to the mouth of the river after he had ordered us to turn the ties loose, preparing to load the ties onto scows as they came down the river and tow them to Portland. We understood that if those ties ever got into the state of Oregon we would have to whistle for our money, and for this reason we lay in the camp doing nothing. As no ties came down the river Mr. B— suspected there was something wrong. He then came up to the camp. Finding the ties yet in the boom he inquired why we had not turned the ties loose. To begin with he talked very politely and said he was disappointed in us, and that he had been to a good deal of extra expense on account of our neglect. We then told him that three paydays had passed by and still we had not received our money for the making of those ties. He then said that under the circumstances of Jack having been killed, and many other things, we could not get our money until the ties were delivered in Portland, Oregon. We then told him to get some responsible man in Portland to secure us for the money we had coming and we would turn the ties loose. Hearing this he reared up like a roaring lion and said we were nothing but a set of ignoramuses, and that he was going to get men to turn those ties loose, and that neither we nor all the lawmakers in Washington territory could keep him from so doing. We then told him that if those ties were turned loose before we received our pay, some one was going to get hurt, and that we had fox hunters in the crowd who were very good marksmen. He then went away and tried to get men to turn the ties loose. We loaded up our guns and went down to the boom; built us a campfire and made a resolution that the first man who came and attempted to cut that boom loose was going to get a bullet. We watched the boom night and day. As he could get no men to take the risk of cutting the boom, as long as we were there with our Winchesters, and he being too cowardly to do so himself, he came up and paid us off.

Here we find a man that a few months only made such a change in. Can any of you, my readers, imagine what a change one million years would make in this man's life, provided he would progress in cruelty and dishonesty in the same proportion as he did those few months? I afterward saw, clairavoyantly, the interior of this man's heart and mind in the nature of Correspondence, and it was of such a nature that if let alone and no restraint placed upon him, he would lay every human being on the face of the earth under his feet and rule them with an absolute monarchy and call himself emperor of the earth, and the interior of his ruling self-love was of such a nature that he would not hesitate to annihilate or destroy all the angels and archangels of the invisibile world.

I have here only presented to you two minds among the millions of inhabitants of this earth, and the millions that have lived before us. What do you and I, my reader, know about the human heart and mind? Simply nothing, comparatively speaking. We have discovered a few facts among the present generation and have read a little history of the past, but what do we know of the minuteness of the human mind and heart in the past, and even at the present time? We have discovered a few facts from which we draw our conclusions, and compare one mind with another, and so on, but how many minds do you and I come in contact with in the short time of seventy or eighty years? We have, however, discovered that there are men and women who are Satans and devils as to the interior of their minds, and any man or woman who is so misled that they think there is no hell or infernal regions is to be pitied, for their limited understanding of the human mind, and what man is, he who will stand up and say: "There is no hollow tree in our wild forest that has no heart, and there is no serpent hidden under the rock." Shall we then be deceived like unto a baby sucking a sugar-teat in place of drinking milk from its mother's breast, and say there is no personal Satan and he can do us no evil?

Second Corinthians, chapter 11, verse 14: "And no marvel; for Satan himself is transformed into an angel of light;" verse 15, "Therefore it is no great thing if his ministers also be transformed as the ministers of righteousness; whose end shall be according to their works."

Many people of today, and especially among the literary classes, look upon the ancient Chaldeans, Assyrians, and even the Greeks, as superstitious, ignorant, and childish in their religious beliefs and worship, but let me tell you, my reader, these nations were neither superstitious, ignorant, nor childish, and if you inquire and ask our most learned historians of today, such men as Moses Coil Tyler, A. M., L. H. D., and many others of his class, you will undoubtedly get this for an answer: "Our ancient ancestors had discovered that there existed in and around our planet spiritual wickedness and that the principalities of evil were continually saturating the human mind with its poison, and that they firmly believed that this evil had to be reckoned with, and that they in a most sincere and honest way appealed for help to the inhabitants of the most advanced planets although their religious worship was not like ours of today, and their ceremonies and mystic orders were carried on in a different form from ours, yet they were not in the least inferior to us as far as their intelligence and knowledge of good and evil was concerned and the construction of the human mind, conduct of life and the propensities concealed in the human heart of good and evil, for history proves to us that these nations were no more superstitious than we are today, and that their ignorance chiefly consisted in lack of foresight in not more violently guarding against their own destruction, and, as far as childishness is concerned, they may have been more innocent than we are today.''

Here, my reader, if you do not believe what these learned men tell you, it will not hurt you to read up a little on ancient history so that when you enter into a conversation with those who have read history, they will not get tired of you and expose your ignorance of the ancient past.

As carefully as the ancients guarded against evil and spiritual wickedness in high places, and the principalities of hell, they were too weak to overcome and conquer the three great chiefs—Lucifer, Satan, and the Devil—and it was for this reason: they did not understand how to carry on a successful war against these three great chiefs, and, consequently, they lost the battle and the war expenses had to be paid for in the coin of their national life, and I, therefore, warn you, my reader, that if we do not carry on our war against these three chiefs differently from what we have done the last 1900 years, we will go the same way as the ancient Chaldeans, Assyrians, and Egyptians, and the United States and the American nation will only exist in name on the pages of coming history.

Our statesmen, reformers, and ministers, are no wiser today than our ancient ancestors, for many of these, our leaders, and also a large portion of the common people, sincerely believe that all evil devices, such as gambling, trafficing, and indulging in intoxicating liquors, opium, and morphine, prostitution and various other kinds of evils of every kind, should be put down by force and the strong arm of the law used to subdue and restrain them that indulge and take pleasure in these vices from so doing. Not a few among the philosophers, doctors, poets, and scientists, entertain such a belief, but in this they are all wrong and innocently mistaken, for the reason that they have not as yet discovered the underlying principle of evil. These men are all of them honest and sincere in their belief that by force, strict laws and violent measures to enforce these laws, and at the same time appealing to the Lord Jesus Christ in prayer, they would subdue these vices in men, and annihilate and wipe away from the face of the earth the sins these vices have created.

But you must understand this, and you will also have to admit that by so doing you are depriving the evil ones of their liberty, with which you have no right to interfere, as long as they are not interferring with your business and imposing any of their vices on you or your children, and are trying to set up some of their laws and rules for you to follow, and thereby interfere with your liberty. As long as you are in no way hurt or interferred with by the evil ones, you have no right to take away the pleasure they delight in and the food and drink that has become the enjoyment of their life's existence, and you cannot shut up doors where the wicked ones are sitting in their comfort, as long as they are keeping themselves within their respective boundaries, for when you do interfere with them, and are preaching reform to them, you are trying to force the evil ones into your good and respectable society, and also into heaven, where they do not want to go, for they inwardly utterly despise you and your society, and the name of Jesus Christ and heaven is a byword with them.

You may think, my reader, that this is very strong talk, and you are wondering at it, but I am telling you the truth. Let us see. Suppose a wicked man and woman came to you and said: ''Sir, next Saturday we are going to have a glorious, gay old time in our dancing hall. There will be whiskey, beer, rum, opium, and morphine in abundance, and our public girls shall be dressed up in the nicest of dresses. We want you and your wife to come over and stay all night, and if we find you are not coming we will come and get you.'' Do you not prefer to have the liberty to go over there or stay at home? We will say you declined their invitation, but he said: ''You must come to our dance and drink some of our whiskey and beer, and also have fun with our girls, and if you do not come we will come and get you, and we will keep you there until morning whether you want to say or not.'' Here, my reformer, what would you say to these men who invited you to the dance hall? You would undoubtedly say: ''Go away from here; do not interfere with my liberty,'' and you would turn your face to your noble wife and say: ''I hate and despise those men and women and their infamous society, and you and I would suffer most severely to attend their dance if compelled to stay all night.'' Now then, you and your wife would suffer agony and pain if you attended their dance, but the men who invited you and the proprietor of the dance hall and all his guests do not suffer, but are, on the other hand, urging the pleasures and glory of their very life's love, and prefer such pleasure and enjoyment to anything else, for they are inspired by the inhabitants of the infernal regions, and are by them lifted up as to their body and soul as to their life's love and glorified as to the respective society in the infernal kingdom to which they belong. That this is true I am positively assured, for I have once in my life seen two devils in a public ballroom lift a young girl two feet from the floor and hold her there for at least twenty seconds, and she was in such a glory of excitement that she took off her hat and threw it on the floor and her face brightened up with the greatest enjoyment and happiness. As nearly every one of the dancers was more or less intoxicated with wine and whiskey there became the wildest excitement for about five minutes, such as I have never seen before or since, for I saw more than twenty men and women throw up their hands and shout with happiness and joy, and dance with such an elastic motion that they were like unto a man operating a jumping jack, for they also inspired one another with the blending of their magnetic forces, and the fluid that issued from their bodies when in motion was lifting their bodies as to half of their weight.

As I was inhaling the ordor of this infernal and poisonous atmosphere into my lungs, I began to tremble and took a vomiting spell and had to leave the hall. I was sick nearly all the next day.

I have this to say in regard to reform: Our laws and statutes should be so written that the evil ones shall not in any way be able to live, thrive, and subsist at the expense of the good and honorable citizens, and that they should be compelled to have their feasts and glorifications at their own expense, and that they should also be given full liberty to indulge in their evil devices and not be interfered with, for evil when left to itself and given full force and exercise will destroy itself, for it is a consuming fire in the community in which it exists; therefore, the sooner the evil ones perish in their wickedness the better it will be for the state or province, or the city or community, in which they live, and the good and honest citizens will not suffer any loss, but will gain.

We shall discuss this more fully further on. As to these reforms in making people good and upright citizens you may not agree with me in this reform movement, but what of that? Let us agree to disagree and then compromise, and we shall be sure to agree on something.

My fellow reformer, I will tell you one thing: that when you are taking up arms against Satan you must prepare yourself for a fight. You must not run away with the idea that all you have to do is to put yourself down on your knees and begin to pray and then indulge in idle talk. Prayers, however, are all right, and are helpful to many people; and I know of prayers that have been answered, but prayers do not take away the poison from the serpent, nor does it smother the fires of Lucifer. You may ask me: "Are not Jehovah, God, and Jesus Christ all-powerful? And if we pray for their help we will wipe exil away from the earth?" Jehovah, God, and Jesus Christ are all-powerful by conquest, but not in any other way. Are not Lucifer, Satan, and the Devil all-powerful also?

If some of you reformers, one or all of you that want to subdue evil, sincerely believe that Jehovah, God, and Jesus Christ are all-powerful, why do you not begin to stop all houses of assignation, all open houses of ill fame, all gambling houses and pool rooms, saloons, disreputable dance halls? If you could with God's help you surely would do it. But this evil that we are so earnestly fighting against will also have to be fought and subdued in the Invisible World. and spiritual wickedness must be invaded, the powers of darkness reduced and the principalities of the infernal kingdoms conquered and Satan himself put in check, so that he will not be able to extend his slave territory into our free domain, and this is a conquest to the very utmost; it is a conquest for life or death.

Zechariah, chapter 3, verse 1: ''And he showed me Joshua the high priest standing before the angel of the Lord, and Satan standing at his right hand to resist him;'' verse 2, ''And the Lord said unto Satan, The Lord rebuke thee, O Satan; even the Lord that hath chosen Jerusalem rebuke thee; is not this a brand plucked out of the fire?''

CHAPTER XIV.

THE HIDDEN SENSE IN THE BIBLE.

There is a hidden sense in our first reader, the Bible, that very few men have discovered. Even some of the doctors of divinity do not know this. I shall here relate in what way I happened to find out. I used to read the Bible in a very earnest way, and in so doing I used to concord such passages as in my opinion were important to know by heart, and also such passages as were puzzling to my mind, as to their signification and meaning. In so reading my mind became enraptured to such a degree that I was in an ''awake-dreaming'' state, or, if I am allowed to use the word, ''seatremik'' as to the understanding power of the interior of a man's mind. Thus reading the Bible I had not a few passages concorded, for I concorded as I read along. I read the whole Bible over in this way, concording as I went along. After I had read the Bible through I laid it aside and did not read it for nearly two years, as I had my work to attend to, and reading the Bible did not help in any way to pay my monthly expenses, and for this reason I also laid aside what I had concorded, calculating to take up this study again when I had nothing else to do. This time, however, came. I was now at leisure, having nothing else to do except to read newspapers.

I decided that it was about a "standoff" as far as financial profits were concerned whether I spent my time in taking up the concorded manuscripts and studied up on them or read newspapers. I, therefore, began to read up, but when I began to refer what I had written to the same book, chapter, and verse in the Bible, it was not there. What I had written as a concordia referring to the same chapter and verse read altogether differently.

Having worked at the carpenter trade, I was fully convinced that a man was as to his mind a double action machine, and if a man, by his will, did not understand how to run the two wheels "Action" and "Memory" and loosen the tightener on the wheel of "Action" when the wheel of "Memory" was in motion, he was liable to be mistaken and make mistakes, even against his will. That a man will make mistakes, even to his detriment, and against his will, is a wellknown fact among contractors and carpenters, and, what is wonderful, an outsider or a spectator can throw the tightener on your "action" wheel and run it with a lightning speed and, thereby, turn your wheel of "Memory," of a man by the cylinders of will is not able to check up the speed of the machine and thereby control the same. This is also wellknown to many mechanics.

Knowing this to be a fact, I thought I had made a mistake in recording the chapter and verse, but I found it was a general thing. I did not know what to make of this; the mistakes were too many, and I now began to search further on, but they were nearly all mistakes. I at last got so "muddled up" that I could find neither ending nor beginning to what I had written, as I had written down only a small portion of the passages and calculated to find the balance in the Bible. Finding such a large number of mistakes, I begun to get afraid, for I thought possibly I was not in my right mind when I wrote these passages down. Two years had passed by since this concordia was made, and no one but me had ever seen the writing. As I had always kept a diary, I hunted it up to find out what I had been doing before and after that time, and also the time inclusive. I found I had transacted my business properly and had made no foolish deals, and had transacted what little business I had in a proper way. I was now puzzled more and more. Finally, I arrived at this conclusion: I had before this in the past been annoyed by evil and mischievous spirits, and among the number was one who called himself "Old Gasgow." This fellow was more cunning in planning evil devices than all the sharps, crooks, thieves, and liars in the United States and Canada, one and all combined. I then said to myself: "Old Gasgow has been here and tampered with the flywheels of my brain and drawn on the tighteners on the 'action' wheels, and yet I did not notice him. There is something wrong about this.'' I concluded I would waste no time in reading the Bible, and, therefore, I threw what I had concorded into the stove and burned it up, laid the Bible to one side and started up town. No more Bible reading that winter.

In November, 1895, I had gathered up a little money, had my debts all paid, and was going to take things cool and easy for the winter. One evening while sitting in my room, two messengers came and stood by my side. One of them said: ''We want to write the balance of the book, Ludivy Teptotuvi, if you will help us.'' I told him I would do my part, whatever that part might be, as I had nothing to do all winter. As I was well acquainted with them before, I had confidence in them. I sent to Portland for more paper and writing material. Two days after the material arrived the two messengers arrived, and had with them two more assistants, making in all four of them, and me the fifth, and in this way we had a full set on the four keys (as has been shown above in Chapter V). As I was very cautious what I was doing, when it came to writing, I told them I preferred to know what they were going to write about. They told me I would know as we went along, as there was trouble in making me understand what they wanted me to do, as I could read the writing as we went along, and also understand the same, yet they placed a moving panorama before my eyes, not unlike the moving picture machines which Mr. Thomas Edison has invented. The only difference was that the panorama so presented before my eyes was as though everything was alive and real and that they were able to make that portion of the room which feasted my eyes as though it was fifty miles away; that is, the door, doorposts or jambs and the window were magnified many, many time and appeared as though they were fifty miles away; or on the principle as though you take a strong telescope and look at a mountain one hundred miles away, and when looking through the telescope it looks to be only ten miles away. Of such a nature was the panorama they placed before my eyes, continuously as they proceeded with the writing. As the writing went on I found that it pertained chiefly to law, earthly and material, heavenly and spiritual, and the earthly laws were laws. statutes, and ordinances copied from invisible history and that this invisible or secret history was also a copy from material history and laws once written in material form and executed and in force among a nation once here on earth and known as ''Appagejans.'' I have translated from these manuscripts one hundred and six paragraphs into the Swedish and English languages, and shall give them to you in this work, further on.

As the writing proceeded, nothing unusual happened until we had written something like 1,250 pages; that is from the very beginning, a part having been written before this event. It was about 11 o'clock in the evening. We got to where the marriage statutes and ordinances of these people were recorded and also the rulings of their camp life on the seashore. We then came to a passage that astonished me as to its nature, and I began to doubt that such things had ever existed on earth. I, therefore, pulled in my arm, laid down the pen and stopped the proceeding of the writing, but they perceived in my mind that I doubted the truth of the contents of the paragraph then only partly written. They then said: "We perceive you doubt the true fullness of the paragraph here partly written." I answered: "It is indeed of such a nature that such a thing could not enter into the human mind at the present time, and can it be possible that such a thing has ever existed on this earth?" One of the messengers said, in a mild and musical tone, his face glowing with honesty and zeal: "You are a schoolboy of but a few days, and there are many things hidden from you. Go and get your Bible, your first reader, and I will show you the mystery of the truthfulness you are so earnestly doubting." I went and got the Bible. As the table was a big drafting table where the writing was going on, I went to the other side of the table and there opened the Bible. I opened it in the Psalms of David. I did not turn one leaf. The messenger then pointed at a certain verse and said: "Read this." I read two verses in the Psalms of David. After I was through reading I said: "It is true. We will now go on and finish the balance of the paragraph," which we did. We then stopped for the evening.

After the messengers were gone I took the Bible and put it back into the bookcase and went to bed, thinking no more about it. The next morning I could still repeat every word by heart that I had read the evening before in the Psalms of David, and what I had read was so engraved on my memory that I can to this day repeat every word of it.

As a boy my memory was better than the average. If I heard a song or a story but once I could repeat the same correctly. The next morning after this event I thought to myself that I was getting my boyhood memory back again and felt somewhat pleased with myself. I, therefore, went and got the Bible to read the balance of the chapter to see what I could learn further on in relation to the same paragraph, as I thought I remembered the chapter and verse. I began to read, but as I went on reading I could not find what I had read the evening before. It was not there. I now began to wonder, and also began to think that I was mistaken as to the number of the chapter. I, therefore, began to read from the first chapter on, so as to be sure I would find the two verses, but I have not as yet found those two verses in the Psalms of David as I read them that night, and I have read the Psalms of David from the first chapter to the last more than ten times since that event in order to find those two verses, but they are not there, nor in any other place in the Bible, as I read them that night. If what I read that night had departed from my memory I would have thought no more of it, but every word is so engraved on my memory that I can repeat the same as easily as I can my mother's name, and I may further state that if I ever have in all my life been in full possession of my faculties, both of mind and body, and in good health and of an undisturbed mind, I was that night, and, furthermore, if I had ever read anything in my life, printed in clear material type, I read those two verses also that night, as they appeared to me in material type, but they are not there now in material type, but in a spiritual hidden type.

Having had this experience, I am fully convinced that, when I tell you there is a hidden spiritual sense in the Bible that you do not see, I am telling you the truth and nothing but the truth.

Being thus convinced that there is a hidden sense in the Bible, I by this time found that I had three years previously burned up papers of incalculable value, when I burned up the concordia spoken of above.

The next time the messengers came to write I told them about this. and that I had also burned up many of the same kind of passages some time ago, and they then told me that they knew all about it before I told them. They also said that "Old Gasgow" told them that if they opened the hidden sense of the Word to my understanding I would record it, and that he, Gasgow, could make me burn it up, provided he was left alone with me, and which I did. They said they knew all about the evil Gasgow had done to me, and deeply regretted the pain and suffering he had cost me, but they said the laws of the celestial kingdoms were so written that spiritual wickedness should be overcome by conquest, not by compromise or by arbitration, and in order to make me understand these laws evil was given full sway over me as to body and soul.

I shall not relate what I have suffered in the past before this event, for it has no place in this work. I will, however, relate this: Long before I had burned up the manuscripts I had concorded, "Old Gasgow" came to me in disguise and told me many fabulous stories. He said he wanted to write a book and establish a certain society, and, therefore, I gave him permission to write, but I soon found that his writing was gradually turned into vulgarity and plans of vicious and wicked designs, and all his science of Correspondence was nothing but immorality. Finding this, I was able to break off relations with him, and burned up all his writings. This the messengers told me also they knew I had done.

You will here ask me, my reader: ''Is it possible that the devils from the infernal regions can read and write?'' I will then ask you: ''Is it possible that there are prisoners in the Sing Sing prison who can read and write, and if they break loose, or in some other way get out of there without the consent of the turnkey they will be able to read the constitution of the United States?'' You will find there are many sea pirates who can read and write, but their plans are all for the destruction of life and property. But yau say, my reader: ''Does not Swedenborg say the inhabitants of the infernal kingdoms or hell are governed by angels from the spiritual and celestial heavens?'' Swedenborg here tells the truth; so they are. But he also says some of them break loose and get out of their hell or the society where they belong. I may here ask you again: ''Are not the officials of the United States government in authority over all the crooks and sharps, green goods swindlers, horse thieves, train wreckers, and all the tramps of the western plains in this United States?'' Having such an immense police force as we have, and officers in every crook and corner, and as violent as the laws of the United States are against crime, yet depredation and evil deeds of every kind are continually committed against good and innocent people who have never done anything wrong, but have been engaged in good and noble deeds all their lives. Shall we then wonder that the angels at all times are not able to control the devils from the infernal regions? It may here be noted that when any of the inhabitants of the infernal regions break loose and get into the spiritual world the angels can not control them from doing and planning evil, any more so than the government officials can rontrol the tramp element in our days, for they are there banding themselves into groups and bands and roam back and forth, to and fro. The angels, however, can protect man on earth from getting hurt by closing up all his spiritual senses such as hearing, sight, and feeling, for thus a spirit or devil will not be noticed by man, and, therefore, it can do him very little harm, for he is then like unto a building with all of its doors locked, and none can get in. But it is otherwise with a man who has all of his spiritual senses opened as to his sight, hearing, speech, feeling, and smell, for he is then like unto a hotel with all its doors wide open where anybody and everybody can pass in and out as they please, yet such a man as to his knowledge and judgment can be compared to the landlord himself, for the landlord of a hotel has the option to house and board whomsoever he sees fit and let the balance pass by. Therefore, a man who has his spiritual senses opened does not have to notice everything he sees or everything he hears, and besides this he can, if he knows how, close up his spiritual senses himself; but this is not easily learned, but he can not open them himself. Once closed they will stay closed until some invisible messenger opens them. The hotelkeeper may have some one who is rapping at his door if it is locked, but if he is wise he will ask first "who is there?" before he opens the door, and if he finds that the man who rapped on the door is a friend of his he will say "come in." In the same manner will a man do who has his spiritual senses subject to be shut and opened when he finds there is any one around knocking on his spiritual senses for admission. He will first ask "who is there?" and if he finds it is his friend he will then say: "Open the door yourself and come in;" that is, you do not need to speak these words but just think them. What I mean here by "knocking on the door of your spiritual senses" is that these knocks you neither hear nor see but you feel them in the effluvia surrounding your body.

But you say: "Swedenborg says the inhabitants of hell are all insane." Swedenborg tells the truth; so they are, but they are only insane as to what pertains to law and order, good and truth, but as to cunning and planning all kinds of devices of evil and mischief of every kind they are not insane.

It was clearly proven in court that Guiteau, the assassin of President Garfield, was insane as to what pertains to law and order, good and truth, but he was not insane as to his plans of taking Mr. Garfield's life, for in this he was successful, and we may say the same of Czolgosz, the assassin of President McKinley. This man was also insane as to everything pertaining to law and order, good and truth, and I am fully convinced that whether he was influenced by outside forces or not, visible or invisible, makes no difference, but he was not insane as to planning evil against Mr. McKinley and in laying out a skillful, bold, and cunning plan whereby he took the president's life, and not only that, but rejoiced in his heart over his cunning device and success when he saw he had stricken down a man who had never in all his life harmed him, and who was the standard bearer of 70,000,000 civilized and intelligent people. Just think of this, my reader, one single infernal mind was able to plan and execute an act of this kind successfully, alone. Shall we then wonder over the fact that the inhabitants of the infernal kingdom who have lived there for hundreds of thousands of years are able to devise and execute plans of evil of every kind, and that the angels are not always able to control them as to their respective places in the society to which they belong, and as it is well known that man after death does not change in the least in what pertains to good and evil any more so than he is progressing in either good or evil, it then follows that if he progresses in evil fifty or one hundred thousand years he will by that time be beyond the comprehension of man, so far as doing evil is concerned.

I shall here relate what I, myself, firmly believe to be ture. You, my reader, can take it for what you think it is worth. When "Old Gasgow" came to me and wanted to write a book and establish a society I found he was aiming at card games. As he was scribbling and writing it all pertained to some card game, although I did not understand what it all meant. Finally I said: "Do you know that we have a book that we call the fifty-two cards, in four colors of thirteen cards to the color?"

"Why," he said, in a swelling, dignified tone, "I made those cards for my boys when Snopti (or some such name) was the captain."

"When was that?" I asked

"When the big fight was on."

"When was the big fight?"

"When they skinned all my bears and foxes." He then began to talk about his society.

I then caught on to what he was driving at, for there is an organization here in the United States known as the Whist Club or Whist League, with a membership of several thousand.

"You have a society already in this country known as the Whist League?"

"Yes, I have got them started."

I then said: "What do you want me to help you for then, when you already have it started?"

"Well," he said, "they are all fools. They do not know anything, not even how to handle the cards."

I then told him to clear out, as I had had enough of his talk, which he did, for I had a way to get rid of him whenever I wanted to. Here, my reader, is there a man in this United States today who can tell you or I who invented the first deck of cards; that is, when and by whom was the first deck of cards made? We want to know for a certainty; no guesswork about it. Some say, to amuse Charles VI. of France, 1393, a current story; others say that being in use in 1340 they were brought to Europe by the Saracens in 1379. Others claim that Edward I. learned to play while residing in Syria. Taking all of these statements into consideration, who is right and who is wrong? No one knows for a certainty the name of the man who first invented these cards.

We will now suppose "Old Gasgow" was the first one who invented cards, through the agency of some sensitive person, or what is known to the public as a "medium," for I know for a surety that he could and was able to give me a design for a deck of cards, if I had let him do so. For my part this is just as reasonable for me to believe as any of the above statements, but I will not tell you that "Old Gasgow" told me the truth, for I partly doubt if he ever told the truth at any time, for he can make falsity appear as truth and fix up a lie neater and nicer than any ten of the smoothest liars on the face of this our earth, and I venture to say that "Old Gasgow" knows more about how to deceive and to make falsity appear as truth in fifteen minutes than all the sharps and crooks in this United States are able to learn in a lifetime. But we will not say that "Old Grasgow" told me a lie when he told me that he made the first deck of cards and gave it to his boys. Maybe it is so; I do not know. But I have this to say in regard to this deck of cards, these fifty-two cards, known as the deck of cards, are of a spiritual origin, and I have any amount of proof to this effect myself, although I cannot submit this proof to any one else, and for this reason I firmly believe that these cards are of a spiritual orgin, whether first made by "Old Gasgow" or from the infernal kingdoms, for there is intrinsic evil in the deck, and also the game, for I have with my own hands picked up a deck of cards shortly after they had been played with, and they fairly burnt my fingers, and I will here tell you, my reader, honestly and sincerely, and upon my life and honor, as far as I have learned my experiences have taught me that whenever you take up those cards to play with, either for fun or for money, you are putting yourself in communication with the infernal kingdoms, although you do not know it, but there are gamblers who do know that they have help from the invisible world, and I have made them acknowledge the fact.

The word "deck" is an English form. There is no doubt that cards lead all other games in the variety of games and combination and the enchanting mystery which surround them, for there lies in this infernal and devilish deck of cards a concealed device of cunning and fraud, which, to the ordinary observer, appears to be in strict obedience to the rules of the game and uprightness of the play. That these cards are of a spiritual origin can never be doubted by men who have looked into the Invisible World, and are in any way acquainted with the construction of the spirit and soul of man, as to its relation to good and evil, for these cards are infallible as to their construction as to the great variety of games in which they can be used, and they are as to their construction perfect and infallible as to their relation to the rulings of these games.

There has not, my reader, as yet, as far as we know, ever been a man who has been able to improve the deck of cards to the smallest extent, and I venture to say that neither Thomas Edison nor any of our best architects, statesmen, lawyers, philosophers and printers, or one and all combined, would be able, if they tried, to invent a game that equals the deck of cards for its varieties of games, inspiration, power over the spirit and soul of man—for even the gamblers themselves are not able to make the slightest improvement on the same.

I once asked a genuine gambler with whom I was personally well acquainted if they had ever tried to improve the deck of cards, and he told me it was impossible to improve the deck, and that he knew men who had worked at it for years to try and improve it, but were not able to make any change in the deck that was in the least advantageous over the old deck, and he also said that there was not many years ago a $25,000 fund put up by a certain gambling house in New York City to get up a game that was more fascinating to the public, but they all went under, and the parties lost money on them. He then raised up his hand and said: "John, the old deck is the deck, the deck of all decks, and I will risk it against any other game I know of as far as making a living out of it is concerned. I do not work and do not calculate to; but I tell you, my boy, what I do not do, unless it is a case of necessity, and that is, that I do not play with a man who does not know anything about cards, and a man is a fool who sits and wastes his time playing for nothing." I then said: "Mr. Cox, you are a wonderful man, and you do not drink." He replied: "I do not like whiskey, and, therefore, I do not drink. I sometimes take a glass of wine, but that is all." This man was a genuine inspired gambler, and was morally honest as far as his game went.

I was once at a health resort taking baths for my health. There were many people there of all trades and professions. Games of cards were played nearly every day. Among the number was a middle-aged man from San Francisco. This man was remarkable for his appearance in many ways, and I took pleasure in making his acquaintance. It, however, took me some time to get into conversation with him, as he never opened a conversation with any one. I at length gained his confidence and he began to talk freely. To my astonishment I found he was a gambler, and made that a business when in the city. One day I asked him: "Why do you not take a hand in the game," "Oh no," he said, "I came here to rest, and furthermore there is nothing in such games as those fellows are playing, and it is only tiresome to look at them."

This man was well dressed, neat and clean, well behaved and used very good language. There were many there who were clever at making tricks with cards and were boasting of it. Finally I said to one of those fellows: "I have a man here who can beat you in all of your tricks." "Well," they said, "bring him here and we will try him." I went to this man and told him what these men were doing, and asked him if he could not show them some tricks equally as good. He then said: "I do not know very many tricks, but I believe I can show them a few real points in the deck that they are not able to see into. Let us go over." He laid the deck on the table, took four chips and laid them in front of the deck in a row. He then said: "Where is your knife?" I gave him my knife and he laid it on top of the cards. He then said to me: "Take the knife and turn the card." It was the ace of spades. He then said: "The ace of spades and the knife are in the southwest corner under a building that has eight blocks under it." He put the ace of spades in the southwest corner alone and laid out seven more heaps of cards in a square for the balance of the seven blocks, and laid the two cards and the knife in the center. He then said: "If this ace of spades comes and displaces the knife it goes in the southwest corner, and the next time if the ace of spades displaces the knife its old place is vacant." He then shuffled all the cards together and showed us a certain rule to follow, and then he laid out his cards and the ace of spades and the knife changed places, but no other card. After showing us plainly how it was done, there was none of us in the whole crowd who could do it, unless he stood by and told them where to put the cards down, and there were in the crowd lawyers, judges, card sharps and many witty and intelligent men. I tried it several times, because I knew it could be done, but failed to do it. I then began to wonder at it, and to my astonishment I found that there was a science of Correspondence connected with it, and that the doors to the interior of my understanding below were closed as to that science or magic art, and that when I began to count the cards into their respective piles I got so "muddled up" in my mind that I was unable to keep track of either the cards or the piles. Some of the men said he could elude a man's eye, and many other foolish things. I told them they were mistaken, and that it was the fault of their own understanding as to the science of the deck, and its wonderful construction. Some of the most advanced players acknowledged that and said there was some mystery about the deck that would never be fully known, except by a very few.

I now began to study more and more about this, and was afraid my friend was going to leave the spring, and I would have no more chance to talk with him, so I went straight to him and said: "Mr. Osborn, I came to ask you a few questions, if you have time to listen to me and feel like answering me. He very politely answered: "Sir, you can ask me all the questions you wish, and I will answer them if I can." I said: "I came near getting into a row with some of those knowing fellows over the deck. Some of them claim that you can elude the eye, and others say there is some mystery about the deck. I want to know what you say yourself."

"On what side are you?"

"It makes no difference what side I am on, I want to know the truth about this."

"A man is a fool and does not know much when he thinks I could elude their eyes when they handled the cards themselves."

"I came near telling them so, and told them it was the mystery surrounding the deck."

"It is the seal of the deck."

"Where is the mathematical calculation concealed?"

"It is hard for me to explain this to you, as you do not understand the deck. There is a complete mathematical science in the deck, and it will work as correctly as our ten figures in our mathematical system."

"Mr. Osborn, there is more than mathematics in the deck, but the mystery of it I am not able to understand or define."

He then smiled and said: "To be sure there is a certain science in the deck as to telling fortunes, etc. Is that what you have reference to?"

"Yes; it is that I am trying to find out."

"You will never find that out unless you make it your study."

"Can you tell me the reason why we are not able to place these cards as you did and get the ace of spades in the right place, and that we are so stupid that we cannot follow the rules?"

"It is not stupidness on your part, but it is lack of training and study of the deck."

"It is a fact then that you can keep track of the ace of spades or any other card when you are playing, simply by turning your knife in your pocket?"

"I can keep track of more than one card, and not lose them."

"I have been told that there are men who get help from the Invisible World when they play cards."

"That is true, such men are as a rule hard to beat, but they make mistakes also, for they rely too much on their help. To know thoroughly the science of the deck is the safest. I always do."

Here, my reader, what is this mysterious deck as to its purpose? Its purpose is to defraud the innocent, and its device is for the purpose of destroying the human mind, soul and body to everything that relates to usefulness, noble deeds and happiness, yet you will ask me: "What harm is there in playing a social innocent game of cards?" All I can answer is: "You are innocent fools to waste your time to no purpose whatever, for there is no man or woman at the present time in a progressive age like today who is engaged in any useful occupation or trade who can afford to fool his or her time away with the deck, for that man or woman if they have any time to spare in sitting down will use up all their leisure time in reading about what is going on in their country." You may here say: "They who do not play cards are as big fools as we are." I say: "No they are not, even if you are more intelligent than they are, for you are sitting like unto mad 'tom-cats'—raising up your ears in all directions and slapping and beating the cards on the table with all your might, and all over nothing, and yell like turkey gobblers over a victory that is as empty as a barrel without a head or bottom."

If you have any understanding of what human life means, you can plainly see you are more foolish when you are playing for nothing than when you do not play for nothing, or those who do not play at all. It is more honorable to play cards for money or valuables than to play a social and innocent game for fun or pastime, for when you play for money or valuables you then have some purpose in view. The reason you are playing a social game for pastime and fun is this: First, you are too cowardly to put up any money for fear you might lose it; second, your temper and your nerves are too easily excited to be playing for money; and, third, you imagine that your neighbors who do not play cards will excuse you from having the name "gambler;" and, fourth, you have not brains enough to learn the science of the deck to play for money or valuables lest you should lose everything you have.

Can you then stand up and say: "I am, as an individual, superior to a gambler who has learned the science of the deck and makes his living by playing cards for money"—when you, as an individual, in your make-up are inferior—and you will stretch out your neck and bulge out your eyes and say: "I know as much and more than they who play for neither pastime nor an innocent game for fun;" but I have a right to call you a liar, for you do not know more, or as much, as they who do not play but throw your time away to no purpose, for you have no knowledge of human life and its purpose here on earth, and for that reason you do not know as much as the one who does not waste his time in idle folly, and even "Old Gasgow" himself, the founder of your Whist League, is dissatisfied with you, for he told me you were all fools and did not even know how to handle the deck. He wants you to play for blood and money or else quit playing altogether. You may divide your garment, or you may cut off your beard and scatter it to the four winds, but the spirit and soul of man cannot be divided and for this reason if you take pleasure and delight in playing cards, as an innocent and social game for fun, you are a gambler at heart, and are as much a gambler as they who play for blood and money, for you would do the same thing as they do if you only had a chance and knew enough.

You will perhaps now say: "You ought to look at this in a more consevative way." I am not a conservative man in cases of this nature, for I have no compromise to make, and will not take my case to the court of arbitration. If I lose the battle and am slain on the battlefield, I know I have drawn my sabre for what I am convinced is a just cause.

Some of you may say: "He has lost money on the deck." I am not a gambler and do not play cards, yet I have suffered sorrow and pain and have lost nights of sleep through the indirect agency of the deck, as cards have interfered with the happiness of my relatives and friends.

You will here ask me: "Is it possible that the deck will take human life against a man's will?" The deck of cards is of a spiritual origin, and has power to take life, not only of those who handle the deck, but it has the power to take innocent lives also, who have never handled the deck, which I will prove to you from its bloody record.

I shall here relate what happened to a young man, newly married, in Washington City some years ago, who was custodian of a small fund. Clerical life at the capital never rises above a monotonous routine of drawing salary and expending it again for necessaries. Hope for accumulation there is none. To those who have once been blessed with luxuries and surrounded by wealth and flattery, the experience of fighting against poverty is exasperatingly bitter; there is a feeling of rebellion against self and circumstances, which sometimes dethrones judgment and incites to rashness. This was the condition in which this young man found himself after the first winter he spent in Washington. His restlessness was further provoked by stories that reached his ears from time to time of other clerks winning large sums of money at the gaming table. After much mental perturbation he at length resolved to test his luck at cards. Failure attended his first efforts, and in this fact is found the poisonous germ which finally blossomed into a fatal infection. Night after night he sought the table where boon companions sat wooing the ficle goddess, and was graudually losing all interest in the home comforts and pleasures provided by a devoted wife. She marked the change that had come over him, but did not know the cause. Reverses soon came and, unprepared as he was, they fell like a blighting curse upon his head. Frenzy superceded his lax judgment, and, when the small monthly stipend became exhausted, he had recourse to a conversion of his valuables into money by securing loans at the pawn shops. His fall became constantly more rapid, like unto a body dropping from a high altitude, which increases in velocity as it descends. Being custodian of a small fund, he did not hesitate to chance it, ever hoping that his luck would come back and assist him to a high pinnacle of wealth and honor. But fortune did not come; the last thing of value in his possession was wasted, and when the dread realization of his desperate condition fell upon him the burden broke his spirit. Bereft of honor, manhood and every ambition, he resolved upon a desperate expedient to balance his accounts with the world and the people of the United States. On the evening succeeding his discharge from a position that had afforded him but a meager support, and well knowing that an indictment for embezzlement would soon be entered against him, he called his little wife, and giving her a passionate kiss wooed her again with love's sweet utterances as in the springtime of their favored courtship. She was overcome with rapture at his change; she felt like one who has crossed the dark valley of affliction and set foot in delicious bowers to find her soul's idol therein.

Upon retiring at night in their humble quarters prayers were repeated; their souls were commended to God, and she felt sanctified by the evening blessings. When sleep had sealed her beautiful eyes, the wrecked and wretched man drew a pistol from under his pillow, and with the whisper: "God forgive me and have mercy," sent a bullet through the heart that loved him so fondly. Bent further upon revenging his fell fortune, he discharged another bullet into his own heart, so that eternal sleep came upon them in the same house and upon the same couch. On the following day there was a sight to be witnessed in that little cottage on "I" street that might well touch a heart with pity, but the melancholy picture was greatly intensified by the discovery of a letter that was found lying upon a shelf in the cottage, which read as follows:

"Washington City, —, 1881.—To those who can forgive: No mortal may ever know the full measure of grief until an experience such as it has been mine to suffer steals upon them. I have disgraced a mother whose very name delights heaven, and a father whose honor should have been my Aegis. I thank the God who seems to have forsaken me that they are both dead, and may not learn how great has been my transgression. My beloved wife must never know the evil which I hugged to my bosom until it stung my heart and soul. All the world can scarce contain the bounty of my love for her, and, that she may not bear the odium which attaches to my name, I am resolved that we shall both die together. Perhaps her beautiful face and innocent soul may plead for my admission into paradise. Who could resist the boundless wealth of her purity and love. Yes, she will pardon my sin and kiss the hand that took her life, and lifting up her bleeding heart to God will pour the rich blood upon my head and beg Him to forgive me. Let my name and deed be forgotten, for I am mad and know not right from wrong. My only request is that we be buried together in one coffin and that no memorial chaplet may point our grave. Let the spirit which liveth depart unto its own righteous judgment.”

The above is copied from “Mysteries and Miseries of America’s Great Cities,” by J. W. Buel, a detective, and published by St. Louis and Philadelphia Historical Publishing Company, 1883.

The above is one case of many thousands. Here is an innocent lady who is slain, and who perhaps never handled the deck or even played cards, but her life is taken by the devilish and infernal devices that lie concealed in the deck. Will you, my reader, then stand up and say: “Oh, it is not as dangerous as you picture it out.” I say unto you, none of us are beyond the limit of its power, as long as we have relatives and friends, for the thief does not say: “Lock your chicken coop, for at new moon your Plymouth Rocks are mine,” and the evil-doer and the mischief-maker does not say: “I have made a trap for your feet, and here is the design thereof.”

Finding we are not safe as to life and property from the power that lies concealed in the deck, I have sharpened my sabre to the very hilt, and I shall draw it against the powers of darkness, and I will not rest until I have placed the lamb where no wolf can tear its pelt, where no tiger can bite it, where serpents shall not be able to climb, and where the hyena shall not have power over its life, for the day shall come when you and I can say to the lamb: “Lay down and be at rest. Be not afraid, for your enemies have bloody heads and broken bones, and they shall neither bite nor chase you from your resting place;” therefore, my reader, whomsoever of you are willing to protect the lamb may get your swords and sabres bloody, but they shall not be broken.

That the deck of cards is of spiritual origin can never be doubted, for there have been books written on it, such as the “French Almanac,” etc., and that there lies in it a concealed lying prophecy which appears to them who are using the deck for that purpose as truth, is also true, for we know there are men and women who use the deck to prophesy to others and in telling fortunes. They who are engaged in this nefarious business are so deceived with its infernal devices that everything they do and get from this art appears as truth, and also likewise to their dupes, for they can see in it wonders and the very essence of truth in the results which it brings out, for they have not discovered the infamous falsity that lies concealed, and its devices of cunning.

The game known as "solitaire" and played by one individual, is also a game by which those who play it imagine they are unlocking the doors to their future destinies. Here we have the "solitaire" man. "What are you doing?" "Playing 'solitaire.'" "How are the cards running?" "Pretty good." "What makes you play 'solitaire?'" "Whenever I get depressed in spirit, feel lonesome, and cannot lay down and sleep, I take the deck, and I there find comfort in the study of its science and pleasure in handling the cards." Our "solitaire" man is now right where "Old Gasgow" wants him. Let me tell you, my "solitaire" man, you are now the pet of "Old Gasgow," and are studying an art that has neither beginning nor end, and is founded on falsity and deceit, and its purpose is to mislead and to make bread out of stones, and he is now a telephone instrument in the hands of devils. This he does not know, and, therefore, he is ignorant. Our "solitaire" man is now a prophet to himself, for the cards are telling him that a certain mysterious power has a fortune in store for him, and that the product of doing nothing shall be turned into power and wealth; therefore, he is superstitious. Our "solitaire" man is also trying to harvest grapes where he has sown thistles and wild oats, and, therefore, he is a fool. What is our "solitaire" man now as an individual? He is an ignorant—superstitious—fool.

CHAPTER XV.

MISSIONARIES, INSTRUMENTS OF DEVILS.

Many people at the present time, and principally among the preachers, think it is their duty to go to heathen countries and turn the people to the teachings of the Bible, but in this they are mistaken, for the heathens, especially the Chinese and Mohammedans, have inspired books from their respective quarters in heaven. The heathens, to a great extent despise our Caucasian race; therefore, they should be left alone, as long as they do not interfere with us in any way.

The missionaries who go to these different countries do not know what they are doing. They fail to understand that it would be almost impossible for this heathen people to abandon their marriage statutes, for they are so organized that they cannot live up to a higher civilization like unto us. The "Vedas" are suitable for the Hindoos; the "Koran" and many other inspired books are suitable for these nations as to their nature. Is it then wise to teach these people a doctrine that is revolting to their nature? And, furthermore, these missionaries are preaching a doctrine from a book they do not understand themselves. The fact of their having a few followers is not surprising, for these they get from those who do not think, but act, talk, and believe what they see and hear by their material senses. That this is nothing to wonder at can plainly be seen here in the United States, for I almost venture to say that if a man comes to your city and scatters handbills in all directions in which it reads that Professor B— C— is going to deliver a lecture in the Auditorium Saturday night upon the "Wonders of the World," and if Professor B— C— throws up his hands and says: "Ladies and gentelmen, I came here to tell you the wonderful discovery I have made. We are all of us living on the inside of the earth, and we have the sun, moon, planets and the whole stellar world inside the earth," that Professor B— C— will have some followers right here in this United States. Or if some cunning fellow who is too lazy to work puts himself up for a scientist and naturalist and begins to lecture on frogs and tells the public: "Frogs have souls, and they can also talk, and in less than six thousand years they will become human beings the same as we are," this man will also have followers and make money out of his lecture. Or let some one who has his imagination worked up on some religious doctrine invented by himself begin to shout and cry on the street corners: "Prepare yourselves, you sinners, for the great day of judgment is at hand, and the world is going to come to an end the next time there will be an eclipse of the sun, and the tidal waves will roll upon the dry land, and the bottom of the ocean will be a sandy desert," this prophet will also have followers here in the United States.

Is it then any wonder that missionaries get followers among the barbarians, Mongolians, Negroes and Indians? But let me tell you, my reader, these missionaries are mischievous and also dangerous, for they are instruments of devils, and have become enemies of our Caucasian race, for two reasons: First, the Mongolians and the various barbarian tribes are not inspired, and do not get inspiration from the same fountain of knowledge in the Invisible World that we do; therefore, when these men in their ignorance are trying to take away what belongs to them and implant something into their mind that does not belong to them, but is entirely foreign to their spiritual nature, they are doing mischief, not only to the ones whom they are converting to their faith, but also to their relatives and friends, and are also plotting for the overthrow of the laws and statutes of the government under which these people live, for it is their object to convert all of these people to their faith, which they could not do without the overthrow of the government under which these people live, and for this reason they are instruments of devils; for any man who is plotting and planning the overthrow of a nation or government, in which he has no concern, and is not a citizen, is an instrument of a foreign devil. The people of China, and also the Chinese government, have suffered not a little through the indirect agency these mischievous men have been able to do unto them, for they have lost lives and treasures, which these men will not be able to restore to them. Second, these missionaries, if left alone in their mischievous and foolish undertaking, would in time be able to mix all the different races together, and thereby cause misery and sorrow to all of us, and our Caucasian race would be the loser in the end, for this reason: all the barbarian tribes and the heathen nations would prosper at the expense of our intelligence and knowledge and humane conduct as to law and order, including our spirited and ambitious nature. The blending of the different races would, however, not take place until industrial and financial crises overtook the people. Political strife of the most bitter kind would follow; but even this would not help us as a race, for we would be already like unto a farmer who had planted Indian corn and pop corn alternately, row after row. The Indian corn would prosper and flourish at the expense of the pop corn, and the two kinds would also mix to such an extent that the farmer would not be able to keep the two kinds separate, and in so planting his corn year after year he would at last find that he had no pop corn for the market. You ask a farmer who raises corn, and he will tell you that it will not do to plant two or more kinds of corn alongside one another, and he will also tell you that the coarsest and least valuable will absorb the finer and higher-priced corn every time.

You can put 10,000 goats into a mountain region where there is very little grass, and nothing but shrubbery and coarse brush and they will prosper, but take the goats away from there and put the same number of sheep there and you will find that they will starve and many will die before the end of the season, for there will not be grass enough to feed them all, for the brush and herbs that the goats were feeding on the sheep would not eat, for it is not in harmony with their organic nature.

Here we find that on a pasture in which the goats were feeding and doing well and increasing in number, the sheep were getting poor and decreasing in number.

''Jennies'' and ''Jack'' asses will thrive and prosper and increase in number where the same amount of American horses have been taken away on account of not being able to subsist on the feed contained in the same pasture.

Thus you can plainly see, my reader, that these missionaries are enemies to our Caucasian race, for if they should ever in their ignorance and folly be able to place us in the same pasture with the heathen nations and barbarian tribes, we would have to suffer most severely, and we would in this way lose our liberty, and there is not one chance in a thousand that we would regain the same, and we would thereby be annihilated from the face of the earth.

My fellow farmers, laborers, and mechanics, I have now opened to you the *First of the Seven Seals* spoken of in the Revelation of John, and there are six more to be opened in our first reader, the Holy Bible. I have done this in order to make you understand that what I hereafter introduce in this work is a translation from a book written in and given to me from the Invisible World, and is not given to us for fun merely, but for a purpose, and that we may learn something therefrom. You can now read the Bible as to your own understanding and study it as to your own knowledge. It will give you many valuable lessons which you cannot get from any other book. It exposes evil and shelters good as no other book. It will show to you that we are here on this planet for a purpose, and not merely as a moving entity. What time you spend in reading the Bible is well spent. It is not for me to say what religious doctrine you shall follow; that is for you to decide for yourself. The New Jerusalem with its twelve foundations will, however, in the near future, be the temple of worship in which mankind shall be instructed as to his spiritual welfare.

I have also pointed out to you from what source the deck of cards comes, and what its object and purpose is. I have drawn my sabre against the founders and inventors of the deck, and I appeal to you, my reader, for help to fight this battle out in an open field. The war may be long and bloody, and only time will tell our defeat or our victory.

CHAPTER XVI.

THE CONSTITUTION OF THE MOST ANCIENT APPAGEJANS IN CORRESPONDENCE.

By what is written in the foregoing you can plainly see, my reader, how anxious the inhabitants of the Invisible World are to help us out of bondage, and to give us liberty, and that if we will do our part to gain this liberty we are sure to get help, and shall, with their help, be able to conquer evil in the course of time. As I have stated before, in the years 1895 and 1896 a book was completed through my instrumentality, containg 1899 pages of manuscript eleven by seventeen inches, and that I have from this translated into the Swedish and then into the English language one hundred and six paragraphs of this manuscript. These one hundred and six paragraphs is a copy of the constitution of the most ancient Appagejans, a people who lived here on earth something like 650,000 years ago, or in that neighborhood. As I am not acquainted with geology or astronomy, I am unable to figure out the exact time, although I understand Correspondence, for it may be understood that the messengers who wrote this book wrote the same in pure Correspondence, and that when I converse with them our conversation is in a spiritual language, and is carried on in Correspondence, and they do not understand what is meant by years, months, and days, for everything with them is periods of time, and the science of the universe. These people were thoroughly versed in heavenly Correspondence, and their laws, statutes and ordinances were all in Correspondence. I shall also give you the marriage statutes and camp laws:

The constitution of the most ancient *Appagejans,* translated from the book *Ludivy Teptoluvi,* as it reads in Correspondence. It may here be noted that all the words in italics cannot be translated into English, unless all of it was translated into plain English, which we will do in the Second Part of this work:

PARAGRAPH 1.

1. Section 1—All *ludivy* shall be vested in a *Femian* of all the laborers of the field, and shall consist of the known and true laborers, and of the land of *Tiamedian.*

2. Section 2—*Femian* shall consist of one *Attavo* and one *Tittenian.*

3. Section 3—All choppers of *Tittenian* and loaders of *Attavo* shall be punched every one score and six new

moons, of the different laborers of the field, and among the plowmen and the shepherds all *Hetnipan* shall also be punched by the people in the same manner.

4. Section 4—Plowmen and watermen shall save one for every fifteen thousand leaves that drop, more or less, when the tree is punched. Diggers and hewers of stone shall save one for every fifteen thousand leaves that drop when their tree is punched, more or less. Pottery makers shall save one for every fifteen thousand leaves that drop, more or less, when their tree is punched. Rulers and travelers over the waves of the high seas shall save one for every fifteen thousand leaves that drop, more or less, when their tree is punched.

5. Section 5—Buyers and sellers shall save one for every fifteen thousand leaves that drop, more or less, when their tree is punched. Shepherds shall save one for every fifteen thousand leaves that drop, more or less, when their tree is punched. If the different branches have not punched and dropped fifteen thousand leaves, they shall still save one chopper.

6. Section 6—A *Tittenian* shall be no less than three hundred four score and ten full moons, and shall have been within the boundaries of the field not less than three score and five full moons, or have travelled or ruled under *Bilveld* of the field not less than three score and five full moons.

7. Section 7—If any of the different trees that have lost their *Tittenian* through blight, or in some other way, then shall their *Nanvy* call the *Neutua* for a cut, and save a new one in his place. No more than one branch from the different trees shall be brought forth, and whomsoever receives the highest number of cuts shall take the place of the absent *Neutua*. But if two or more receive one and the same number, then shall *Nanvy* throw his spear for whomsoever he pleases, and whomsoever receives this mark from *Nanvy* shall take the place of the absent *Tittenian*.

The second paragraph I have not translated, for fear it might raise disturbance at the present time.

Paragraph 3.

8. Section 1—Branches of *Attavo* shall be taken from the four winds and from the different parts of the field, but their number shall not be more than one-half as many as that of *Tittenian*, but shall there be kept to labor for a time of two score ten and two first quarters of the new moon, and every *Mepmian* shall have the power to give one punch.

9. Section 2—After the assembly of the first throwing shall the branches of *Attavo* be thrown into two heaps of

an equal number. The first heap shall be kept to labor to the end of one score and six first quarter of the moon, and the second heap shall be kept to labor for a time of two score ten and two first quarter of the moon, so that one-half of these branches shall be saved every one score and six quarters of the moon. But if the two heaps have an odd number, then shall the odd number be thrown to the first heap. If any branch, in one way or another, is snatched away from his place through blight, or inability to work, then shall *Tuttitu* take another branch and put in his place, who shall work until the next throwing.

10. Section 3—*Mepmian* of *Attavo* shall be no less than three hundred four score and ten new moons old, and a laborer of the field and a graft of the *Tiamedian* land, and shall have labored within the boundaries of the field for a time of three score and five new moons, or have travelled or ruled under *Bilveld* not less than three score and five new moons.

11. Section 4—*Tuttitu* of *Attavo* shall not throw his lancet only when there is an equal number of claps of *Lelfall felve* and *Nepnipo dunpu.*

12. Section 5—If the *Tuttitu* is riding the yellow horse and has the bow of *Advity* snatched away, or lost in some other way, then shall all the branches of *Attavo* throw for one among their number, who shall take up his labor among their number, and the throwing shall be performed in the same manner as in *Tittenian.* They shall also have the power to throw for other branches and saplings within *Attavo.*

13. Section 6—The branches of *Attavo* shall have the power to burn all the fence posts of the field within *Femian* when they are broken down before the wind, and when any of these have let themselves down before the people. If *Odvity* by this means has let himself be thrown from his horse and broken his bow, then shall be called together three *Hetnipan,* who shall burn and explain the fall and breaking of the bow to the *Mempian,* and if it is found that this fall is the cause of the bow being broken, then shall his horse be taken away from him, and he shall get no other horse from the field, but this can only be possible by the throwing of the *Mempians* forks. They shall then throw their four-tine forks within closed doors, and the majority shall decide one way or the other. If he has broken his bow in a careless way, and without a watchful eye on it, then shall one *Hetnipa* candle flames of fire in connection with the burning *Teptoluvi.*

PARAGRAPH 4.

14. Section 1—The highest and strongest column shall be held by an *Odvity.* He shall ride on a yellow horse and

have an arrow and bow in his hand. His horse shall be rough shod and he shall ride one score and six dark quarters of the moon. But after the laborers have thrown their sharp instruments the first time into the tree, and after this time shall the laborers no more throw for an *Odvity,* for his horse shall be ridden and his bow shall be given to a *Tuttitu,* and his horse and his lance shall be given to a *Nanvy* the rider of *Tittenian,* and the spear and the black horse that has no rider. Then shall the laborers throw their sharp instruments and save a rider for the black horse every one score and six dark quarters of the moon.

15. Section 2—*Odvity* shall have the power to send pigeons to foreign fields. He shall have the power to deny wild beasts and serpents the privilege of entering inside the boundaries of the field, etc.

16. Section 3—*Odvity* shall also have the privilege of calling to himself water carriers of different kinds, etc.

PARAGRAPH 5.

17. Section 1—There shall be nine *Hetnipan* who shall each blow his trumpet and shall together ride in a wagon with four seats and one *Entel,* six wheeled and with nine pairs of horses, which shall be red and burn like unto flames of fire when the trumpets are sounding, and the horses number are the numbers of *Nunnivi Jenneti* round rounding time, in which they shall let their trumpets sound.

18. Section 2—But after the laborers have thrown their sharp instruments the first time, then shall they be counted, together with the horses, in three equal parts. The first part shall sound for the six horses, and the second part shall sound for the twelve horses, and the third part shall sound for the eighteen horses, so that the laborers shall be able to throw their sharp instruments for three *Hetnipan* every sixth rounding time of *Nunnivi Jenneti.* They shall among themselves cast their sounding trumpets to know who shall ornament and decorate the six horses, the twelve horses and the eighteen horses.

19. Section 3—These *Dantovida* shall be separate and apart from *Femian.*

20. Section 4—The *Hetnipans* shall among themselves throw their sounding trumpets to know who among their number shall be a *Manmetin,* for he shall sit upon the *Entel* and shall sound for he who is holding the *Textel* of innocence in his hand.

21. Section 5—This wagon shall thunder one time of *Hetnipan* every round rolling time of *Nunnivi Jenneti,* and for a time of two full moons, more or less, to sound over the beasts of the wilderness.

22. Section 6—The *Hetnipan* shall also take their wagon apart in three equal parts, two wheels to each, for another

time of the year of two full moons, more or less, to sound for the lesser wild animals, but on these times they shall have no *Menmetin.*

23. Section 7—The laborers shall not throw their sharp instruments for one who shall become *Hetnipa* before he has seen one score ten and five winters and is a laborer of the field and a *Tabi* of *Tiamedian* Land.

24. Section 8—If a *Hetnipa* in one way or another is thrown away, then shall *Odvity* bring forth a young tree before *Attavo* and *Tittemian* and these shall then throw their axes and their forks in front of the tree, and three score and five shall decide of the five score for the planting of the tree. If the first tree is not planted, five more only can be brought forth; no more than ten times for each tree shall the branches of *Femian* bow down, and if it so happens that there is as yet no tree planted, then shall the two first named be put up, and *Nanvy* of *Tittenian* shall throw his spear, *Tuttitu* of *Attavo* shall throw his lance, and *Odvity* shall shoot his arrow, and whosoever get two marks that one shall be planted as a *Hetnipa.*

25. Section 9—All the watercarriers shall by *Ludivy* be regulated, of *Femian,* from time to time.

PARAGRAPH 6.

26. Section 1—The time for the laborers to raise their sharp instruments shall be one and the same day over the whole field, and shall be the seventh day in the tenth month, or some other day.

27. Section 2—Every laborer within the field shall have the right to raise one instrument only.

28. Section 3—Throwing shall be given to *Tabi* only, and to those who have seen twelve score and seven full moons, and have been within the field for a round time of *Nunnivi Jenneti,* or have ruled or travelled on the swells of the high seas under the fields *Bilveld* for a round time. No one shall have the right to walk up to *Dopton* and raise his implement unless he is a known laborer within the field, and from the land of *Tiamedian.*

29. Section 4—*Bantivan,* only or alone, shall have the right to manufacture smoking *Extep* for scientific purposes, and any person or persons who are in the least, directly or indirectly, interested in the manufacture of this poisonous smoking *Extep* of one or any kind, for profit or payment to others, or the manufacture of *Xoxpumi* or *Texpo,* or other injurious kinds for the bearing fruit trees (that is, the human beings) shall be altogether debarred from raising his sharp instrument for any of the watercarriers of the field.

30. Section 5—Any person or persons who buys or sells smoking *Extep,* of one or any kind, for profit or for pay-

ment to others, shall altogether be debarred from going forth to *Dopton* and throwing his sharp instrument for any of the watercarriers of the field, with the exception of *Koutulin* and those who are dealing in scientific inventions; these shall from *Femian* be given this right and privilege to handle smoking *Extep*.

PARAGRAPH 7.

31. Section 1—All the branches of *Femian* shall be gathered together once every round time, and shall then be gathered together on the fourteenth day of the first month, and the seventh day after that time, then shall *Tuttitu* mount the yellow horse where *Odvity* has been sitting, and take the bow. This shall take place every other round time.

23. Section 2—Examination of *Cintumlevi* before throwing shall first be held, and if there are any branches that have been brought forth that are not saplings of their own, these shall be broken down and their places left vacant until the next throwing.

33. Section 3—There must be two score and five out of five score of both *Attavo* and *Tittenian* together before any labor shall commence.

34. Section 4—Then one score and two days in the first month shall *Odvity* raise his bow for all the branches of *Femian,* and with the bow in his hand ride the roughshod horse and shoot arrows over valleys and meadows. His arrows shall also fly over foreign fields and over the blue swells.

35. Section 5—Then one score and three days in the first month shall *Femian* split in two parts, *Attavo* in one place and *Tittenian* in another.

36. Section 6—All grain that shall be bound into sheaves shall have its growth in *Tittenian.*

37. Section 7—Sheaf ''A'' shall have been gathered and bound by him who brings it forth. There shall also be a twin to this sheaf which shall be left to *Laptup* or *Tittenian.* The carrier of sheaf ''A'' shall untie it once or several times for the branches of *Tittenian* the *Luftipa,* who carries forth the sheaf ''A,'' shall have full and undisturbed liberty to pull out one or all heads of the sheaf to show the good quality of the grain. There shall be free and undisturbed hunting in the sheaves by all the branches of *Tittenian.*

38. Section 8—After the hunting is at an end, then shall all *Luftipan* throw their axes in front of the sheaf, to decide whether it shall be bound or burned, but *Nanvy* shall not throw his spear. He is the one who shall watch and be their guide. If there are more axes to bind the sheaf, then shall the sheaf be sent to *Attavo,* but if there

are more axes for the sheaf to be untied, then shall it be burned, but if there is an equal number of axes for binding and burning, then shall *Nanvy* throw his spear as he pleases, and if the spear misses the sheaf then shall it be bound, but if the spear strikes the sheaf then shall it be burned.

39. Section 9—The throwing shall be carried on in the following manner: those who desire sheaf "A" to be bound shall march ahead and walk around Column *Fiffi* and call out their name to *Laptup,* and those who desire the sheaf to be burned shall march ahead and walk around Column *Giggi* and call out their name to *Laptup.*

40. Section 10—Sheaf "A" if now bound shall be sent to *Attavo.* There shall the seeds be counted by *Tuttitu* once and several times. There shall be free and undisturbed explanation between *Mepmian* over the quality of the sheaf, but if it is found that the grain is not good for the sower, then shall it be delivered to *Cinva* and he shall lay it on the *Cepipu.*

41. Section 11—*Tuttitu* shall now call two or more to gather a new sheaf "A." This shall in the whole and in every particular be of the same kind of grain as the sheaf "A" which came from *Tittenian.* The seeds of this sheaf shall be counted once and several times by *Tuttitu.* There shall now be free and undisturbed explanation as to the quality of the seeds by one and all *Mepmian.* When the explanation is at an end, then shall all *Mepmian* throw their forks for the sheaf, to decide whether it shall be bound or burned, with the exception of *Tuttitu,* and the highest number shall decide whether sheaf "A" shall be bound or burned, but if there is an equal number for the binding and burning, then shall *Tuttitu* throw his lance, and if the lance misses the sheaf then shall it be (bound) kept, but if the lance strikes the sheaf then shall it be burned.

42. Section 12—The throwing shall be carried on in this way: every *Mepmia* who is in favor of binding sheaf "A" shall march ahead and call out their names and ring *Lallfall Felfi,* and those who are in favor of burning sheaf "A" shall march ahead and call out their name and ring *Nepnipo Dunpu.* If the young sheaf is now bound, then shall it be sent to *Odvity,* together with the sheaf which came from *Tittenian,* and then shall *Odvity,* if he thinks the sheaves are good, tie the fields *Keub* ribbon around them, and they shall then be an ornament in the temple, but *Odvity* shall have the power to deny the binding of one or both of the sheaves if he sees fit, but if they both are rejected by *Odvity,* then shall the two be sent back to *Nanvy,* and he shall create seven thousand times seven thousand twins from this sheaf and put them in the market place among the laborers, and the laborers shall, the next

time they raise their sharp instruments, decide as to the binding or burning of the sheaves, and if the sheaves "A" receive a higher number to be bound, then shall they be an ornament in the temple, but if they receive a higher number to be burned, then shall their seed ascend in smoke, but if it so happens that there is an equal number for binding and burning of the sheaves "A," then shall the sheaves be bound together and *Odvity* shall shoot his arrow and *Tuttitu* shall throw his lance and *Nanvy* shall throw his spear against the sheaves, and if two of these sharp instruments miss the sheaves then shall they be an ornament in the temple, but if two of these sharp instruments strike the sheaves then shall they be burned and the seeds go up in smoke. The throwing by *Odvity, Tuttitu* and *Nanvy* shall be performed in *Attavo.*

43. Section 13—But if the young sheaf which came from *Attavo* is burned, then shall the one which came from *Tittenian* also be burned.

44. Section 14—All sheaves which shall become ornaments in the temple shall go through the same cleaning as sheaf "A," with the exception of grasses of different kinds.

PARAGRAPH 8.

45. Section 1—*Femian* shall have the power to spin rope with the sower of foreign fields.

46. Section 2—*Femian* shall have the power to tear asunder ropes with the sowers who have become enemies of the field. *Femian* shall have the power to regulate the commerce of the sailing fleet.

47. Section 3—*Femian* shall have the power to regulate the speed of *Poplu Pemvelin* and enact *Ludivy* for those who shall travel therein.

48. Section 4—*Femian* shall have the power to regulate buying and selling on land and sea, and shall give shelter and strength to laborers of or in foreign fields.

49. Section 5—*Femian* shall spin, skein and weave lines within closed doors in time of war and disturbance with foreign fields, or open fighting within the field.

50. Section 6—*Femian* shall have the power to give orders to build ships, also for the construction of all kinds of buildings for the benefit of the field, also for the construction of roads, and for the construction of pleasure parks, etc.

51. Section 7—*Femian* shall have the power to build canals, lay out cities and towns, and also the construction of *Tefno Fevi.*

52. Section 8—*Femian* shall have the power to regulate the price on all products of the field from time to time in proportion to the labor.

PARAGRAPH 9.

53. Section 1—All the watercarriers and hewers in the employ of the field shall be paid from the *Pevel* of the field, and *Femian* shall set the price on their labor and their salaries from time to time.

54. Section 2—*Femian* shall have the power to place burdens upon the people to defray the expenses of the field, if such are necessary.

55. Section 3—*Femian* shall have the power to create *Ludi* of the choppers and laborers who are employed to labor in the field.

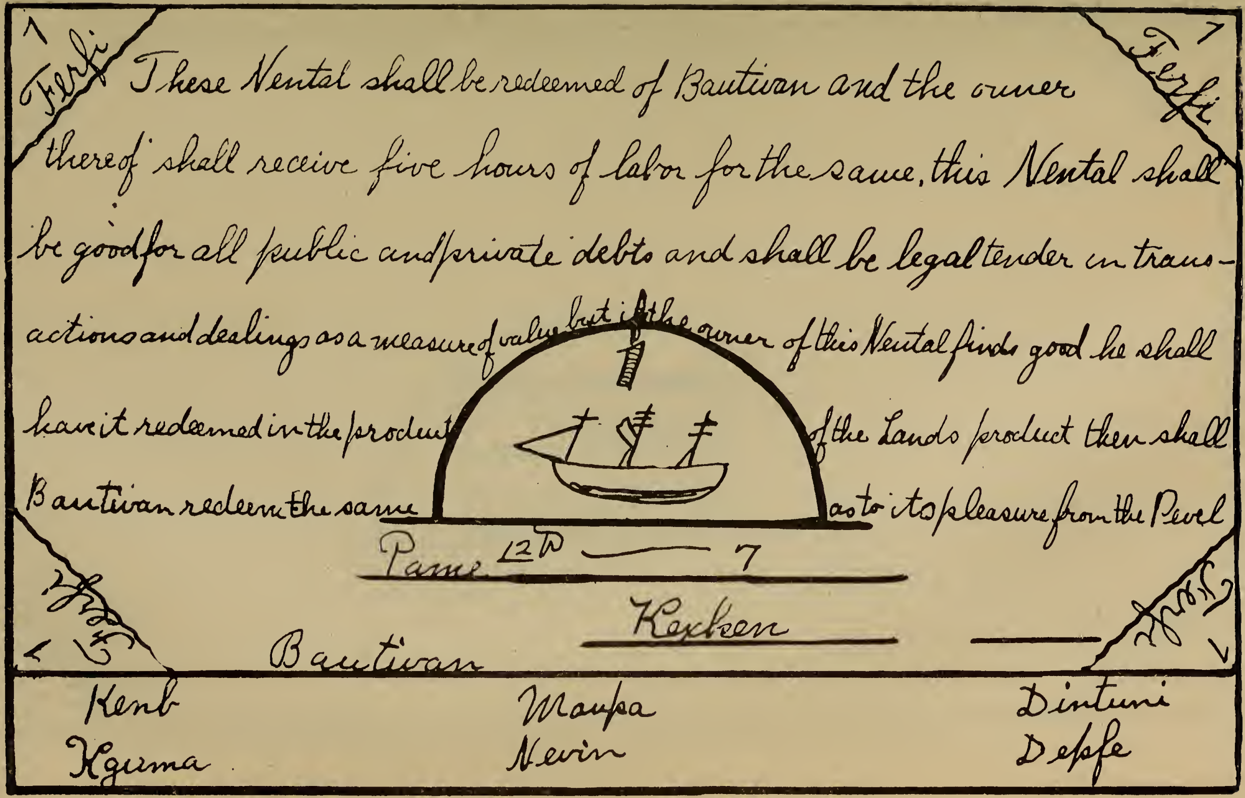
56. Section 4—*Femian* shall create *Ludi* in the following way: if one or more ships are to be built for the field, then shall contract be let to private individuals for materials and supervision of the building of such ship, or ships. But the field shall pay all labor on such ship or ships from the least to the greatest, and all this labor shall be paid in paper *Ludi.* This *Ferfi* shall have a model of the ship engraved upon the same; name, date, etc., and if this ship is lost then shall this *Ferfi* immediately be redeemed, for the ship is their intrinsic value. All persons who are so employed in the fields must of necessity be known hewers within the field, and *Tabin* of *Tiamedian* Land. (See diagrams representing currency).

57. Section 5—*Laptup Bempy* and *Kinven* shall be paid from the *Pevel* of the field of *Ludi* before created. *Femian* shall have the power to from time to time regulate and give premiums to good laborers. A skilled mechanic may have worked five hours, but his labor may be worth six or eight hours, more or less. No laborer shall receive less than one *Ferfi* for five hours labor, for one *Ferfi* is in the whole a measure of value whereby all other measures shall be measured, and any hewer who cannot fill this first measure of value shall immediately be discharged, for false measures shall be thrown away.

58. Section 6—*Femian* shall have power to build roads and ditches, etc. If it is found advisable in these undertakings, contracts can be let to private individuals for material and supervision of the work, but in all instances shall the field perform the labor and pay for all labor in *Ferfi,* and all labor shall be conducted in the manner described in Sections 4 and 5; for the *Nentel* are so created that they must have the signification of the labor from where they were created.

59. Section 7—*Femian* shall have power, with the advice from *Kexken* of *Pevel* to redeem *Ludi* at pleasure.

60. Section 8—*Femian* shall have the power to appropriate labor for prospecting for minerals, but these *Ferfi* so created, if the prospecting is a failure, shall be redeemed



7 Ferfi 7 Ferfi

These Nental shall be redeemed of Bautivan and the owner thereof shall receive five hours of labor for the same, this Nental shall be good for all public and private debts and shall be legal tender in transactions and dealings as a measure of value but if the owner of this Nental finds good he shall have it redeemed in the product of the Lands product then shall Bautivan redeem the same as to its pleasure from the Pevel

Pame 12th — 7

Bautivan Kezken

Ferfi 7 Ferfi 7

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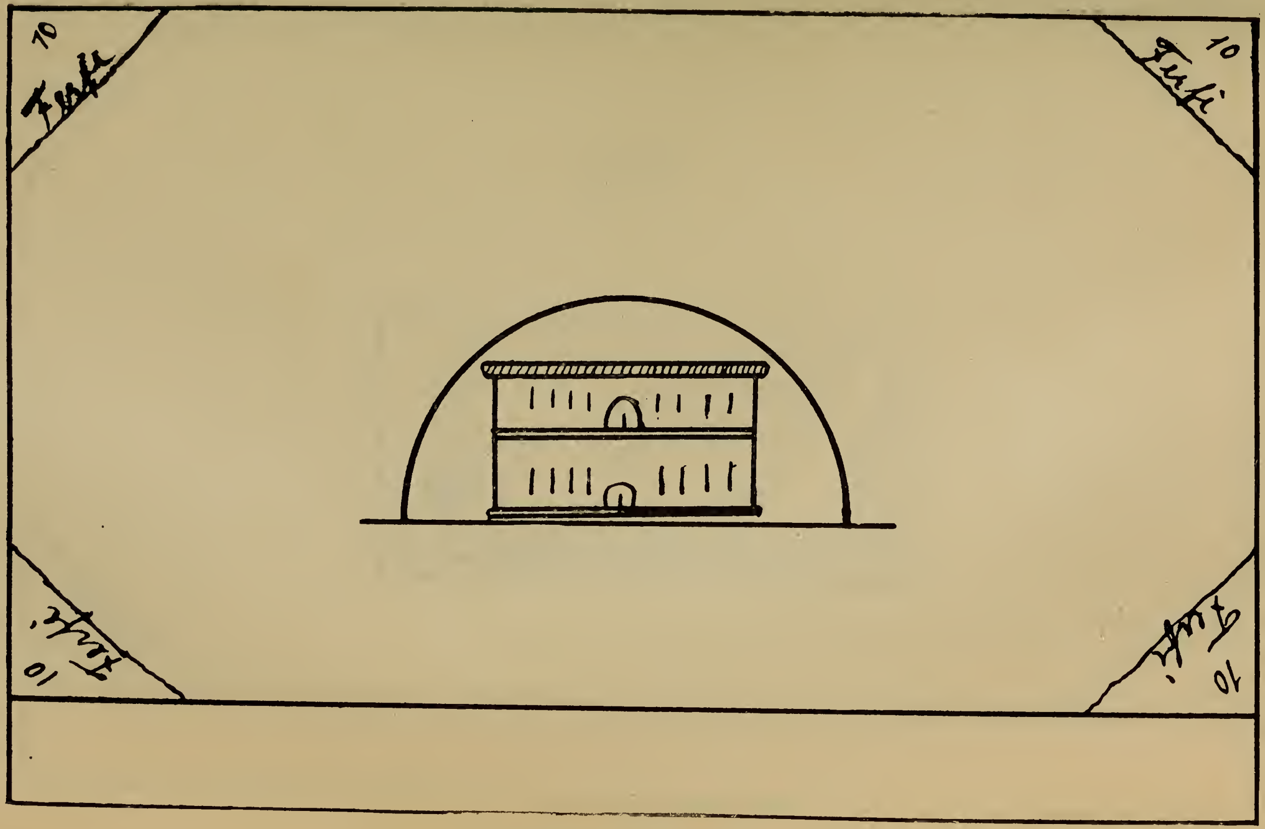
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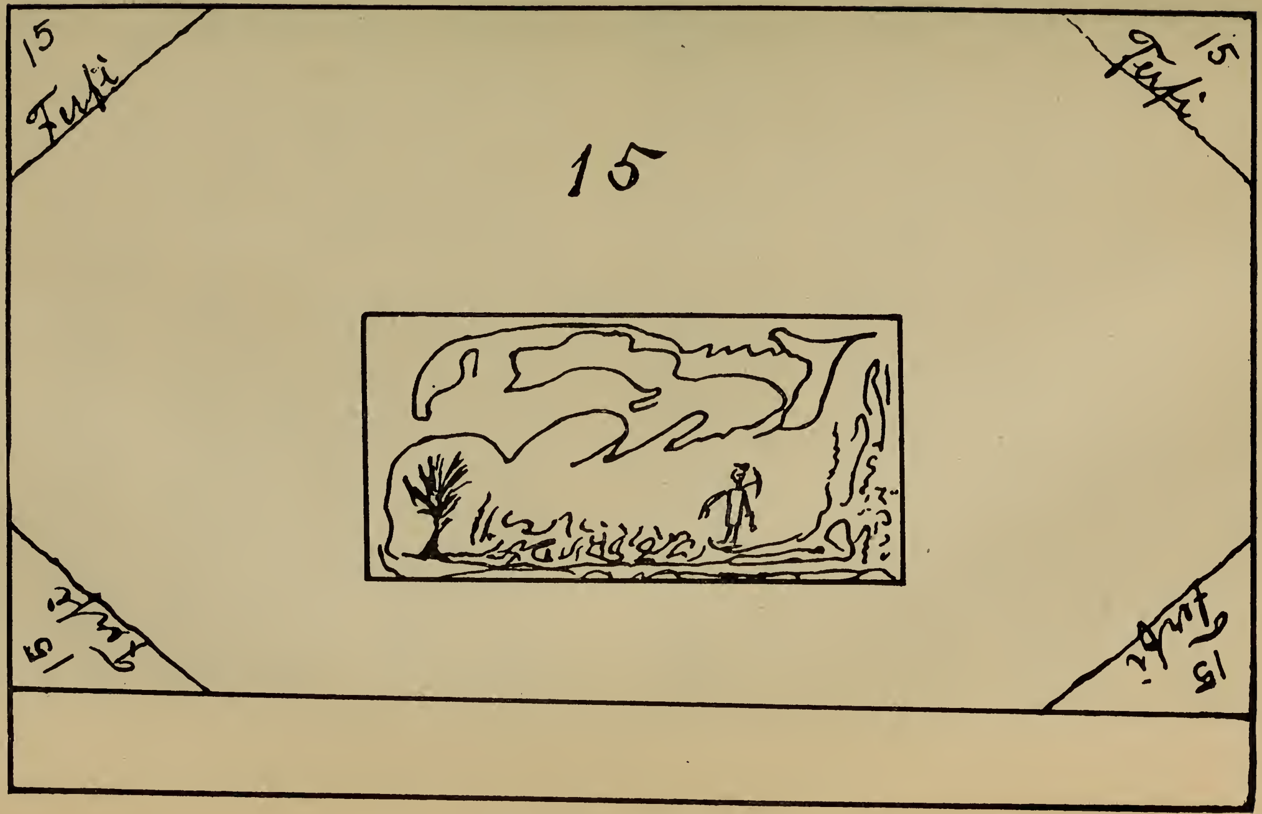
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15
Fufi

CURRENCY CUT NO. 3.

within five round times of *Nunnivi Jenneti*, but if the prospecting is successful and minerals are found, and the value of the same is great enough to pay for working the mine, then shall *Femian* regulate the progress of the mine. But in all instances shall reports be given from time to time to *Femian* as to whether or not the mine is paying.

61. Section 9—*Pevel Kexkel* shall give a report to the people from time to time as to the condition of the *Qwemi* of the field, and how many *Ferfi* there are among the people. No laborers within the field shall be sent to foreign fields as a merchant's merchandise to redeem *Ludi.*

62. Section 10—*Femian* shall spin ropes with the sowers of foreign fields as to what *Lenmeno* of the field the *Ludi* shall be redeemed with, and shall do as much as possible to give the different sowers what they desire, *Keub* or *Kguma, Manpu* or *Nevin, Dintuni* or *Depfe.*

63. Section 11—No *Ludi* shall be created from the clusters of the grape.

64. Section 12—*Femian* shall regulate the volume of *Ludi* in proportion to the population.

65. Section 13—The manufacture of *Jegtu,* which shall be used with *Jengtubi,* shall be alone of its kind, and any imitation thereof shall be altogether prohibited, and punished in the highest degree.

PARAGRAPH 10.

66. Section 1—A shepherd must have his tent on the pasture he has fenced in, and such a one shall not have the right to fence in a pasture where he has no tent. No one can have more than one tent at one and the same time.

67. Section 2—Any person, or persons, who labor at a trade, keep a store or are watercarriers, or are making a living without being a shepherd, shall have the right to fence in eight hundred *Lellefi* square only, or less.

68. Section 3—Any person, or persons, who directly or indirectly hires or employs a person, or persons, of the different races, exclusive of *Tabin Inovian* of the *Tiamedian* Land, half-breeds, quarter-breeds, or who in the least have foreign blood in their system, as servants, shall as a burden deliver to the *Pevel* of the field one *Ferfi* for each and every day for each and every person or persons they have in their employ or service.

69. Section 4—All labor shall be hired or rented by the hour, day or month, but all binding skeins between shepherd and watercarrier shall be burned and go up in smoke before *Ludivy.*

70. Section 5—Every laborer shall have free and undisputed right to walk on the street where he desires or pleases and raise his voice to the Lord where he believes his future dwelling is to be constructed.

71. Section 6—The *Ludivy* of the field and the *Ludivy* of a country not yet known are two different things, and shall be altogether apart from one another. No *Ludi* or *Lenmeno* shall be taken from the *Pevel* of the field for the building of a city in a country not as yet known.

72. Section 7—*Femian* may, if it finds it necessary, appropriate *Ludi* for schools, universities or other institutions of learning.

73. Section 8—None of the laborers of the field shall be forbidden to manufacture *Textu* or *Extep* for private use, but they shall be prohibited by fine from selling or trading such goods to others, as profit or economy.

74. Section 9—Every laborer of the field or *Teptoluvi* obedient stranger shall have free and undisturbed right or privilege to read or lecture for the people and explain the good qualities of the grain and the beauty of foreign cities, and such a person or persons who so read or lecture shall have the protection of the *Teptoluvi* of the fields, watercarriers.

75. Section 10—There shall be free and undisturbed printing of every kind, with the exception of lewd and immoral articles, or drawings and paintings of a lewd design. All such drawings or paintings shall be forbidden by fine.

76. Section 11—The people shall have the right to come together and petition to *Femian* for what they think is right for them to have.

PARAGRAPH 11.

77. Section 1—All persons travelling at night, or in darkness, within the field, shall be punished according to *Ludivy*. Every person travelling at night shall have the right to have one or more to defend his step in whatsoever he is guilty or innocent.

78. Section 2—No person travelling in the dark shall be thrown into the wall; that is, in the pit. All shall be marked according to *Ludivy Teptoluvi*, which *Femian* shall endorse and establish from time to time, and who has become *Teptoluvi* within the field.

79. Section 3—A person who cuts down a traitor to the field or the *Bilvild*, he shall go free.

80. Section 4—The planter of a vineyard who has cut down or in some other way mutilated a neighbor, who has walked in his vineyard and poisoned his life's grape vine or cut down his lily, shall go free.

81. Section 5—A traveler in the darkness who has cut down a lily along the seashore or in the valley shall be expelled and put upon an island at the North Pole where no *Tabin* or *Inovian* of the Land of *Tiamedian* are not to be found.

Paragraph 12.

82. Section 1—Every laborer shall be protected in his tent and *Bantivan* shall pay a reasonable price for anything it wants to buy. No *Deffeffu* within the field or on the swells shall be lodged in a laborer's pasture, home or some other dwelling, but if such cannot be avoided in time of war or in some other way, then shall the owner of such buildings receive full pay for the same.

83. Section 2—Footpads and travelling strangers shall have the same protection as the laborers of the field, if such persons are not enemies to the field or the people.

Paragraph 13.

84. Section 1—*Attavo* and *Tittenian* shall not begin the planting before the branches of the two trees have come together, and in order to begin work there must be three score and five out of five score present.

85. Section 2—No *Mepmia* or *Neutua* shall receive any *Ludi* for the time they are absent when the planting is in progress.

86. Section 3—No one of the two trees shall have the right to stop planting unless the two agree to the same, and the lay-off shall not exceed five days, unless the planting is at an end.

87. Section 4—All the planting that has been carried on within the past round time must be recorded or *Cincenfamvid* in a *Centumlevi.*

88. Section 5—No leave of *Keub,* or private path shall *Femian* give to one person more than to another.

89. Section 6—*Nanvy,* with the advice of *Femian,* shall have the power to call out the *Tabin* of the field to fight if war breaks out, or in case of some other disturbance.

90. Section 7—*Nanvy* of *Tittenian* shall be Commander-in-Chief of the army and navy, after war has broken out or in case of a revolution, but *Femian* shall be his adviser and *Nanvy* shall hold his command over the army and navy until peace is established over the whole field.

91. Section 8—*Nanvy,* in time of disturbance, shall be cut loose from the tree of *Tittenian,* and until time of inevitable peace, and a *Neutua* shall be thrown for among their number to take the place of *Nanvy,* as a sapling for the time being.

92. Section 9—No one can become a *Nanvy* without being thrown for by the laborers.

Paragraph 14.

93. Section 1—All of the watercarriers of the field shall promise, with honor and respect, that they shall, with all their physical and mental strength, as far as is in their power, be true and energetic in the watering they are now engaged in, and to keep on until their time is at an end.

94. Section 2—All the branches and watermen of *Femian,* with *Odvity,* shall take the following *Lalpuvel* before they take the watercan in their hand, and this *Lalpuvel* shall be taken before *Cinva,* or some one else, and shall be worded as follows:

95. Section 3—"I, before thee, *Cinva,* upon my honor and respect, declare that I, M— N—, shall, as far as I am able with my physical and mental strength, water and protect the grass with clean water which has been given me, and moreover that I shall be bound under the *Teptotuvi* of the field and have the will to be led to honesty and truth in the same manner as *Genexin* is pulled to the *Gaumefi,* and furthermore I promise that I shall always be willing to protect the *Bilveld* of liberty, the *Textel* of innocence and the *Nebullfi* of light, as a true watcher and watercarrier of the field."

96. Section 4—No watercarrier shall have the right to have more than one watercan at one and the same time in the *Bautivan* of the field, but a watercarrier can trade his watercan for another.

Paragraph 15.

97. Section 1—The people shall have free and full access into *Femian,* and *Natuni* shall have one *Wineal* or more in the shade of the tree of *Femian.*

98. Section 2—None of the flowers or trees within the field shall be cut off by the watercarriers, unless it is found that such a one has committed crimes in one way or another, or is incompetent to hold the place he has.

99. Section 3—*Odvity,* with all the branches of *Femian,* shall be forbidden to go to foreign fields, within the time the planting is going on in *Femian.*

Paragraph 16.

100. Section 1—These *Teptotuvi* are those who have been and are not, and yet they are and will hereafter come, for they are those who were written on the Cedar Tree and cut on the Granite Rock in the First Period. These *Ludivy* shall be supreme in the field for a time of one hundred and twelve round times of *Nunnivi Jenneti,* or more. Counted from four score and one—take away two score and four—add to one score, ten and seven—to two score, ten and one of the new period, whose names are Cedar and Granite.

101. Section 2—No one shall have the right to take anything away from this, for a time of one hundred and twelve round time of *Nunnivi Jenneti* of this *Teptotuvi,* but *Femian* shall have the right to bind sheaves so as to add to. These sheaves shall have twins seven thousand times seven thousand, and this shall be sent to the market place, and the next throwing shall the laborers throw for its

binding or burning, and if there are three score and five for the binding, then shall it be bound and *Odvity, Tuttitu* and *Nanvy shall* then bind the fields *Keub* ribbon around the same.

102. Section 3—But if such a sheaf as is described in Article 16, Paragraph 2, receives less than three score and five of every five score of the laborers' sharp implements, then shall it be burned.

103. Section 4—There shall be one *Bemeto* for each and every one of the different trades represented at *Depton,* which shall count leaves.

104. Section 5—If there are one or more trades represented in one then shall these have only one *Bemeto. Femian* shall have the power to regulate *Teptotuvi* for *Dopton* from time to time, and the watercarriers who shall water.

105. Section 6—A person who has in times past been walking in the dark against the field, shall not be given a watercan within the field.

106. Section 7—*Odvity* shall have the power to send riders on roughshod horses to foreign fields.

Those who do not understand Correspondence would be puzzled as to the correct meaning and expression of what the above means, but it is as plain to me as anything I ever read, and in fact more so, for in Correspondence the full meaning is expressd of everything you read. It may also be noted that when you translate anything from a spiritual language to a material language it loses its expression and sound, and all the fluent and musical sound is left behind, and many sentences are so badly cut up that there is scarcely anything left of them, except its clumsy, rude, and almost vulgar and savage expression, for it may be noted that neither the Swedish nor English language has the expression or sound that is found in a spiritual language in any degree of comparison, any more than the Indian Chinook language can be compared with the English and Swedish languages. It is for this reason that our Bible has so many broken sentences, and coarse and rude expressions, and vulgar in many places. This is not the fault of those who wrote the Bible, you understand, but the fault lays in our material, coarse, rude, limited, and half-civilized language.

Any one who doubts the correctness of the above translation can come and see for himself, and I will let him take the book written by the invisible messenger and talk it over; it is written plainer and more orderly in form than any lawyer's document at the present time; that is if there are any who are interested in investigating for himself; those who are not interested in anything but material things will pay no attention to anything, only so far as it pertains to the gratification of their material senses, such as eating, drinking, making money, accumulating material wealth, etc.

You will, perhaps, ask me why the messenger did not write this whole book or law in plain Swedish or English, so that everybody could read and understand it. I will say that this was done for many reasons unknown to you, and which will be unknown to you for some time to come, for if you were told ever so plainly you would not as yet understand why; but the time will come when you shall all know what there is written. This book is our second reader, and as you have not as yet learned your first reader, the Bible, this book shall be sealed until the time comes when you have learned your first reader and are prepared to enter the second grade in the school; then this second reader shall be opened to you, and you shall then read and understand it.

I shall, however, give you my view as to why it is so written, and the reasons therefor, from a material standpoint: First, the Swedish and English languages are entirely insufficient, and too limited in expression to convey to you the full meaning of this writing, and as the public is as yet entirely in the dark as to the knowledge of the science of Correspondence, they are not prepared for its study, for how can you teach a child subtraction and multiplication until he understands addition? Second, the angels take pleasure in letting mortal men on earth know in what manner and state they are writing their books, for many people at the present time, even among the learned, do not believe there are books in the Invisible World; and, moreover, it gives us satisfactory proof that our Bible is also a book from the Invisible World. Third, as I am no philosopher, I am not able to express to you in writing what I would like to have you understand, for fear that if I were to try to do so you would misunderstand me, and thereby be misled and conceive false ideas, for nothing is so injurious to a man as to keep and entertain false ideas, for any man or woman who teaches others has a greater responsibility upon him or herself than you, my reader, have any idea of, and any man or woman who teaches a false philosophy or religious doctrine will never escape the punishment therefor. As I am not able to write what I would like to say to you in regard to this matter and to make you understand clearly, I will give you a parable that will answer my purpose. It will clear me from all responsibility, as to the manner in which you understand the same.

A certain planter had a big estate and many cattle, horses and oxen, fields of wheat, corn, vineyards, pastures, and he also had many servants. And it came to pass during the harvest that there was going to be a grand banquet in the city on a certain day, to celebrate the bountiful harvest that had blessed the province. As the planter had but one child, and that a daughter, she was invited to the banquet hall in the city. Her mother decked her in silk and scarlet robes for the occasion and put golden bracelets around her arms and a chain of pearls around her neck. She decked her bosom with costly diamonds and rubies, and put damascus slippers upon her feet. The wife now called the planter and said: ''Call one of your servants that he may take your daughter in a carriage to the banquet hall.'' As the planter looked upon the young maiden he said: ''Surely she is fair,'' but he said to his wife: ''Take now a sackcloth and cover her up from head to foot.'' The wife said: ''For what reason are you thus speaking?'' The husband answered and said: ''Of all my servants I have no one who is pure in heart, and most of them will be intoxicated with the lust of the flesh as soon as they think they are at liberty, for beauty, innocence, virture, and liberty is a temptation which a poisoned mind and corrupted heart cannot look upon without being guilty of committing crime if an opportunity is given. Therefore,'' said the planter, ''cover her up with dark sackcloth, and by so doing the servant will not be tempted to steal her jewels and strip her of her ornaments and carry away the emblem of her virtue.'' The young madam was then covered with dark sackcloth, and the servant of the planter brought her safely to the banquet hall.

The planter here in this parable represents Wisdom, his wife represents Love, and their daughter represents Liberty.

It is for this reason that these laws which are here written are covered up and hidden until the time comes when we will be able to receive and understand these laws, and as soon as we abandon our evil devices and elevate ourselves into a higher civilization, improving our morals, then we will be given full liberty. Then shall the dark sackcloth be stripped from the young madam, and she shall stand before us in her full beauty, and we shall ride with her in a carriage to the banquet hall. But if we do not improve we shall yet be in bondage under the law.

The laws that are here written are very liberal and easy to obey, for they who are good and honest, but if such laws should be put on our statute books at the present time here in the United States, or among any other nation for that matter, they would be falsified and misconstrued. Some of you would understand them, others would ridicule and make sport of them, and still others would ignore them altogether and tramp them under their feet, for an evil man or woman loves to see the destruction of life or property and takes pleasure in seeing their neighbors suffer, and despotism and cruelty are their aim and object, and for this reason there would be some who would regard these laws as of no importance to our race. And still another class would be in favor of destroying them from off the face of the earth because they were in opposition to their ways and habits, and would thwart the plans of their evil natures, and they would say: ''Such laws take our liberty away, and we shall not abide by its rulings,'' for an evil man does not know that he is in bondage under evil and its power; therefore, he calls liberty bondage and bondage liberty. Thus you will see, my reader, that Wisdom is guarding Love and Liberty so that it shall suffer no harm, and shall not be consumed by the fires of evil. Wisdom has its throne above the stars, and shall no longer be ridiculed by men on the highways. Love has its fountains in the Golden City and shall not be trod upon in the dust of the streets. Liberty has its banners on the pinnacles of the temples, and shall not be set back into the dark alleys.

By reading these few paragraphs which I have presented to you, you will find that these people were not ignorant as to forms of government, and that we of today can learn a valuable lesson. Look at their finance plank. Were they not ahead of us of today as to finance, in doing justice to those who were wealth producers? You can see by their constitution that they had in every respect a stronger form of government than we have today, and their republic was guarded on all sides, and yet this nation went down. Why did this nation decay? We find that they finally became corrupt morally, and that they abandonded their holy matrimonial statutes. Lucifer, the chief of jealousy, has always been active among the human race, and so it was among the most ancient *Appagejans*. Jealousy began to creep in among the holy families little by little, although they guarded against this evil and were well acquainted with its power for destruction of human happiness, and which we shall prove by their matrimonial statutes. Jealousy also began to creep into the best society. People in general suspected no evil in politics, and, therefore, were not aware of the smouldering fire that was burning under the foundation of their government, and they were not able to see this until it was beyond redemption. The people then became wicked and began to frame laws to suit the times. As they fell away from everything that was good and noble and delighted in evil, it followed that the bonds of holy matrimony were also broken, and in place of holy wedlock it became infernal wedlock. Thus they went down with a crash, and in one word, so to speak, they committed suicide.

The Jewish nation went under the very same way. After they began to disregard their matrimonial statutes they fell into all kinds of wickedness and degradation.

CHAPTER XVII.

THE ANCIENT MATRIMONIAL STATUTES

I shall here give you, my reader, the marriage statutes of three different governments, and also the Camp Laws of these people, which will give you an idea of what has been on this earth before.

MATRIMONY UNDER THE APPAGEJA GOVERNMENT.

From Husband to Wife:—

Section 1. I, this day, ..., party of the first part, in the year........, and in the period of the Cedar and the Granite Rock, do hereby, willingly, under the law and the court of the *Appageja* government, declare myself to be a true and faithful husband to..............., party of the second part, as long as I am existing in mortal form.

Q. How long have you been a true and entirely virtuous man to ....?

A. From the first day I saw the light of the sun and the moon, which was the...........day of...........in the period of the Cedar and the Granite Rock.

Q. Can you swear on the Book of good and evil, light and darkness, that you have carried the belt of virtue from your mother's womb, up to the present time?

A. I, ..., sincerely swear on the Book of good and evil, light and darkness that I have carried the belt of virtue from my mother's womb up to the present time; and furthermore, I do promise that I will carry it as an emblem of virtue every day of my life. Moreover, I do testify to the *Appageja* government and to the law and the court of O. & A. F. & P. that I have been and will be a true, virtuous and faithful husband to ...., which is *Opani Ameni*.

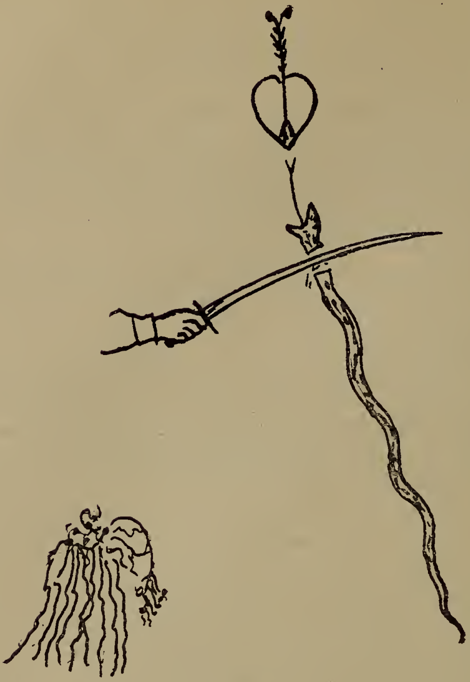
..........., ...; But this oath shall not be an everlasting covenant with.......................for after the departure of the spirit from the mortal form, liberty shall be given him, and he shall be bound to no female being.

Q. Are you willing to protect your wife from evil every day of your life?

A. Yes.

Q. In what way will you protect your wife from evil?

A. With the use of my sabre of knowledge. (See engraving). As this poisonous serpent is cut with the sabre of copper, in the same manner, will I cut, with my sabre of knowledge, the flying fiery serpent of jealousy from my wife's heart.



This is a sign given to you......................., if you do not protect your wife's heart from this poisonous serpent, no servant under the *Appageja* government shall protect you from any existing evil in the whole universe. ....in the same manner as you are breaking this covenant that you have made with your wife, shall your sorrow be double, for the serpent of darkness is not dead but alive.

Q. In what manner is a man judged who creates jealousy in his wife's heart?

A. A murderer in the first degree.

Q. Do you acknowledge this as such?

A. Yes.

Q. What shall be the reward and treasure for him who is planting lilies of happiness in the path of life before his wife?

A. Honesty and uprightness shall be written in golden letters on his countenance.

Signed..............., by......................., party of the first part, to........................, party of the second part.

Sealed, witnessed, and performed this day..........and

............, and in the period of the Cedar and the Granite Rock.

From Wife to Husband:—

I, ..., party of the second part, this day...........and..........., in the period of the Cedar and the Granite Rock, do hereby willingly, under the law and the Court of the *Appageja* government, declare myself to be a true and faithful wife to................., party of the first part, as long as I am existing in mortal form.

Q. How long have you, ..., been a true, faithful and virtuous woman to..................?

A. From the first day I saw the light of the sun and the moon, which was the day of..........and.......... in the period of the Cedar and the Granite Rock.

Q. Can you swear on the Book of good and evil, light and darkness, that you have carried the sword of virtue from your mother's womb up to the present time?

A. Yes, ..., and furthermore I do promise that I will carry the sword of virtue as an emblem of chastity every day of my life. Moreover, I do testify to the *Appageja* government and to the law and the court of O. and A. F. and P. that I have been and will be a true, virtuous and faithful wife to...................., which is *Opani Ameni.*

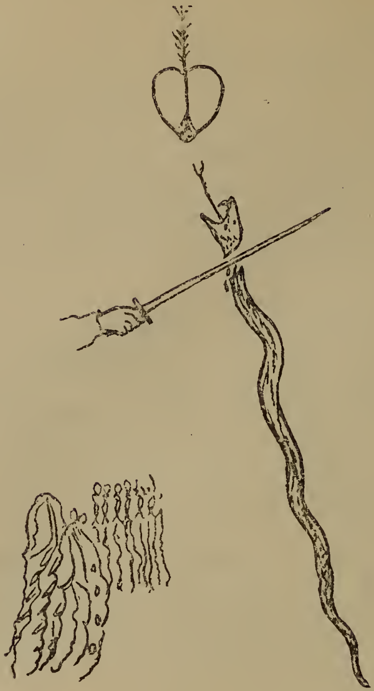
But this oath shall not be an everlasting covenant between.................... and ...., for after the departure of the spirit from the mortal form, then liberty shall be given her, and she shall be bound to no male being.

Q. Are you willing to protect your husband from evil every day of your life?

A. Yes.

Q. In what way will you protect your husband from evil?

A. With the use of my sword of virture. (See engraving). As this poisonous serpent is cut with a sword of copper, in the same manner will I cut with my sword of virtue, the flying fiery serpent of jealousy from my husband's heart.



This is a sign given unto you if you do not protect your husband's heart from this poisonous serpent, no servant under the *Appegeja* government shall protect you from any existing evil in the whole universe. In the same manner as you are breaking this covenant that you have made with your husband, in the same manner will your sorrow and pain be double, for the serpent of darkness is not dead but alive.

Q. In what measure is a woman judged who creates jealousy in her husband's heart?

A. She is an instrument of devils when she is putting herself as an instrument for their use. Her works are evil, and destruction shall be written upon her forehead.

Q. Do you acknowledge this as such?

A. Yes.

Q. In what measure shall a woman be judged, who is singing songs of strength and happiness before her husband?

A. She is a living spring and a shining star, and her garment of clothing shall be the most precious.

Signed by......................., party of the second part, to ...., party of the first part.

Sealed, witnessed and performed this..............and

. . . . .in the period of the Cedar and the Granite Rock.

From the above, you can plainly see, my reader, that there have been holy marriages in the times past, and that these people were, as to their morals, clean and unspotted; for it may be understood that a holy marriage cannot be holy unless the two parties are both virtuous. Any man who has any understanding of human life, and knowledge of our existence, ought to know that when two are getting married, and one or the other is an adulterer in spirit, soul and body, such a marriage cannot be holy even if the other party is ever so pure and innocent.

You find in the above marriage certificate that the government required that both parties be strictly honest before they could be legally married. The government also required that they should know what a married life meant. They could not do as we do in our day—run together like animals; simply go and get married, and be under obligations to no one, not even to themselves. The statesmen of this ancient people knew that holy matrimony was the foundation of their government, as they were well versed in heavenly Correspondence. They also knew there was evil lurking in the human heart. We also find they knew what evil was, and that they were guarding most violently against Lucifer and his power; for we read a man is a murderer in the first degree who creates jealousy in his wife's heart. There was never a more truthful sentence written. Here is a man who has married a pure, innocent girl; but he is of a treacherous, low moral character, a sport among women. This girl falls in love with him; she gives him her heart, love and honor. She is as true to him as the plumb line is to gravity. He knows all this; he loves her also to a certain extent, and respects her. If she is sensitive to the many evils that we have among us, she does not want her intended husband to fly around and act a fool with other women. She knows decency and the rules of etiquette, yet this foolhardy fellow thinks it is smart to play with jealousy, and he has no better sense than when he has her at a ball or some other place where she cannot get away out of his sight, he will torture her with the burning arrows of jealousy. I am here going to call you a blanket devil—for this is your right name. Shall you let her suffer, who loves, honors and respects you, and who is willing to follow you to the end of the world, and would even risk her life to make you happy. Yet because you get a dozen or more hell cats to play with, and they all take pleasure in clawing and spitting on her, you stand back and let them do so, and, in fact, help them. Do you know that she is suffering in her spirit? Are you not a creator of evil? You are trying to take the life of her who loves you, and to destroy her happiness. You blanket devil, you are a murderer in the first degree. Your cruelty of heart is exposed, for you love to see her suffer. But let me here tell you that you shall not escape punishment. For this your sentence is written in red ink, or you have thrown burning arrows at her who has loved you, but they shall return as fiery serpents, and shall fasten onto you, as mosquitoes in a swampy forest.

But you say: "She is jealous without cause; I cannot look at or speak to a woman without her imagining there is something wrong, and she makes mountains out of molehills." If your intended wife, or wife, is, as I told you, a pure woman in heart, you are the cause of her jealousy, for you have poisoned her, and are responsible for what you have done. You may escape your punishment in this world, but you will not escape your reward when you get into the next world. But let me here tell you, my blanket devil, if your intended wife, or wife, is, as I think she is, a pure woman at heart, she will not be jealous of you if you act like a man, and as a man should, for she will give you all the liberty you want to talk and converse with other women and to be in their company, and will allow you fifty per cent as an excuse for common sense if you are a little rattle-headed when you are among women. But the fact is, if your intended wife, or wife, is jealous, you are not a man and have not acted as a man. You are hailing every young girl you meet on the street, hanging on the gateposts and fence corners, and any of the neighbor women can keep you standing there as long as they wish; and if you are travelling on a train or steamboat, it is the same thing. You are a ladies' man, and all the ladies love you. They are delighted to be in your company; therefore you must be polite, well behaved and accommodating whenever an opportunity offers. You will have plenty of time to wait on your wife, or intended wife, when you get home or are alone with her.

But the fact is, the way you are acting, or have been acting, you are a pimp or a dude; or you lose your senses as soon as you are among women, for you are a blanket devil, or, maybe, all of these. But you say: "I am no pimp or dude, and no woman ever took away my brain as yet, and I am not entitled to the name 'blanket devil.'" Here is the question I want to ask you: If you are not a pimp or a dude, why do you act like one? And if women are not able to steal away your brain, why do you forget your wife, or intended wife, and waste your time talking on the street corners and alley ways? Why do you wait on some strange woman when you should be waiting on your wife, or intended wife? If you are not a blanket devil, why do you let your wife, or intended wife, suffer the pain of jealousy? Let me tell you, sir, if you act as a man should, attend to your business, go about your own affairs, be honorable, upright, good and kind, and pay your wife, or intended wife, due honor and respect, as far as she is entitled to it, she will not suffer the poison of jealousy. She will become kind, loving, strong and healthy, pretty and fair, and you will both be happy. The very heavens will delight in the names of your children.

A man is so created as to his interior that he thinks and acts from his understanding; whereas a woman is so created as to her interior that she is alway thinking and acting from her love. It then follows that she is standing on the very top of the pinacles of the temple of all creative life on this planet, animal or human, as to her power of love, for her love can subdue and conquer where a man's understanding fails. This being true, we find that when we explore the regions of her heart, she is also the most cruel of all creation, animal and human, for as she is always thinking and acting from her life's love, it follows that when her love is inspired of evil, it becomes infernal love; her mind is then illuminated by the fires of hell (I am here using the word hell in place of the word infernal, which amounts to the same thing, and is better understood by many men), and she then becomes an instrument or subject in the hands of devils. This being true, it follows that there is no limit or boundary to her cruelty, for she does not think from reason and understanding as a man does, but only from her love, for her love is the propelling power of her life. The most ancient philosophers knew this to be true, and it is for this reason they inserted in their marriage statutes these words:

"In what measure is a woman judged who creates jealousy in her husband's heart?

"She is a servant of devils when she is yielding herself as an instrument for their use. Her works are evil; deceit and destruction shall be written on her forehead."

These words are as true as two and two make four.

Let us here see if we can prove our philosophy by actual demonstration and observation of conduct among our young people, and our knowledge of evil and mischievous design. There is Miss Somerset, a tall, slim, handsome girl. She is well educated, having just graduated from college; she is a good pianist, and has in every respect more than the average intelligence. She is now a belle in the local society, and is well respected. A young man, honorable and upright, and in every respect a good citizen of the highest moral character, and a man of good education, with a talent for business, is attracted by Miss Somerset, and they become engaged to be married. She knows that he loves her more than any other woman on earth, and that he is willing to do anything and everything for her happiness and the welfare of her future life, and that he will be to her a true and faithful husband, but, knowing all this, she is not as yet satisfied, and when they get up in the ball room she begins to flirt with other men secretly, in a way, as she thinks that no one but herself is aware of her infamous play and coquetry. She imagines that she is the center pivot around which all the young men are circling, and that she is now having a glorious time, for, although she is engaged to the best man in the community, she is planning to charm everybody who comes in her way, and you, Miss Somerset, are paying more attention to some outsider than you do to your intended husband, and these men with whom you are playing your damnation game are as well versed in tricks as you are. These men are playing their role in order to see if they may not be able to break your engagement with him who loves you. In doing all this you forget yourself, and step by step you are marching over the bounds of decency. Nearly everybody can see this except yourself, and your intended husband has marked this more than anybody else. He is a man of noble character and has not studied hoodlamism. He loves law and order as well as he loves you, and is guided by his understanding. He may overlook this to begin with, as a trifling offense, but be it understood, he does not approve of your action, although he keeps this to himself. He loves you as he loves no other woman, and for this reason he overlooks many things and excuses you for your ignorance. But the next time you go into the ball room with him and begin to fly burning arrows against his true and noble heart, it begins to hurt him, and you are the first one that is aware of his pain. He cannot help showing his suffering, for these arrows are sharper than steel, and its wounds will never heal, but are continually bleeding. There is no medicine that will relieve his pain, and no balsam that will heal the wounds. He, himself, is aware of his condition, but says nothing to you. You are aware that he suffers innocently and that you are the cause thereof. I will here ask you one question: Why do you not go and stop that pain, and heal up the sores you have inflicted upon him whom you love before it is too late? Can you do it? Yes, you can. It is the first time it has been brought to your attention, therefore you can administer a remedy that no other woman can—by simply being honest and telling him what you believe to be true. You can do it in this way: Walk up to him and say: "Frank, you do not feel right, and I am the cause thereof. Let us go home and get away from this crowd of men and women." But, instead of doing this, you go on with your cruelty more and more. You love to see him suffer the burning fires of hell, and the consuming flames of jealousy; you are continually feeding with oil from your cruel heart. I candidly ask you, are there any animals in our wild forests that are more cruel than you are? Are not our domestic animals obedient to the ways of him who feeds them and are kind to them? But you will not, as human being, listen to the words of him who loves you most profoundly, and who would sacrifice his life for your sake, and who is as true to you as the right angle of a square. You have less sympathy with him whom you should love than a cat has with a mouse he plays with and intends to devour. You love to see him suffer, and you keep on in your infernal and devilish damnation game. You do not know that you are heaping coals of fire on your own head. Do you know why you love to see him who loves you suffer? Miss Somerset, you are an instrument of devils. All your damnation games and plays are drafted and grown by Lucifer, your chief majesty. Being in the employ of Satan, and a servant of devils, it follows that there is no limit to the cruelty of your heart. For you are more vicious than a tiger, and your thirst for blood is greater than that of a hyena. But you say: "Frank is of a jealous nature, and he is jealous without a cause." If this is true, leave Frank alone. Leave him to his own folly, and do not keep his company any more, for if he is of a jealous nature and is jealous of you he will never become a good and kind husband, and I advise you to drop him at once. But the fact of it is, the Frank of whom I am speaking will not be jealous if you act within the boundaries of decency, for he knows the rules of etiquette, and he has also read the constitution of the laws of a woman's conduct in regard to decency and good manners. But you say: "I cannot change my nature, and cannot act in any other way than I do, for my delight is to be talking and playing with men." If this is true, why not talk and play with Frank, the one who loves you and whom you pretend to love? I do not mean to say that you should play with Frank alone, but I have this to say to you: Frank is your husband, or your intended husband, and to him you are under obligation as to your womanly conduct. Here is the question I will ask you: If you are a decent and respectable woman, why do you act like a prostitute? I have this to say to all you young men: Do not play with the fires of jealousy, for if you do you will suffer sooner or later. Do not for one moment entertain the idea that you can play a game against Satan and the devil, for they are older than you are and you will be trapped when you least expect it. And do not marry a woman who is jealous of you, or of whom you are jealous, for if you do you will be sorry for it. And to you, young girls, if you want to be happy in marriage, act in strictest honesty with the man to whom you intend to be married.

Do not play any tricks upon him just because you can, and do not, for one moment, entertain the idea that you can outwit Lucifer, the chief of jealousy, for he is more powerful than all the armies of the world, and his snares are stronger than all the navies on the high seas. Do not marry a man who is jealous of you, or of whom you are jealous. If you do you are making a misstep you can never take back. Be strictly honest with your husband in all your dealings, and the angels will sing you songs of happiness.

As matrimony is of a spiritual origin, it follows that you cannot break and violate these laws unless you suffer punishment therefor. The ancients for many thousands of years lived strictly in purity, and obeyed strictly the laws of holy matrimony. They also knew that the family life was the foundation of their government. A great many people at the present time suppose that when they are getting married they are under obligations only so far as they themselves are concerned, for they say: ''Let us go and get married, and if we do not get along, it is no one's business but our own.'' But, men and women who talk in this manner, do not know what a marriage obligation means. If they were under obligations only to themselves, why then have an official act performed by the minister or the state? Some will say: ''The marriage ceremony is only a form—it does not signify anything.'' But in this you are also mistaken, for this contract into which you are entering is more binding than you have any idea, for it is far more binding than a note which you give a man for a certain amount of money which you have borrowed, or when you take an oath in court that you will testify to a certain truth, or if you are giving a bond for a deed to a certain parcel of your property. In the first place, you are under obligation to your wife, morally, spiritually and physically. Secondly, you are under obligation to the province or state in which you live. Thirdly, you are under obligation to the government or society in the Invisible World, to which you belong, for every man and woman belongs to a government or society there, whether he or she is good or bad. It then follows that if you are knowingly breaking the obligations you are taking, and scornfully violating the statutes of the marriage ordinances, you will in time be punished therefor. You may escape punishment in this material world, but you will not escape your just reward in the world to come; for in the first part of the book that is written through my instrumentality there is a copy of the marriage statutes and ordinances of twenty-one different governments in the Invisible World. The sentences and judgments there written are in red ink. There the moral and spiritual laws are written, and no man or woman who violates these laws will escape his just reward. I have read these laws very carefully, and know of what I am talking, therefore, I have this advice to give you, you young men and women, if you are going to be married just merely for the sake of being married, and are calculating to be under no obligation to your wife, to the state in which you live, or to the government in the Invisible World to which you belong, I advise you not to get married.

You will here, perhaps, ask me: "Why do you not translate these laws so that we can read them? We do not know whether you are telling the truth or not." It is for this reason: these laws and sentences search a man to his very interior. There are many people, however, who would have these laws enforced in their full measure. For I know there are men and women of today who, if they knew the true state of our society, would not be satisfied unless these laws were strictly enforced, for you all know what is taking place and what is happening materially, but a very small portion of you know anything about spiritual wickedness, as the present generation has fallen into all kinds of evil and depravity, and in their wicked state are delighted in doing evil and indulging in all kinds of immorality as to their body, soul and spirit, and are happy in their misery, and fully contented in witnessing the destruction of their neighbors, so long as they themselves are not injured, as to their bodies, for it cannot be denied that we, as a nation, have lost all human feeling for our fellowman, and that our hearts have been overcast with an armor of steel and riveted with rivets of copper. We often hear men and women, who are walking in good society, say when crimes of every kind are committed: "Oh, that's nothing—these days." And it cannot be denied that we, as a people and nation, are delighted in hearing the news of war among other nations. For we say: "Let them fight and destroy themselves; we may profit by their destruction." And other nations say the same of us when they hear of our strikes and internal strife, for they say: "Let the Americans destroy themselves, and we will help them in so doing."

I am not here speaking of individuals, for I know and will admit that there are a great many good men and women in this country and in Europe also, who are highly educated as to human feeling and sense of duty, and who are good, noble, and true, but I am here speaking of us as a nation and a people—and other nations and people as well. It is therefore better that what is written in regard to matrimony should be hidden for the present, "For a man who knows his master's will, and does it not, he shall suffer double that of the man who does not know his master's will and does it not."

Some of you, who do not think, may have wondered before this, and asked why there should be such strict obedience to the marriage statutes and laws. Is it not the natural instinct that a man and woman should live together? Men and women are no animals; they are spiritual beings, residing in a material body of flesh and bones. We are created under free determination, and have the liberty to do as we please, and to choose good or evil as the propelling force of our lives. It then follows that we are not like the wild beasts of the forests, or like unto our domestic animals, which are governed by their instinct from their beginning. Having liberty to do as we please, we are also held responsible for what we are doing. This being true, it follows that we are our own builders, and for this reason our works are recorded, whether good or bad, and we cannot destroy or tear down what others have built up. This being true, it follows that there must be a code of laws, framed and laid down as a guide, whereby to execute judgment and mete out justice to those who do evil, and also to reward those who do good. As the marriage laws and ordinances are of a spiritual origin and could not be material, it then follows that these laws cannot be construed, or in any way modified, by men and women, and that there is no such possibility as appealing to a higher court in case one does not receive justice. These laws are made for the protection of the builders; for they who are laboring for and building a home for themselves, must of necessity be protected in their undertaking.

It may also here be noted that spiritual wickedness is by far more terrible and destructive to a man's body. soul and spirit than material wickedness, and, for this reason, it is far more important to all of us and to the whole human family, that there should be spiritual laws to protect us from spiritual wickedness.

These marriage laws, however, are not hard to fulfill and obey, for they are so framed that a man or woman who is good, honest and truthful is delighted in walking under these ordinances, and feels secure and happy under these statutes; for these laws are locks on the doors of your dwellings; they are hedge-fences around your premises; they are watch-dogs by night and servants by day. They are more than all this—they are sharp pointed spears against the devil; they are glittering lancets against Satan, and they are shinging swords and sabres against Lucifer.

I shall here give you the marriage statutes of the *Inteleja* government:

Husband to Wife:—

I, ...party of the first part, this day ...., ..., and in the period of the Cedar and the Granite Rock, do hereby willingly, under the law of the *Inteleja* government, declare and bind myself to be a true and faithful husband to....................for a time of two score and ten new moons.................

How long have you, ..., been a true and virtuous man to....................?

All the days since I was a suckling on my mother's bosom, which was in the year.................., and in the period of the Cedar and the Granite Rock.

Will you promise with the Book of good and evil, light and darkness, that you shall not, for a time of two score and ten moons, either eat or drink any unclean herbs or poisonous food?

Yes.

I, ..., do hereby promise with the Book of good and evil, light and darkness, that I shall not in any way or form, eat or drink, or inhale into my body, any poisonous or unclean food or drinks for a time of two score and ten new moons. Moreover, I do hereby promise that I shall walk uprightly in the streets of the city, and before the inhabitants of the *Inteleja* government.

What shall be done to a man who is breaking this covenant he has made with his wife?

He shall be left to his own folly, and the laws of the city shall not shelter him.

What shall be done to a man who has faithfully been a keeper of the covenant he has made with his wife?

His friends shall rejoice with him, and he shall walk with her in the field for yet ten score and five first quarters of the moon.

Signed by...................., party of the first part, to...................., party of the second part.

Wife to Husband:—

I, ..., party of the second part, this day...........and..........., and in the period of the Cedar and the Granite Rock, do hereby willingly, under the law of the *Inteleja* government, declare and bind myself to be a true and faithful wife to..................... for a time of two score and ten new moons.

How long have you, ..., been a true, virtuous woman to.................... .?

All the days since I was a nursing child, and rested upon my mother's bosom, which was the year of..........of ...., and in the period of the Cedar and the Granite Rock.

Will you, with what knowledge you now have, promise with the Book of good and evil, light and darkness, that you shall not, for a time of two score and ten new moons, eat or drink any unclean herbs or poisonous food?

Yes.

I, ..., do hereby promise with the Book of good and evil, light and darkness, that I shall not in any way or form, eat or drink, or inhale into my body, any poisonous or unclean food or drinks for a time of two score and ten first quarters of the moon. Moreover, I do hereby promise that I shall walk uprightly in the ways of the villages, and stand in a clean garment before the inhabitants of the *Inteleja* government.

What shall be done to a woman who breaks this covenant which she has made with her husband?

She shall become merchandise on the seashore and on the banks of the rivers, and masters of vessels shall carry her to a foreign country.

What shall be done to a woman who has faithfully been a keeper of the covenant she has made with her husband?

She shall receive a sign of glory from the inhabitants of the city, and her countenance shall be printed in the books of the scribe, and she shall yet stand by her husband's side for yet three hundred and thirty and six full moons.

Signed by ...., to...................., part of the first part.

The *Intelejans,* being of the same race of people as the *Appagejans,* they were, as we are of today, a different nation, and their marriage statutes were different. Here we find the two contracting parties were required to be true and honest for a certain length of time—a period of nearly four years—and we find that if the husband were not able to keep the promises that he had made, he was left to his own folly. His wife was then released from him, and she was yet a respectable woman, for she had kept her promises, but he had broken his, and it was optional with her whether he should be released with an honorable name or not. It may here be noted that there was no divorce law among these people, so far as I have been able to discover, and I think it was for this reason they had their marriage statutes framed in this way. To a certain extent, this was a very liberal law. We find that if the wife was not able or willing. to fulfill her obligations to her husband, it was optional with her husband to disgrace her and denounce her as merchandise, or even to send her away to a foreign country, and he would yet retain an honorable name.

We find that if the two parties were agreeable to each other, and were well united, the husband had the right to apply for a new license, which would be granted for a time of sixteen years and twenty-eight weeks, and after that time, if they were happy together and were doing well, the wife could have their license renewed for a time of twenty-six years and forty-four weeks, which, taken altogether, would be forty-six years and forty-nine weeks. It may also here he noted that if two persons love each other and are united in spirit, it matters very little whether their marriage license is for a certain time or for life, for two who are truly married in spirit will not part, and they cannot be separated under any circumstances. "Wherefore they are no more twain, but one flesh. What, therefore, God hath joined together, let no man put asunder." Matthew, chapter 19, verse 6.

And for those who were not well mated, and did not live happily together, I think these people had very good reason to have such laws on their statute books; for no laws should be framed and placed on the statute books unless they are enforced and obeyed. Therefore any men or set of men who enact laws for a people which they, themselves, are not able to obey, might better make no laws at all. You cannot make a man whose stomach craves meat, a vegetarian, except through the progress of evolution; neither can you make a musician of a man who has no ear for music.

We find also that these people were experimenting with their marriage statutes, and that they were sensitive as to the spiritual nature of men.

We shall here give you the matrimonial statutes of the *Oniko* government:

MATRIMONY UNDER THE ONIKO GOVERNMENT.

Husband to Wife:—

I, ..., as a man born of *Tabi Inovi* of the *Tiamedian* land, do hereby obligate myself to be a husband to.....................for a time of five summers and five winters; also for five springs and five falls, and that I shall be a staff to her—as a strength and comfort.

I therefore this day, ...and..........in *Octovi*, of the Fir and the Sandstone, and under the laws of the *Oniko* government, declare to myself that this is the only woman after my heart.

Will you cut the barley corn in harvest time, and gather oats in due season, for her who has made you happy in time of sorrow?

Yes.

Will you walk uprightly with her in the street of the city, and be her guide in the lanes of the valley?

Yes.

Will you ride with her alone in the *Enonnvia*, as your only companion for a time of five sound seasons of the sun?

Yes.

Will you rejoice with her in her happiness, and lament with her in her sorrow?

Yes.

What shall be the penalty for him who breaks this covenant he has made with his wife?

His countenance shall not be printed in the books of the city the second time, for he has not walked uprightly in the dark alleys, neither has he paid tribute to the streets of the city. He shall be wandering in the wilderness for a time and two times, and shall find no rest on the banks of the rivers.

What shall be the reward for him that fulfills the covenant that he has made with his wife?

His countenance shall be printed in the books of the city for yet seven round seasons of the sun, and he shall become a counsel to the inhabitants of the village, and be happy all the days.

This is my obligation to you..............by...........

Wife to Husband:—

I, ..., as a woman born from *Tabi Inovi* of the *Tiamedian* land, do hereby obligate myself to be a wife to....................for a time of five summers and five winters; also for five springs and five falls, and that I, with my labors, shall increase his health and comfort.

I therefore this day, ...and..........in *Octovi*, of the Fir and the Sandstone, and under the laws of the *Oniko* government, declare myself that he is the only man after my heart.

Will you be a help to your husband in his labors when the planter is preparing the soil for the seeds in the field?

Yes.

Will you sing with him in the time of prosperity, and mourn with him in the time of depression?

Yes.

Will you walk with him in silence in the street of the city, and will you counsel with him in the lanes of the valley?

Yes.

What shall be the penalty for her who breaks this covenant she has made with her husband?

Her figure shall not be printed in the books of the city the third time, for she has not mended her torn apron, and her clothing has become a pest to the inhabitants of the village, and no one shall rejoice with her in her pleasure. What shall be the reward to her who has fulfilled all the covenant she has made with her husband?

Her figure shall be printed in the books of the city for yet one score and ten round seasons of the sun, and she shall become an ornament to the inhabitants of the city, and be happy all the days.

This is my obligation to you.............by...........

Among these nations or people we find different matrimonial statutes altogether. Our attention is first attracted to the clause in which it was required that the two parties be of the same race, namely, our Caucasian race.

After the first five years, if the parties were true to each other, and lived happily together, the husband could take out a license for seven years longer, and if the two then lived in harmony and in a happy state, the wife could apply for a license for a term of thirty years. That these people had degenerated in morals is plainly to be seen, and that they had framed these matrimonial statutes accordingly is also shown. They, however, were more strict than we are of today.

The husband is here required to walk under the discipline of the government; he is also required to declare his coming wife to be the only woman after his heart. You here will say: "O, he had a chance to swear to a lie." Well, if he were as corrupt as we of today are he would swear to a lie, but if he did, it was not the fault of the government under which he lived. The woman was also requested to acknowledge her coming husband to be the only man after her heart. There is nothing said here as to the virtue of either. They appear to have taken chances on it, just as we are doing today.

Even as loose and reckless as these matrimonial laws appear to you, my reader, they are hundreds of times better than our holy matrimony, as you call it, of today. I call it an infernal matrimony, for so it is, for I know that more than one-half of the marriages in the United States are infernal instead of holy, and this I can prove at any time, and give hundreds, yea, even thousands of such as proofs. My observation and knowledge of the social condition of the present generation is to this effect: that not more than ten per cent of the men who get married would be able to take the obligation of the first two marriage certificates represented above, and perhaps not more than twenty-five per cent of the women. The falsity and deceit practiced in all classes of society cannot be learned and guarded against, for they are devices of the devil, planned by Satan, and executed by Lucifer himself.

I shall here give you two cases of the many hundreds that have come under my observation.

Some years ago, in Seattle, Washington, the Sodom of the Pacific, there was a young lawyer who gained the confidence of an honorable and respectable family. Their daughter, a young lady well educated, refined, cultured as to her intellectual faculties, and highly elevated in mind, modest in her conduct, with a record for virtue and in her heart pure and innocent, was charmed with this lawyer with his snake-like power. He gained her confidence and she at last fell in love with him, and they were married. This man was rotten to the very marrow of his bones with venereal diseases, although it was not visible on his flesh in any breaking out on his body at the surface, but he had on his sexual organs scars where shankers had at one time eaten into his flesh. After marriage his wife became in a pregnant condition, and after being three months with the child discovered that she was poisoned with syphilis of the worst kind. As her doctor told her the condition she was in, she remonstrated against having the embryo come to life, and asked the doctor to take it from her. The doctor, however, did not want to take this responsibility on himself, and he, therefore, went to the District Judge, told him the true condition of the woman and asked permission to take the embryo from the woman, which the judge granted. This was, however, a private conversation between the doctor and the judge.

As the two lived in harmony in every other way, there was no ground for a divorce, for this lawyer denied that he was diseased, but the woman brought suit against him for divorce on account of being poisoned by him, and the doctor promised to stand by her. Of course the papers charged him with adultery. The trial was held secretly. The doctor proved to the judge that the lawyer was diseased, and the woman got a divorce. These two had hanging in their parlor a certificate of holy matrimony.

Another young man with whom I was personally acquainted, and also with the family into which he married, I will also speak about. This American family were as honest and truthful and as well brought up as any family in the country. This young man married their daughter. She became a devoted wife to him and was most affectionate and loving, and thought the world of him, but he had contracted venereal diseases, although it was not visible on his face, for he doctored for the same and thought he was cured, but in this he was mistaken for he was not cured. They had a child, and when it was a few years old sores broke out all over its little body of a syphilitic kind and it died. The poisonous syphilitic microbes entered into the flesh and bones of his wife, but being as she was in the flower of her youth it took a long time before she was taken sick. How long she was sick abed I do not know exactly, but she suffered a thousand deaths and the agonies of her pain can be better imagined than described, and in her pure and innocent state she had to drink the poisonous, polluted waters from the corrupted pool of hell before she died.

It may here be noted that a man or woman who has been dragged down to hell and connected with the infernal inhabitants by his or her mate will suffer a thousand times more than the one who as to his or her interior belongs to the infernal societies, for a man or a woman who is infested with venereal diseases is then by influx connected with the inhabitants of the infernal regions. It then follows that an innocent person so dragged down suffers as to his or her spirit, whereas the polluted and evil one only suffers as to his or her body.

The young American spoken of above, who poisoned and killed his wife and child, is now married the second time and has a certificate of holy matrimony hanging in his parlor.

I shall here introduce one more case, an apparently respectable family of several children, well thought of in the community and respected wherever they went. The oldest daughter was a young woman, well formed and good looking; she had many admirers, and all the young men in the community sought her company. She kept herself within the bounds of decency, and did not allow herself to be in any way suspected of any immorality, and kept strictly within the bounds of the conduct becoming a lady. She found a young man of a strong and healthy physique, who was intelligent, honest and truthful and with a chaste and unspotted character and who had accumulated some money through his own individual efforts and economy. This young woman set her traps and suspended her snares for this young fellow, and by her charming coquetry and the display of modesty and ladylike manners she at last drew the young man's attention. He began to court her and fell in love with her and paid her every respect and honor. They finally became engaged and were married. He had unbounded faith in her as far as virtue was concerned, and all the world could not make him believe that she would in any way disregard her marriage vow, for he knew she was strictly virtuous when he got her, when she was not more than twenty years of age, but, to his sorrow, he soon found that he had been fooled. After she was married to a man of undisputedly respectable character she became a prostitute and a harlot of the worst kind. She now had him as a shelter, so as not to be looked upon as a public whore. She played her cards well with him, and no man or woman could convince him that she was dishonest, but at last his eyes became opened; he was infested with venereal disease, and as he was strictly honest morally he was compelled to suspect his wife of the evil. He examined her and found her to be rotten with venereal disease. This man sued for a divorce and got it. This woman was a whore at heart and a prostitute before she was married, although she did not execute her desires for fear of public opinion, and she only used this young man as a protection in carrying out her whoring and nefarious degradation, and thereby destroy and poison every one who came into her clutches. She never calculated to be true to him when she was married. Of course she was never requested to be true, and no questions asked as to whether she loved him or not.

I heard this woman say with her own lips that she never loved that man, and that she only married him to have a home and for what money he had. This man suffered the destruction of his material property, his business was broken up; lost the home he had energetically and industriously built for himself and her; had his flesh and blood poisoned with the most deadly poison, and had to suffer agony and pain for the balance of his days here on earth, and had to bear the thought that he would never again have a happy day in this life.

This woman alluded to above, as polluted as she was bodily, and saturated from head to foot with the most deadly poison on the face of the earth, and was, soul and spirit, in chains with the infernal inhabitants of hell, was afterward married and received a certificate of holy matrimony, which she kept for ten years.

I candidly ask you, my reader, and the statesmen and judges of our courts, pope, bishops, priests, doctors of divinity and ministers of the gospel of Jesus Christ. do you think it is right that we should in this manner, and in the sight of God and the angels, falsify, dishonor, forge, counterfeit and trample under foot the most sacred document on this our planet, visible and invisible?

Here is a woman who has ran away from her husband and her children and taken up with some stranger, who comes to you, doctor of divinity, and wants to be married. You know when you marry them that the woman was Mrs. ——, and that she has been married before to some one, yet you give her a certificate of holy matrimony, which she is not entitled to. This goes to show that you, doctor of divinity and ministers of the gospel of Jesus Christ, do not know what holy matrimony means and what it signifies, for you are responsible for your official act whether you are ignorant of the penalty or not, for the law does not excuse ignorance; for a man who binds a lamb and a wolf together and puts a fox and a goose in the same cage, and compels a hawk and a dove to live together is not doing what is right. You, doctors of divinity, and you, ministers of the gospel of Jesus Christ, say: "We do not know that there is a penalty attached to the office of performing holy matrimony, and to give a certificate of holy matrimoney to those who have deserted their husbands and have obtained a divorce and are prostitutes and whores, and to a man who has deserted his wife and children without any provocation whatever, and takes up with a strange woman and with her commits adultery before he is released by divorce from his former wife." This man is living in adultery and is a traitor to the state and his former wife and is a deserter from his children and a lawbreaker of the marriage statutes, and yet you men of God and servants of the Lord Jesus Christ are giving these men copies of the holy ordinances and full right and liberty to go ahead and live in adultery, and are putting the golden seal on his corrupted heart, and endorsing in words and with your own signature his immoral, dishonest, low and degraded character, and putting him on an equality with a man who is upright, honest and chaste. Your excuse of ignorance will not be accepted when you get into the invisible court in heaven, for the angels there do not excuse anybody, for they are governed by law, the same as we are, and cannot excuse you. You may think you can appeal to Jesus Christ for mercy, and that he may modify your sentence, but if you do you will get this for an answer: Have you not read the scriptures? Matthew, chapter 19, verse 9: "And I say unto you, whosoever shall put away his wife except it be for fornication, and shall marry another, committeth adultery, and who so marrieth her which is put away doth commit adultery."

Here you, doctors of divinity, and you, ministers of the gospel, where is your excuse in this case? Is this not plain enough to you? Do you think you can indorse adultery and trifle with God's holy ordinances, falsify and disgrace the name of Him who has created you, and receive no punishment therefor? I candidly tell you, do not deceive yourself. I have read your sentence in regard to this, and let me tell you you shall suffer for your dishonesty and ignorance, for a man who forges a bank check, makes and passes counterfeit money is a prince along side of he who disgraces and tramples under foot the holy ordinance of God.

But you say: "How do we know whether the divorced woman is a prostitute or not?" Do not the court records show for what cause she was put away from her husband? But you say. "We cannot hunt up the divorced woman's record, and have no way to find out her past character." This may be so, but if you are an honorable and upright man and are in favor of law and order, and do not want to commit perjury and forgery, you can tell her that you cannot marry her until she can show you for what cause she was put away from her husband, or whether the husband as put away from her. But you say: "But if I do not marry him or her somebody else will do so." Under our present law perhaps this is so, but do you suppose this will release you from the crime you are committing in violating the marriage ordinances? A man who speaks in this manner has condemned himself, for he is in favor of lawlessness and is opposed to law and order, and has no respect for God or man.

You will here ask me: "What are we going to do with the divorced harlot and the divorced adulterer who has deserted his wife and children and taken up with a strange woman, if the holy ordinances forbid us to officiate and bind them together, and pronounce the two as man and wife and give them a copy of the certificate of holy matrimony?'' Copy or no copy, your official act in pronouncing the two as man and wife is just as binding as if you wrote down the words on a piece of paper, for you are here performing a fraudulent act against honorable, true and respectable men and women, and tell a lie and a falsehood when you pronounce the two man and wife, for you must understand that a man who hides stolen goods is a thief also.

You must understand this. You cannot bind a harlot to a man as a wife, for she will not be bound to one man, for the first opportunity she gets she will be committing adultery with some one else, and, therefore, you are telling a lie and are an official fraud when you pronounce her a wife, and you are committing perjury, for she cannot become a wife, and will not become a wife, for she is a harlot already and has thrown her chastity to the four winds, which cannot be gathered up and replaced, and, therefore, when you pronounce her a wife you are committing forgery and are hiding stolen goods, for she has stolen the honor of upright men and will destroy previous lives the first opportunity she gets.

When you undertake to tie the divorced adulterer to one woman you are trying to do something that angels and satans have not as yet been able to do, for he cannot be tied to one woman, for he utterly despises the marriage bonds and will thaw them asunder as flax burned in the fire, and for this reason you exalt yourself above the angels of heaven in power, and are, therefore, a hypocrite, and in alliance with Lucifer the chief of jealousy.

When you pronounce the divorced adulterer the husband of one wife, you are putting a golden seal on a serpent's head, and are raising him to the throne above the stars, for in his heart lurks the lust of power and fame and his desire and pleasure is to poison and destroy every woman who comes in his way; therefore, when you pronounce this serpent, the divorced adulterer, a husband, you are a rebel against the God who created you, for you are trying to overthrow the government of Him who made you, and you are a servant of Lucifer, Satan and the Devil.

You doctors of divinity, ministers of the gospel, and justices of the peace, some of you are good, honorable and upright men and good and respectable citizens, and in every respect honest in your convictions, and love your country. What are we going to do with the divorced adulterer and the divorced harlot, under the present statutes and laws under which we are now living? They are entitled to be married and be pronounced man and wife. To tell you the truth, I do not know. You who hold the office of performing the marriage ceremony are in a bad position, and I would not take your office for the sum of fifty thousand dollars a year, if I was compelled to perform the marriage ceremony with anybody and everybody who came along and asked for a marriage certificate, and I am, practically, a poor man, but money in this case would cut no figure with me, for I know the laws and the penalty attached to these laws.

Therefore, my reader, under the circumstances as they exist at present, and the position in which we are now placed, it is very hard to tell what we can do, for there will arise a most bitter opposition between the good and honest and the wicked and dishonest, for we are dealing in this case with a universal good and a universal evil. I have this to say, however, in regard to this matter, whether my suggestions are approved or not: If we could not amend the marriage statutes in such a way that innocent lives would be protected, I think it would be well for the state or province to enact a law whereby all those who are divorced could get a permit to live together if they so desired; this permit to be issued for a certain length of time, and also to be renewed if desired. In appealing for such a permit they should be required to give bonds to the state for the raising of their children, so that if they should fail to take care of their children the state could take care of them. We shall speak more fully of this matter hereafter, as I am not in favor of such a law, provided we can revise the marriage statutes altogether and make them satisfactory to all concerned.

We are now, my reader, facing one of the most perplexing problems to the human mind. This is the social question, and how to settle it satisfactorily to all concerned. This is the question of today, so that the innocent will not have to suffer with the bad, and in order that the smouldering fires which are undermining our government may be put out, and that we may relieve ourselves of the terrible evil that is threatening the very life of our race, and escape the bitterness of the death of our soul and spirit, for it may be noted that on the holy matrimonial ordinances of the human race hangs all the life on this our planet, visible and invisible, for the holy ordinances are the foundation of the heavenly kingdoms belonging to this planet, as well as our material governments.

We are now, my reader, standing on the seashore and looking out upon the boundless ocean of infinite time, and we, with our limited understanding, cannot comprehend the millions of years that have passed by, and the millions of years that are as yet to come. We have, however, discovered that there is evil as well as good surrounding this our little and insignificant planet, and that the human mind and body can be inspired with this evil as well as it can be inspired with good, and that there is a decaying and destructive power which has its destiny in the depth of darkness, as well as a surviving and upbuilding power.

As man is, with respect to his soul and spirit, a microcosm, it follows that we are facing a universal problem when we try to invade the social question, but for all of this it must be invaded whether it is pleasant for us to do so or not, for we are in danger of losing our national life and go by the board of destruction and become a race of the past. As man is a universe as to his body, soul and spirit, on a small scale, and we have 70,000,000 people in this United States, of which something like 14,000,000 are voters, it follows that we are facing the immense depth of creative energy of 14,000,000 universes, and each and every one of these universes are differently created, of a diffrent positive and negative propelling force and of a different energetic motion, and by looking at these faces every one can be known by the look of his countenance. Shall we then wonder if we are met by opposition on every side as to this vital question?

But here comes our refined and educated ladies, and ask a question: "Is not a woman also a universe on a small scale, with regard to her body, soul and spirit, as well as a man, and is she not also interested in the social question?" A woman is not a universe on a small scale with regard to her body, soul and spirit, she is a foaming, propelling force of an energetic action, whose limited powers are the boundaries of life's operating circuit binding. She is the alluvia cosmogony in which lies concealed the flowing fountain of destructive and surviving life.

As to the social question, you are as much interested as we are, and as we men cannot get along without you, it follows that we must call on you for help, and counsel with you as to your life's propelling love, but it may be understood that the harlot and the prostitute will be given no seat in a council of this kind, therefore, the chaste wives and the virgins are the ones to whom we will appeal for help.

As every man and woman belongs to a society in the Invisible World, whether they are good or bad, it then follows that some as to their interior belong to a society or government in heaven, and some as to their interior belong to a society or government among the inhabitants of the infernal regions. It also follows that the evil ones are inspired and influenced into their respective evils corresponding to their life's infernal love, and that a man who so belongs to an infernal society is attended to by the inhabitants of such a society, and is by them inspired to be happy and delighted in the evil on which their society is founded, for every society there is founded on the evil in which is the life's love of the inhabitants.

A man or woman who is good and useful belongs to a society or government in heaven while still living in the body, and this society or government corresponds with a man's interior life's love and uses, and such a man or woman is inspired and attended to by the inhabitants of the respective society to which they belong.

But it may also be noted that a man while yet living in the body is standing between good and evil, and he has the liberty to withdraw from any society to which he or she belongs. A man or a woman may be good and useful and may belong to a society or government in heaven, yet if he or she is not watchful over him or herself, they may be led away from the society to which they belong by evil influences of men and women in the body, and also by evil spirits; thus a man or woman chooses evil in preference to good and plunge themselves farther and farther into evil, until at last they are no longer connected with heaven. But those who are so withdrawing themselves from heaven find more pleasure in doing evil than in doing good and being useful, for good and useful work is the delight of the inhabitants of heaven, whereas to do evil and plan the destruction of the whole human race and tear down and break up the heavenly kingdoms is the pleasure and delight of the inhabitants of the infernal kingdoms, for they are like unto a man or woman who is spending their time and labor in foolish and idle designs, and which are to no purpose or use, such as preparing disreputable feasts, dancing, masquerading, horse racing and idle sports of various kinds, and in this way comes to poverty and misery through their own foolishness, recklessness and idleness. In their depraved condition, when they look at their neighbor who has, with his good and useful work and industrious labor, built and erected a nice and comfortable home for himself and family, they then envy their neighbor for his skillful and industrial management and the good he has accomplished for himself and the state, and would, if the law did not protect his neighbor, destroy the home he has so industriously built for himself and family and take everything he has away from him. This is the nature of the inhabitants of the infernal kingdom, as well as with men on earth.

Standing on the street in Seattle, Washington, I once heard a man say, in the hearing of more than ten men, in the bitterness of his heart: "By rights we should burn and destroy this city and take away from them what they have and divide with them who have nothing." And so it is with the infernal inhabitants.

A man or woman, when yet in the body, but who is connected with some infernal society or government, may release themselves from such a society or government by engaging in good and useful work, by being good and kind to his neighbor and by elevating himself spiritually, and also by reading and studying clean and moral literature, that he may thereby learn that man was created for a good purpose, for an upbuiding purpose, and that he is the motive eccentric power of a universal perpetual action of a circumscribed lining of a universal activity, and that men were *not* created for an idle purpose for the destruction of life and to be thrown down into the flowing channels of darkness.

Thus a man or woman who in his or her former days has been a member of an infernal society in hell may become a member of a heavenly society in the Celestial Kingdom. This, however, is not visible to the material senses as long as a man is yet living in the body. This being true, it follows that when two are united in wedlock they are then, in spirit, soul and body, united into one. They are then sleeping in the same bedroom, and most of the time in the same bed, which they should not do, but if they are well mated this is not harmful, but the safest and surest way to maintain good health is for each to have a separate bed in the same room, even if one of these beds is not occupied more than half of the time.

It now follows with the two who are married and are occupying one room, and also the same bed, that if one or the other, as to his or her interior, belongs to a society or government in heaven, and the other, as to his or her interior, belongs to a society or government in hell, there will in a very short time be a collision, and they cannot be happy together, for this then is an infernal marriage in place of a holy marriage, and for this reason it is impossible for the two to be happy, although they are hiding this from their neighbors and the outside world, and no outsider will ever know but what they are perfectly happy and contented with each other, yet they are living in the greatest of misery and pain and the one who belongs to the society in heaven is suffering the agonies of hell in his or her spirit, for he or she is true to the marriage vow and will not violate the same. The parties holding this as a secret makes it all the worse, and the very thought that a man or woman who is pure in body, soul and spirit is chained fast for life to a party whose immoral, corrupted, low and debased nature is worse than the beasts of the field is enough to make him or her take their life, for no poet or philosopher can describe the misery such a party endures. The evil one whose interior is in hell does not suffer as to his spirit, and, consequently, is, in a measuure, satisfied, especially if it is the husband, for he is not true to his marriage vow, and, therefore, is gratifying his many lustful desires with strange women, which no one knows but himself. We shall treat more fully hereafter on the nature of an infernal marriage.

As painful as it is to acknowledge our present condition, and to look this social question square in the face, we must do so, for we are only fooling ourselves when we try to cover up our sins and wicked devices, for we are then like unto a bank defaulter who is short in his accounts, and when he discovers this he plans suicide. Having drafted plans in his mind for taking his own life, no one of his depositors will know that there is anything wrong with him. He takes deposits and pays out money and the confidence in his bank is as good as it ever was until the doors of the bank are closed. He then fires a bullet through his heart, and that is the end of his career. The public now laments over his destruction and suffer the loss of their deposits. Therefore, let us not be cowards like unto the banker and plan suicide, but let us stand up like men and bravely face our situation and raise up our hands and proclaim to the Celestial Angels in these words: "We shall not be destroyed, for we shall labor and keep our doors open, and our depositors shall be paid in full."

As the present generation has learned all kinds of evil for the destruction of body, soul and spirit, it follows that they will eventually sink still deeper, and they will in time disregard the marriage obligation altogether and proclaim it as a hindrance to their liberty. Thus the evil ones will be without any restraint whatever, and will then rejoice over the victory they have gained over virtue, law and order.

You ask me: "Can it be true that there are people in the United States who are in favor of abandoning the marriage ceremony altogether, and that holy matrimony is a back number, and a thing of the past," I am sorry to say that there are thousands of such people in the United States, and they are increasing in number, not only among the laboring and middle classes, but it is also found among the more refined and educated classes, and what is the worst of all, and more dangerous, is that our purest and most brilliant minds are poisoned by such influences, which I shall here prove to you over their own signature. There are any amount of books, papers and pamphlets printed in the United States whose aim and object is to over-ride and annul the marriage statutes. To show you that I know what I am talking about, I shall here present to you one married woman's view as to the social question, written by herself:

VARIETY ANOTHER WOMAN'S VIEW.

"I am a mother and wife, and as such desire to say a word in answer to one of your correspondents some time ago who wanted to know if there were any women who believed in, or practiced, variety in their sexual relations. I want to say yes, most emphatically. My husband and myself are in perfect harmony on this point, and can see no more harm in having an exchange of partners in the sexual relation than in having a variety of food, clothing or friends. Who could be happy in this world if only permitted to enjoy the companionship of one individual? Who loves flowers? Does any one love but one kind of flower? Is any one healthy who is confined to a single article of food? Is there one single thing in this life that is enjoyed without variety outside of the sexual relation? If there is, name it. I know of nothing. If this be so, then who can give a sensible reason why the sexual relation should be confined, without variety? I have a happy home, am loved devotedly by my husband and my children, my health is better than when I had other views, and in fact I cannot see a single reason, nor have I ever heard one given, why we should not share our pleasures, whatever they may be, with those who are dear to us, especially if those pleasures tend to increase the happiness of those mutually interested. There is a vast difference between variety and promiscuity, and many confound the two, hence arises the opposition of some to variety who would not oppose it if they really comprehended it in its full meaning. I believe in the home in its strictest sense. I believe in training children to love their home, and assist in making it the one great paradise to them on earth. I think if parents could do more to make home attractive there would be fewer cases of children leaving home to go out to the temptations of our cities; hence I say that if this subject can be once fully and rightly understood, we can eradicate many evils which now stand in the way of true happiness.—(Signed) Wilda Homefield, Nebraska."

The above is taken from a newspaper printed in Portland, Oregon, some years ago, and which was known as the "Fire Brand."

To judge from what this harlot writes, she is happy in her low and degraded state of existence. She is here telling some truth about herself as far as her love of adultery is concerned, but she is also telling a falsehood when she says: "I believe in the home in its strictest sense." A harlot does not care strictly for her home. She would run away with the first man who came and offered her a little more ease and sport than she had. This woman as to the interior of her life's love is lower than the beasts of the forest, and more filthy and degraded than our domestic animals, yet she is intelligent and an able writer. She writes an article that few virtuous women would be able to write. Just listen to her argument. Do you think, my reader, that there are more of this kind of women in the United States? Yes. There are thousands, and hundreds of thousands just like Wilda Homefield of Nebraska. You must not think, my reader, that this woman is the lowest and most dangerous kind, for she is not. There is another kind more dangerous and destructive and subtle, and more infernal as to her nature. As infernal marriages vary in degree and are of different kinds and natures of destructiveness to them who are chaste and virtuous, it is my aim and object to find a way to separate the harlot and the adulterer from the chaste wives and maidens, that they shall not in any way be hurt or injured. It may be noted that Wilda Homefield's marriage life was not, as you, my reader, suppose, an infernal marriage, according to her own statement, for she and her husband had agreed to live in adultery, and they were happy and satisfied in their way of living, and in no other way, for she says: "Who could be happy in this world if only permitted to enjoy the companionship of one individual?" We will find that the two belonged to the same infernal society or province in the Invisible World, and for this reason their marriage was not an infernal one, but a marriage of adultery, or, more strictly speaking, a partnership of sexual intercourse.

After reading the above newspaper article written by Wilda Homefield, I studied for several days as to what might be the production of her energy, for it may be noted that every man or woman, whether good or bad, is a producer of something, and this production becomes real things in the Invisible World. I was, therefore, puzzled as to what might be her production, together with the man whom she lived with, as she had, as she states, children, and took care of them, and furthermore her argument was exactly in accord with the inhabitants of the infernal regions, with which I have had more or less experience. I was also desirous of finding out in what quarter of the Invisible World she belonged. I shall here give you, my reader, a

MEMORABLE RELATION.

Working on my place one day digging in the ground, and being tired, I sat down on a stump to rest. As I was sitting there in deep study as to the nature of Wilda Homefield, I looked up and a messenger stood before me in shining garments, and his face was of the brightness of the sun. He said: "We perceive that you are meditating on the production of a certain harlot." I said: "It is true, and I do not agree with myself as to what might be her destiny." He said: "She has no destiny, nor any object in view, any more than her sensual gratification from time to time, which revolve like unto your days and months and also years." He then said: "Prepare yourself tonight and eat no meat, and we shall give you the lesson.'' After I had gone to bed at night the messenger came back and took me in the spirit to the southeast quarter of Eden, and on the northwest boundary of that quarter, bordering on the north the river of Pison. It may be noted that what is termed north on these four rivers is the point pointing to the Material World and the Spiritual World (see diagram of the Garden of Eden), and that these four quarters are constructed in the shape of four big pointed funnels, with the small end pointing to the material world, and on the outside surface of these funnels is where the heavenly and infernal kingdoms are located, and the width of these four rivers in our measurement would be several thousand miles.

Being in the spirit, for some reason unknown to myself, I did not know but that I had left the material body for good, for I was all alone. I studied a good deal as to my condition, and finally I resolved to explore the country by traveling. The country, as it looked to me, was not barren; it abounded in fields of grain, such as corn, oats and barley, and which looked to be a heavy crop. I could see no rivers or streams of water, and very few shrubberies and trees. There were no roads or boulevards, and only narrow crooked lanes, winding, irregular walks and narrow paths. Passing by a little dilapidated hut of one story, I saw a female standing in the doorway. I walked up to her and asked if the lane I was on would take me to the north. She asked me where I was going and what I was hunting for. I told her I was hunting for land and a place to build me a home. She said there were two men in the house who were also going north, and that they would go with me. This female was shabbily dressed and had blots and scars all over her face. The two men came out and we began traveling together. They were dressed in what appeared to be miners' clothes. The country we traveled over was fertile, and there grew many kinds of cereals, but there were no rivers or streams of water. We finally came to a village. There was only one main street, running, as it appeared, northeast and southwest. Most of the buildings were one story, low, dilapidated houses. There were a few two-story buildings of a grayish, decayed appearance. The smaller streets and alleys were full of rubbish and trash of every kind. There were people walking back and forth, and many standing in the doorways, while others were sitting outside the buildings. As we were standing in the street looking at the people, one of my traveling companions said he would go ahead north and see what he could find, and for us to come shortly after, if we desired to look over the village.

The people seemed to have no occupation or trade. They were not engaged in any trades, and there was disorder and confusion among them, and there were no officers to restore order, and, therefore, everybody was doing as they pleased. As the two of us were standing there, a female approached us and asked us what our errand was, and where we were going. I told her we were going north in search of a place to build a home. She then said: ''Come with me to my mother's house and I will show you many nice things.'' My companion said: ''Let us go with her,'' and so we went.

She took us to a one-story cottage. The room we entered abounded in filthiness and rags, and a dead and putrified smell met my senses of smell and sight. We were invited to stay with them, and my traveling companion was delighted with their company, and was pleased at the honor of being invited to stay, and was in the greatest comfort and enjoyment, but I found no pleasure in staying with them, therefore, I resolved to go on north and overtake the man who had gone ahead, but as I was all alone I did not know what road to take. I, therefore, let this be known to the younger female. She reported to the mother what I had said. The mother then said that if I would give her some valuables she would let the daughter go and show me the way. I told her I had some rubies that I had found in the river, and that I would give her one of them. She said it was a trade, and sent her daughter with me to show me the way. We started and went outside the village for a long distance, winding around and around in narrow paths until we reached a little cabin. She took me into this cabin. There was one male figure sitting in the cabin all alone. He was dressed like unto a hunter who has had all of his clothes torn by walking through shrubberies and branches. He was sitting in a dilapidated armchair, and had a large table in front of him, and on it were piled books and papers. He bowed to my escort most graciously. When we had entered the cabin she in turn fell into his arms and kissed him. They acted with each other like unto the inmates of an assignation house. I said I wanted to go, but was informed that I was at the end of the road. I then asked the female why she had deceived me in this way. She then said her mother had learned her to act in this manner. I asked the male figure who he was, and he said he was the founder of their city and one of the greatest philosophers of the province. I told my escort I wanted to go back home with her to get my ruby. When we reached her mother's house I told her I had been swindled and wanted my ruby back. She then gave me what looked to me to be two hollow tin pieces. I told her they were of no value to me and that they were counterfeit. She told me she had given me two for one, and then made sport of me. I told her that I would have her punished by the officers of the village. She then said that the officers did not punish for such offenses, for they are legal transactions. I went and hunted up the officer of the village and told him I had been swindled. He laughed at me and said that he had no authority to punish her for such an offense. Thus was my lesson ended, and I was transferred back to my body in the bed.

Such was the production of the energy of Wilda Homefield of Nebraska and her associates. There is a Correspondence in this spiritual sense, but it is too tedious to explain the same here.

That the mind of the American people is poisoned by immoral thoughts is a fact. A prominent man and taxpayer, and a man of high standing in the community in which he lived, once said to me: "John, show me a bastard, and I will show you a smart man." When prominent men and respectable citizens, and men who have wives, children and grandchildren, entertain such ideas and talk in this manner, it is high time they should be instructed and made to understand that such talk is not only idle talk and foolish, but it is also hurtful to the state and has a tendency to lower the morals of their own families. I shall here present a newspaper article written by one of our most prominent, refined and educated American ladies:

Miss Frances Willard, president of the W. C. T. U., says: "Another phrase that we must chase out of the dictionary of common speech with a scourge of small cords is the phrase 'an illegitimate child.' No such child was ever born. Every child that has appeared on this sphere came here in the direct line of those natural laws of God, and is perfectly legitimate. I even dare to hope that the mother of one of these poor little waifs, as we are wont to call them, is made in some sacred sense legitimate by the awful sacrament of pain and shame that she endures. The only illegitimate factor in the problem is the father who braves neither physical suffering nor legal penalty."

The above is a clipping from a magazine printed in Portland, Oregon, "The World's Advance Thought." I am personally acquainted with Mrs. Lucy A. Mallory, the editress of that magazine, who is a highly elevated and refined lady, a graduate, and who stands on the pinnacle of the temple of purity, honor and virtue, and is a kind and loving woman and a brilliant writer, and whatever induced her to print such a thoughtless, villifying and poisonous article in her paper, and fail to give an editorial comment on it, I am at a loss to understand.

Finding the above to be true, it is lamentable, and we are to be pitied that we have among us educated, refined and cultured people who have been so misled and entertain such false and deceiving ideas, such as Miss Willard. Is it not, therefore, the duty of those who have the welfare of this republic at heart and the preservation of our national life, to instruct such people as Miss Willard, who have been so led astray, and put them on the right road, and make them understand that there is a difference between a legitimate child and an illegitimate child. Miss Willard is in favor of striking out the word ''illegitimate'' from the dictionary of common speech. Why not chase out the word ''wild'' also, for she says: ''No such child was ever born as an illegitimate child.''

A farmer who has been careless about his field, has neglected to plow and cultivate the same in the proper time of the year, and therefore, is raising wild oats among the tame; brings his oats to the market and demands the same price for it as his neighbor who has cultivated his field properly and has no wild oats among his tame. He will certainly receive this answer from the buyer: ''My friend, I cannot pay you the market price for your oats, for the reason that one-tenth part of your oats are wild oats, and I will not take the risk of losing my good name in selling your wild oats to my customers together with the tame oats.'' The farmer then says: ''There is no such word in the dictionary of common speech as 'wild,' and therefore, for this reason these oats are all tame oats, for they came here in the direct line of those natural laws of God, and are tame oats.''

The buyer: ''I do not think you understand the natural laws of God, for if you did you would not permit the wild oats to grow in your field. God's laws require you to destroy the wild oats and raise the tame oats only. Go, therefore, and sell your oats to those who deal in wild oats, and you will receive the market price of wild oats.''

Miss Willard further says: ''I even dare to hope that the mother of one of these little waifs, as we are wont to call them, is made in some sacred sense legitimate.'' Miss Willard is like unto a careless and ignorant farmer who sows his wheat without cleaning the same and destroying the parasites that lie concealed in the cavities of the kernels. He sows his wheat carelessly and pays no attention to its quality. When the harvest comes he has one-fifteenth part smut. He brings it to the miller and demands good white flour for his smutty wheat in exchange. The miller then tells him: ''I cannot make an exchange with you today, until I have cleaned your wheat, for there is one-fifteenth part smut in it. I will run your wheat through the smutter and separate the smutty wheat from the good, and you shall then receive the equivalent for your good wheat.'' The farmer then says: ''These smutty wheat kernels do not hurt. They were made in some sacred sense legitimate, and you should pay me the equivalent for all of it.''

The miller: ''The smutty kernels in your wheat came there in a sacred sense, through your ignorance and neglect in not washing your wheat in a solution of blue vitriol and thereby destroying the poisonous parasites that have infested your wheat. You are not only a damage to yourself, but you are also doing mischief to your neighbors, for these poisonous parasites will infest your neighbor's wheat fields also, and cause the owner thereof much labor and anxiety, as they do not know where these poisonous parasites come from. It is therefore legitimate that you should repair the damage you have done to the state, and to your neighbors. Take, therefore, your wheat and sell it to those who deal in smutty wheat and get your equivalent for all of it.''

From the above you can plainly see, my reader, that it is our duty to take up the sex question and the marriage question and discuss the same and find out in what way we shall be able to protect the innocent and the virtuous so that our children who are honest and true may not become victims of those who practice deception and fraud.

What do we understand by infernal marriages? I have been made to understand that they consist of nine different degrees, which I am not able to explain in full that you may understand the same, for it requires a learned man and one who is well acquainted with anatomy and is also a philosopher to do so. I shall, however, give you what little I know about this in a plain and rude way, and I therefore beg you to excuse my expressions if they are not according to your taste and etiquette.

Two adulterers may get married. Neither one wants to let their mate know that they are committing adultery with other men and women. Therefore, when they hear their mate is in trouble and is accused of adultery with some strange man or woman, they look upon it as no crime and say such things are natural and that a man is a fool who does not take a good thing when it is offered him or her, and that every other man or woman would do the same thing provided they had the chance. Therefore, if either one of these married partners find their mate in the very act of this crime, they make light of it, and if the guilty party comes to the other with some excuse and says he or she was hypnotized or mesmerized and did not know what they were doing at the time, it is all well. Thus they live happily together according to their low and degraded state, and could not be happy with any one else unless such a one was imbued with similar evils and the same polluted heart and mind. Such marriages, however, are not to be considered of any great damage to the state or the community in which they live, for such a one, as a rule, associates with those of a similar nature, and hardly ever impose on those who want to be good and true, for there lies concealed in their heart a certain amount of vain pride which tells them that they are superior in physical and intellectual qualities to any one else, and that they are as to learning and qualification better capable to judge what is right and wrong than any one else, and for this reason they are putting themselves above those who are honest and truthful, and, therefore, those who do not seek their company are not worth considering. It may here be noted that the secret prostitute and the private harlot exalt themselves above the chaste wife and the virgin damsel. This is the vain pride of the infernal inhabitants and is carried out to a most furious hatred against those who are honest and true.

The most dangerous of infernal marriages are those in which one, as to his interior, belongs to some government in heaven and the other to some government in hell. In such a case you will soon find jealousy propagated, for here Lucifer plows his field and sows it and is almost assured of reaping a good harvest. What is wonderful of these infernal marriages is this: the one whose interior is from hell will exercise his or her infernal power over their mate and use every imaginary device as a means of hurting the feelings of the one belonging to heaven, and if that is not satisfactory the evil one will resort to violence of the body. The evil one will also inspire and poison his or her mate with flaming arrows of jealousy, and in this way will drag him or her, in the course of time, down to the depth and level in the infernal society in hell where the evil one belongs, for it may be noted that after jealousy is once propagated in the heart and mind of the good one, their love which was before flowing as streams of pure and living water over a green meadow has now become streams of fiery, burning lava from the crater of a volcanic mountain, and destroys every living and green thing in its way. Thus we find that the good one will also become vicious and seek revenge for the evil he or she suffers, but for all of this they do not as to their interior belong to hell, if left alone, for he or she was dragged down to hell against their will, and the angels are not able to get him or her out of hell as long as the two are living together. Of course this is never visible to the material senses, but the innocent one who is so connected with hell or the infernal society by their mate suffers most severely in spirit, for the fire of jealousy is the clothing of their spirit, which does not correspond with their soul, for it is like dressing a noble and upright man in a crocodile's hide and making him wear it in public, or like putting a hyena's skin on a refined and elevated lady and telling her she shall wear this and no other garment. This is a demonstrated fact, which every philosopher and student of social life knows to be true.

It then looks as though, when two people are getting married, and the good one does not know that he or she has been deceived before they were already married and began to live together, for the evil one had practiced deception of every kind to gain a mate, that the good one would be able to inspire the evil one with love and instruct him or her in the knowledge of what the married life means, and induce him or her in to read good and moral literature and elevate his or her mind as to the science of true happiness, and that they at last would both walk together into heaven. But this is absolutely impossible, for you cannot inspire love into jealousy as long as you are living under the laws of matrimony, and I have been told by the messengers that there has not as yet been one single case on our planet where the husband or wife with the implement of love has been able to root out the seed of jealousy in the heart of their infernal mate, sowed by Lucifer the Chief.

The reason of this, I believe, is that a jealous husband or wife is pleased when they see their mate suffer from the wounds inflicted by the fiery, burning arrows of jealousy, and that they are in a certain measure relieved from their own suffering, for the time being, for it may be noted, and it is a fact, that a man who creates jealousy, or a woman who makes of herself an instrument to create jealousy, is continually in connection with hell and its infernal inhabitants, and every act and move of his or her mate looks anything but pleasing. Therefore, the jealous party will not listen to anything that is good and noble, and for this reason will despise instruction and hate him or her who calls their attention to their wicked and destructive plans and designs.

This kind of infernal marriages is the most dangerous and destructive ones that lies concealed, and this marriage is not yet known to the common people and very few among the learned are aware of it. There are, however, many of the most advanced doctors who know this, but they are keeping it a secret from the public, but why they are so doing I do not know. I shall, therefore, expose this to the public, because I think it is my duty to do so.

I shall give you an illustration of two who are getting married under the head of infernal marriages, and the production of such a marriage, and where the frightful danger lies concealed, and the destructiveness that follows in its path.

Mr. Manning and Miss Bromfield are going to be married. Mr. Manning is a good, noble and well-read man and of more than ordinary intelligence; is a builder and a contractor and also somewhat of an architect; employs many men and is a good and useful citizen.

Miss Bromfield is a society lady, and is in every respect well formed physically. She does not read any books or magazines, except what pertain to fashion. She dresses nicely, and is the belle of the community; belongs to the Whist Club and attends the card parties regularly; is very fond of dancing and is gay and happy wherever you meet her. She does not love Mr. Manning any more than she loves many other men, but he is a good man and has considerable property, and she takes her chances with him. But Mr. Manning is a full grown man; he has business to attend to, and he candidly impresses Miss Bromfield with the fact that there is a limit to sport, and that if she wants to become his wife the dances and card parties cannot be attended at all times, as that would have a tendency to interfere with his business, more or less. Miss Bromfield does not take this very pleasantly, but as her object is money and property, she lets it go by, as her chief study has been how to charm every man who has come in her way. She has also learned the art of subtlety, and, therefore, is able to win Mr. Manning's confidence and love. His love is genuine, because he belongs to a heavenly society, but Miss Bromfield's love is subtle love, and her affection is that of a harlot, for she belongs to an infernal society in hell.

Mr. Manning is now snared by her subtle power and dramatic plays, but at the same time he is inspired with jealousy. Being a man of great intelligence he will not surrender his manhood, and thinks he shall overcome this after they are married, but poor Manning does not know that his intelligence and knowledge does not avail him. He now marries Miss Bromfield, and they are man and wife. Now comes the final battle; they are both jealous and begin to exercise authority over one another. The strife is most furious, for they are now fighting for the supremacy, and to see who shall be the ruler in the house. Thus Mr. Manning is dragged down into the infernal society and to the same level as his wife.

She has already become a harlot, for she never calculated to be a true wife, but the neighbors and the outside world does not know but what Mr. Manning and his wife are living very happily together and are well satisfied.

They now have two children, a boy and a girl. These two children, if it should so happen that they inherit the intelligence and ingenuity of the mother and the temper of the father, they are as to their quality in their makeup stupid, cowardly, of very little ambition, and also become silly and to a certain extent careless and inactive, for they have inherited the productive motive of their mother who belongs to hell, and as they have inherited the temper of their father, it plays a very small part in their individual life, for they are in temper slow to anger, and will perform what they are told with kindness to do, and, therefore, perform useful work as far as they are able without any planning as to how to get out of it. These children, men or women, are of immensely slow progress in the spiritual world, and it takes in some cases thousands of years before they are able to make any progress so that they can be admitted into any of the heavenly societies if left to their own efforts, but it is more likely that they will connect themselves with the infernal society to which their mother belongs. The reason they are so slow in their progress is this: their inherited stupid and inactive nature holds them back, but if such children do good and useful work, and are educated as to what human life is meant for here on this material plane, when yet in their youth, they will overcome their slow progress in a great measure, and, thereby, progress beyond their expectation, for they, as to their temper and obedience, belong to a heavenly society where their father, as to his will, belongs, for he will, when he finds out his true condition, release himself from the infernal society with which his wife has connected him.

But it is otherwise if it hould happen that these children inherit the intelligence and ingenuity from their father and the temper from their mother. Such children then become active, witty, quick to learn anything they hear and see, and are always on the go, and carry out with skill what they have undertaken, for they have inherited the productive activity and ingenuity from their father. But as to their temper, they are like unto a vicious tiger, and as merciless as the raving hyena, and they will not in any way be obedient, but will do just the contrary of what they are told, even if they know it is right to do as they are told. They, therefore, raise themselves up against their parents and every one else who tries to instruct them and show them where they are wrong and are not doing what is right for right's sake. You tell such a man or woman to do a certain thing because it is right, and you will then receive this for an answer: ''If I must do it, then I will not do it, for no man or woman shall tell me what I must do,'' and with a burning fiery temper they raise themselves up against their parents and their instructors and if it was not for the protection of the law of the land they would be in danger of being murdered, and if such children, men or women, are employed in useful work they are always planning how to get out of it, and all the angels of heaven cannot make such a child, man or woman, obedient, any further than is pleasing to themselves, for their temper is that of their mother who is in connection with an infernal society in hell. These children, men and women, with their ingenuity and their intelligence, blended with their infernal temper, are the most dangerous class of people to the state and the public welfare of any other class propagated from an infernal marriage, for they are like unto a half-breed Indian or a mulatto negro as to their spirit, not as to their soul.

You will here say that if such a child is coaxed they will obey. Coaxing has no place in this case, you understand, for when you coax a child, man or woman, it is optional with them whether they obey or not, and you are his or her subject and are taking chances in having your orders obeyed, for you must understand that God's laws and the laws of the heavenly kingdoms are not subject to man's will, for their laws are supreme. These laws do not coax a man or woman into heaven, for they are so written that they must be obeyed and we must do right for right's sake, and unless we obey these laws willingly and cheerfully we cannot obtain citizenship in any of the heavenly governments.

This being true, it then follows that any man or woman who says: "If you say I must do this I will not do it," will have to take their chances in hell where they can be coaxed, and where they can reign supreme with the devils, for there they are all emperors and kings. I have been told by the messengers that the offspring from such infernal marriages, if not reformed when yet on earth, do not reform, for when they get into the spiritual world they become more and more disobedient and at last throw themselves headlong down among the infernal inhabitants where they become ruling devils. This being true, it then follows that such marriages as are referred to above are of the most dangerous kind, as they have a tendency to strengthen and increase in number the infernal kingdoms, and that they are also increasing the number of criminals within the state is true, and if this is not looked after and a check put on these infernal marriages by the doctors and learned men, we will eventually be ruled by the kingdoms of hell in place of the kingdoms of heaven, but before this should be accomplished we should fight to the very last drop of blood in our bodies. That all the hardest and most skillful criminals of every kind are the production of the infernal marriages referred to above is well known to the doctors of this and other countries, for you must know, my reader, that wherever there is an effect there must be a cause, and in this we can never be mistaken.

I know of an infernal marriage where the production was two boys. While the mother was trying to instruct her nineteen-year-old boy he got so infuriated with madness that he struck her down and killed her. This happened in Oregon when I first came to the coast, and I also knew of another case, similar to the one described above. The husband was a good man, law abiding and well thought of, and was well read and a genius by nature. His wife became a harlot of the worst kind. The wife and the daughter, a full grown woman, planned the destruction of the husband and to swindle him out of his property. He found this out and then began to instruct his daughter as to her wickedness. The young girl raised herself up against him and called her father a liar and stamped her foot on the floor. He told her to sit down on a chair and keep still or he would whip her, which she could have easily done, but she said no man could make her sit down unless she wished to do so. Her father tried to sit her down on the chair by force, but could not. He took her down and tried to whip her, but being nearly as powerful in strength as her father, she wrested herself away from him. She raised her hands and cursed and damned her father to hell in most violent terms and told him she would brain him and take his life.

As I was well acquainted with the family and lived there I afterwards asked the daughter if she meant what she had said to her father. She answered: "I meant every word of it, and would have killed him if I had had the power to do so." I then said: "You will take this back, will you not?" She answered: "I do not take anything back."

When this conversation took place between us she was not angry, but in her usual normal state, and it is, therefore, of no use to say that a man or woman cannot control their temper. If I have ever, in all my life, told a word of truth, I have told you the truth in this case about this young girl and her father, and I am not telling you all of it at that.

Such is the production of infernal marriages, my reader. This woman is still living, and if she does not reform before she dies or leaves the material body there is but one chance in a thousand for her, for after leaving the spiritual world, if she does not reform there, she will become a she-devil, and, if she had the power, would destroy heaven and earth.

Here is one more production of an infernal marriage:

BOY SLAYS HIS FATHER.

ANGERED BECAUSE HE COULD NOT DRIVE, HE LAYS IN WAIT FOR PARENT.

Plattsburg, Mo., August 15, 1904.—Lafayette Jones, a wealthy farmer, living ten miles west of here, was shot and killed by his fifteen-year-old son, Hugh, today. Because he was not allowed to drive the family horse, the boy, with a loaded shotgun, lay in wait for his father and shot him in the head as he passed. Young Jones then reloaded the gun and fired again at the prostrate form of his father. The boy is in jail.

As unpleasant, sorrowful and lamentable as this picture is to look upon, still it hangs before our eyes, and we cannot say: "Turn the face of the picture to the wall, that we may not look upon it." A fool is wise in his own eyes, but a prudent man takes counsel.

That the kind of infernal marriages named above is the most dangerous to the state and to the public welfare, we are compelled to acknowledge, for I am safe in saying that seventy-five per cent of the anarchistic element is the production of infernal marriages. Are not the anarchists in favor of destroying all forms of government, and doing as they please regarding all law and order, and having the matrimonial statutes wiped from off the face of the earth? It may be noted that there are anarchistic societies of immense size and magnitude in the Invisible World, and the inhabitants of these societies influence their brothers and sisters here on earth in their doctrine and destructive devices. We will now suppose that the anarchists should increase in number until they become a faction in politics, and then began little by little to gain. The first thing they would do would be to abolish the marriage obligations and have free love all around. This once abandoned would be hard to restore. They would then have gained a great victory, and with the help and influence of the infernal inhabitants they would soon gain another, and where, my reader, where do you suppose it would end? It would end in the overthrow of all forms of government and the abolishment of all law and order and the destruction of all men and women who were virtuous and chaste, decent and respectable, and let me tell you the very kingdoms of heaven would tremble for their power.

Many people at the present time do not believe that there are politics in the Invisible World, but I know there is, and more than we have here on earth. Any one who thinks or believes that Mr. Satan knows nothing about politics is mistaken. He knows more in a week as to how to destroy and split up political and religious organizations and forms of government, and to build them up again to his own fancy than all the statesmen of the world will learn in a lifetime, and if it was not for the angels and these messengers who protect us and guide us every honest and true man and woman would be utterly destroyed.

You, my reader, who are not acquainted with the philosophy of the universe, but are looking to Jesus Christ as your Saviour and protector may wonder over my statement in regard to politics, but let me remind you of this one thing: we are in a measure our own builders and this our little planet, with all the invisible kingdoms belonging to it, is so little and insignificant in this boundless universe that there is a question as to whether or not the Great Architect knows that we are here. Who has seen the boundaries of the depths of darkness, and who has followed the streams of light to their destination?

For the benefit of those who have not read anarchistic literature, I shall present to you the answer I received from an anarchistic editor, as I have read more or less of their literature in order to find out if they correspond with their associates in the Invisible World, which they do, and their arguments are the same as far as my experience goes.

J. P. Anderson, Toledo, Washington, subscribes and asks the following questions:

1. When was anarchy first advocated?
2. From what nation did it spring?
3. What is the strength of the anarchists in Europe and America?
4. Do you advocate free love?

1-2. All rebellion or resistance of tyranny in all ages has been anarchistic, but anarchism as a social theory was first advocated by Isiah Warren, an American, about fifty years ago, and P. J. Proudhou, a Frenchman, a few years later. Anarchistic communism as a distinctive movement originated with Michael Bakoumine, a Russian. Read "Basis of Anarchy."

3. It is impossible to answer this question since the movement is not a political party, and there is no way of counting noses. There are published about one hundred anarchist papers, daily, weekly and monthly, in all languages in Europe, North and South America and Australia. It is claimed that "La Clameur," a Paris daily, has 100,000 subscribers, and two French weeklies report 20,000 each.

4. Yes, necessarily. Anarchy means without government, and free love means unrestricted love. Restriction is government. Our philosophy makes no exception in the relation of the sexes. Restriction here is no less baneful than in the other relations of life. "J. H. M."

Here my reader is the production of infernal marriages the last fifty years. I will ask you, my reader, are we advancing in intelligence and knowledge, in fortifying our republic against our worst enemies on the face of the earth, or in the construction of breastworks for those who are fighting for our national life? If this goes on for the next one hundred and fifty years the same as it has the last fifty years, what kind of government do you suppose we will have? But you say the anarchists do not take any part in politics. You do not know what they will do hereafter; their leaders are more cunning than you dream of. Could they not take up with the socialists first and by modifying their doctrine in time have disorder all around? Let the American public drift into infidel socialism and take up with the doctrine of Carl Marx, the German Jew, and you will soon find where your government will go to. But some of you say: "What do we care what comes one hundred and fifty years from now?" A man or woman who talks in this manner is not a good citizen, and should be put in the state reform school for ninety days each and every year until they had learned what human life on this earth means. Idle talk and the foul breath of an overloaded stomach are twin sisters; one is as pretty and fair as the other.

That neither heaven or earth has the power to bend or subdue the temper of the production of an infernal marriage we have many proofs. I shall relate one case among many thousands.

There was here a few years ago a man who was sentenced to be hanged. He ate and drank regularly before he was hanged, and on his way to the scaffold from his cell he asked for a cigar, and smoked it all the way. When the cap was put upon him he laid the stump of the cigar calmly down and smiled at the public, and was as unconcerned as a man who cuts a stick of wood to build a fire to prepare his breakfast.

I once had a lesson to learn. I saw two angels release a certain devil who had been in prison, as I was told, for more than two thousand years. A pen cannot describe his appearance, for he appeared to be half man and half tiger. He was let loose in the spiritual world among the spirits there, and was given full liberty to do as he pleased, for it may be understood that in the spiritual world is the place to reform, if reform is to be made, the same as when you release a prisoner from prison and let him go out into the country to seek employment and thereby become useful. For this same purpose was this devil put into the spiritual world, to there elevate himself and be good and useful.

To begin with he was quiet and began to pick and eat certain herbs. After filling himself with these he began to feel that he had some authority, and began to exercise a dominating power over the spirits. They, however, did not submit to his authority, but made him understand that he had no authority over them and asked him to leave the place. Hearing this he became furiously angry and said he would not leave the place unless he wished to do so. He was then told that he could occupy himself with useful work if he wanted to. He then said that no one should tell him what to do, and that he had the authority to command them, and that if they did not obey he would fight them, which he did most furiously, and in so doing he was transferred to a deeper hell than where he first came from. I was afterward told that this devil was the production of an infernal marriage.

There is another kind of infernal marriage where the husband and wife are both poisoned with venereal diseases, and in this state raise children. The condition of such children the doctors can describe better than I can. This, however, is a terrible state where the two live together and do not separate, but have intercourse with one another. I know of a family here in Washington who lived together in this miserable state of existence and had three children. I worked with the husband many days, and was personally acquainted with him. He was a very wicked man and believed in nothing but profanity. Finding that he could not be cured and that his wife and children were all diseased, he resolved to commit murder. Finally one night he killed his wife and three children and sent a bullet through his own heart.

It may be noted that when a man or woman is afflicted with venereal diseases of any kind he or she is also connected with the inhabitants of the infernal kingdoms, whatever the disease may be. Of this we shall treat more fully hereafter.

And yet another kind of infernal marriage is where the husband is too indolent and lazy to work, but has his wife (if we may so call her) to prostitute her body for the support of him and her together. I know of such cases where the wife and daughter are both engaged in this shameful work for the support of the father.

This will suffice as to infernal marriages.

There are innumerable kinds of discontented marriages that may be called mismated; that is, the physical organism, and the sexual organs, are not placed in the proper position, on account of which one or the other of the mates will suffer more or less. This could never be discovered before they become man and wife. When this is discovered it sometimes leads to the betrayal of the marriage vow. This is a greater misfortune to some than any outsider has any idea of, for their true happiness is thereby blighted. I know of a wife who suffered most severely, but as she was a good and noble woman she endured her suffering most patiently. Her husband was a good and kind man.

There is yet another kind of marriage where one or the other of the mates has to endure untold torture and suffering in not being rightly mated, and which cannot be discovered until they are man and wife. One or the other of the mates may be of an amorous and uncontrollable animal nature, and in his or her wild and animal state is deprived of all reason, decency and common sense, and they think because they are married and have a certain legal right that their mate shall at all times stand ready for their use, in the same manner as the horse and the carriage in the stable. I know of a family where there were two children, in which the wife suffered from her husband's inhuman conduct in the sexual relation until her health was completely broken down, and with the terrible thought on her mind that she could not in any way be released from the beast whom she had selected as her husband, but had to be bound for the balance of her days here on earth to him, she took sick and died in the flower of her youth. As I was well acquainted with the man I took observations to see what he would do now. He married again to a young girl of nearly the same statue as his first wife, but this time they happened to be well mated, and, as far as I know, they lived happily together.

I know of another case where the husband was the victim. He was a refined, noble, humane and well-read man, of a conscientious and philanthropic nature, but his wife was an animal, with no human feeling, and was deprived of all reason when it came to a question of the propagation of the human race, for she at times abused him most shamefully, and said her husband was but half a man. He in turn lost all love and respect for her. I heard them once in a quarrel. He said to her: "I married you because I loved you, but you have forfeited my love." She then said: "This is not true; I was affectionate, but you drove me away." He replied: "You were affectionate, when it pertained to sexual intercourse, and the gratification and indulgence of your animal passion, but at any other time you were as cold as the fish in the sea."

There is another kind of marriage that leads to discontent simply through ignorance, misdirected and deceiving ideas, in trying to boss one another, and the two are afraid that if they in any way give in to their mate's order and command they will have to do more than their share of the useful work to be performed within the family, and as they know they are married for life and have a certain amount of executive power within the family, they begin to exercise a certain amount of authority over their mate, and, thereby, make the family life unpleasant. This kind of marriage, however, is not hurtful to the state or to their offspring, for when the husband and wife grow older they begin to see where they were foolish and that there is nothing to be gained by their contrariness, and that to take counsel from their mate and perform their respective duties which by right belong to them will lead them to have more respect for each other, and in this way they become happy in their old age. But this way of exercising authority over their mate just because they are married and are given such authority sometimes leads to separation, and the surgeon's knife is appealed to, in the shape of a divorce, for in such a case the divorce is a surgery in the family which could have been avoided if the doctor of reason and common sense had been appealed to in time, and, thereby, prevented the toe and finger nails growing to any more than their proper length.

I know of a man and a woman who lived together for several years and had children, and were not married. Apparently they were well satisfied. No one in the community knew but what they were legally married until the man's brother came along and said: "Charley, you ought to be ashamed of yourself to live with this woman in adultery the way you do and raise children. If you do not get married I will disown you and we are no longer brothers, and beside this I will report you to the authorities and have you arrested." As the two were not willing to separate on account of the children, and fearing trouble with the state authorities, they concluded they had better get married, which they did, but after they were married they were then empowered with a certain amount of authority. Living together as they had for so many years in the same house and having children, it was reasonable to suppose that they were acquainted with each other's tempers, but they were not. There were as yet many qualities which lay concealed within their minds in relation to temper and the power of authority, and which now came forth. After they were legally married they began to exercise this authority over one another, and as they would not obey each other in trifling things, their discontent grew more and more intense, until they at length separated and applied for a divorce. Many in the neighborhood were astonished and thunderstruck over their separation, as they had lived contentedly together for many years, but I was not, for I knew the cause thereof. The facts were these: They were both of them, as to their interior, members of an anarchistic government in the Invisible World, and as long as they were not married they were in strict harmony with their home government as to their sexual relation and the propagation of the human family, but the minute they were married they were then under the authority of the laws of holy matrimony. These laws they were not able to fulfill, nor were they willing to obey these laws, for the reason that they were forced to get married against their will, and, moreover, having taken the obligation to live as man and wife they were traitors to their home government in the Invisible World. It then followed that when their invisible brethren found this out they influenced them to their discontent and in harmony as a punishment for deserting their government, and they concluded to break up their family, separate them and tear asunder the bonds of their marriage, which they did. Remember this my reader: wherever there is an effect there is a cause also, in this we can never be mistaken.

The man alluded to above was a skillful mechanic, and he knew that if he got married he was taking chances in being able to live in peace with the woman he had been living with, and I am fully satisfied that he thoroughly understood his and her nature to that effect, and moreover, that he knew where they belonged.

As there have been volumes upon volumes written on the social question and statistics by the thousand of unhappy marriages, it would be an overflow to present any more. I have this, however, to say to you, my reader, introduce to me a man who is the production of conjugal love, and I will show you a specimen of the noblest work of God, and the masterpiece of creation.

Finding our situation as it is presented to us, we are compelled to acknowledge the truth—that our situation is not as pleasant as it looks on the surface. The first question presented to you and I, my reader, is: How shall we be happy in marriage? And the second: In what way shall we be able to protect the innocent and the good from the imposition and wickedness of the bad? And the third: In what manner shall we be able to mete out justice to all concerned?

Here, my reader, lies before us one of the greatest problems that has ever confronted the human mind. It is a universe within itself, and all creation hangs on it. Politics and religion will sink into insignificence compared to this most perplexing problem. All the sciences of the whole world combined are but as A, B, C in comparison with this most stupenduous science of the ages, past, present and future. You and I, my reader, are like unto two pilgrims who have heard of a new and undiscovered country where gold and precious stones are to be found, and where the nightengales are singing in the laurels of the forest, and where the cocoanuts are growing and the bees are working on the lilies along the crystal streams. We are now camping at the foot of a chain of high and lofty mountains whose snow-capped peaks are raising themselves above the clouds, and where lions and tigers are feeding their young. There are innumerable passes which lead across this mountainous region, but they are hidden from our sight and we will have to find a guide who can take us safely across, lest we should perish on our journey. There is no one man, two men, or even ten men, who will be able to settle this social question satisfactorily to all concerned. I, however, as an individual, have this suggestion to make: The Swedish government and the government of the United States should appropriate say $500,000, more or less, and appoint three men and three women from the different sciences and the industrial branches of the two governments, and give the lawyers and the doctors the advantage of ten in place of three; then gather all the statistics that could possibly be obtained. The issue before such a convention would be this: "As we have found that it is not safe to issue a copy of the certificate of holy matrimony to an adulterer, or to those who simply marry for material gain, we are here to amend our marriage statutes, and to agree upon such an amendment as will be satisfactory to all concerned, and we shall now take up this great problem in detail and discuss it minutely and debate every point at issue separately and in part, and we shall agree to disagree and then compromise as to its final issue, and we shall thus come to some conclusion, and good shall come from it.''

Thus, my reader, I am satisfied that we shall find where the safety of our national life lies concealed.

I do believe this: that the laws and ordinances of the ancient *Oniko* government, as represented above, would be suitable for the present generation of the Swedish and American people until such time as they had outgrown the lust of the flesh, and after that time they could adopt the laws and statutes of the other two governments if they wished, for you must understand this, my reader, it is a damage in place of a benefit to make and enact laws that the people cannot fulfill, and are unable to live up to, and which they do not wish to obey. The laws of the *Oniko* government are easy, and almost any man or woman with ordinary intelligence and common sense can take these obligations and not violate the same. If there are two who are pure in heart and mind and carry the emblem of virtue and get married under these laws, it is holy just the same, provided they love one another, for they will renew their certificate, and you will find that you cannot part them asunder, for it is written: ''What God hath joined together no man shall (or can) put asunder.''

I know there will be many who will object to this sort of a marriage, but these men and women who are so talking are fortunate in being well mated and are judging others by themselves, and they think because they themselves are happy that others should be the same also. They may not think of their children, if they have any, neither do such men and women know of the smouldering fire that is continually burning under the foundation of our government and undermining it.

Many will also object and say: ''Who is going to take care of the children if the parents separate when their license is up, and they do not desire to renew it?'' Who is taking care of the children now when the parents sue each other for a bill of divorce? But some one will advance this argument: ''But when parents are applying for a bill of divorce, they have to have some legal charge against their mate and prove desertion or some other legal charge, but if granted a license for a certain time they are apt to separate for mere trifling offenses and be sorry for it afterwards.'' If the two mates separate for mere trifles, it proves that they are not well mated. Is it not easier to forgive a trifling offense than a great crime? As the present generation have learned to practice all kinds of deception and fraud on each other, without regarding it as a crime, it follows that the trifling offense may only be an excuse for some crime committed, and which the parents are trying to cover up for the sake of their children, if they have any, and furthermore, two who really love each other will not separate for trifling offenses, and a man and woman who are so stubborn and ignorant that they object to renewing their license for a trifling offense are not worth considering as a man or wife.

Some women will object and say: ''Why this would never do, to take out a license to get married for a certain length of time. After a woman is worn out from bearing children and caring for them, and is not as pretty as in her younger days, the husband would have the privilege of taking up with some younger woman and leaving his former wife without any one to support her.'' But look here, my lady reader, the husband could not play such a game under the *Oniko* government, if the wife had been a true wife, as to make an engagement with some younger and prettier girl before the time of his license was up with his former wife, and then go and marry her the next week after he was released, for it reads in his former license as follows: ''What shall be the penalty for he who breaks the obligation that he has made to his wife? His countenance shall not be printed in the books of the city the second time, for he has not walked uprightly in the dark alleys, neither has he paid tribute to the street of the city.''

The above means this: that if your husband has made an engagement with the young and pretty Miss A— B— while he is still your husband, he has broken the obligation he made with you when he and you became husband and wife, for he has not walked uprightly in the dark alleys; which means that when he was tempted by the pretty Miss A— B— he gave away to her temptation, and, therefore, broke faith with you; and what is meant by these words: ''Neither has he paid tribute to the streets of the city,'' is this: that he has disregarded the moral philosophy or religion which you and he embraced, and for this and for his disregard for you as a wife his countenance shall not be printed in the books of the city a second time. These words are to the following effect: that if you have been true to him, and you can prove that he has made such an engagement with the pretty Miss A— B— you can, when the time is up and your license has expired, file a protest in the district court to this effect, and he cannot get married to the pretty Miss A— B—, and not only that, but his citizenship will be taken away from him also, and he cannot get another license for a term of three years, for it reads further on: "He shall be wandering in the wilderness for a time and two times, and shall find no rest on the banks of the rivers."

It may be noted that when your time of license is up, and you decide to part, you must have an honorable discharge from your former husband or wife in order to get married the second time. Of course where the husband or wife has broken faith, their mate will not give him or her an honorable discharge, and it is not likely that they will receive one, for the one who is accused of having broken faith with their mate will make excuses and say that he or she is not altogether to blame, but the one who has been faithful and true, and can prove it, can obtain an honorable discharge from the clerk of the district court, and then marry again whenever an opportunity presents itself. Of course there is a chance here for blackmail, and it may lead to lawsuits between the two mates, and the lawyers will have a chance to make some money, but this cannot well be avoided. It is for such purposes that we have courts, judges and lawyers, in order to give justice to the innocent party and to protect them. The lawyers are making money out of divorce cases now, and we cannot get along without them.

But my lady reader makes further objections and says: "But the husband may have a secret understanding with the pretty Miss A— B— of which no one but themselves are aware." If Miss A— B— or Miss F— has taken enough of his brain away to make room for their photograph in his upper story, the sooner his wife gets rid of him the better off she will be.

As to the objection that the wife would now have no one to support her when the time of the license has expired; if she is a good and honorable woman she need have no fear of not being able to support herself, for the form of government introduced in this work will change our political economy in such a way that any man or woman who is decent and respectable need have no fear for their daily support.

Some men will object to this kind of marriage, and say: "Nonsense! The idea of a man taking out a license to get married for a certain number of years. It will never do. Suppose a man who is established in business, and has a home and a wife and children, and when the time comes to renew the license the woman begins to make objections, and will not even give you an honorable discharge, because she imagines that she has not been treated right, and makes all kinds of excuses, and in spite of all the laws that can be put upon the statute books if her time is up at twelve o'clock she is ready to take the three o'clock train with some worthless fellow who has neither honor nor respect for himself or any one else, and there you are with your children and your home and your business on your hands. Or she may turn right around and marry Mr. A— across the street and there you will have her right in your sight every day. She may spin all kinds of yarns about you, do you all the mischief she can, and if you pass by her house she will blackguard you to your face; then where are you? You either have to leave the place yourself or be tormented to death by her, and you will wish you had never seen a woman in your house. And furthermore, do not entertain the foolish idea that a woman will renew the license with you the second time, for a woman never was satisfied and never will be.''

If Mr. A— B— who makes these objections is in business, why not take your wife in with you as your business partner and explain to her that whatever the profits are on your business, one-half of the same will belong to her, and that you are doing everything for the prosperity of the firm. She may thereby become interested. She will then know exactly what you are doing, and will find out that it is no picnic to face the whole business world in competition. She will also learn that to be successful in business it requires as much labor and energy as to take care of the children and do the housework, and if you have attended to your business properly and the firm is prospering, you may get her so interested that she will never think or have any time to talk to the worthless fellow with whom you imagined she was going to take the train with, and if you have treated her kindly, and with respect, she may surprise you when the time comes to dissolve partnership and divide up the business by coming to you and saying, in a kind and loving manner: ''Andrew, we have done well enough and our firm is prospering. I am well satisfied, and our little boy cannot be divided, and if we separate he is sure to be taken to the state school. Go, therefore, and renew our license and our business will go on as before.'' And if you are a man and a loving father, you will take her by the hand and say: ''Mary, you have better sense than I have ever given you credit for. To be sure we will renew our license, and to tell you the truth I could not get along without you.'' And you will find, my reader, that Mr. A— B— will love and respect his noble wife more than he ever did before, and their little boy will be as proud as a prince over the nobility of his parents.

And she may surprise you still further, in time of unforeseen misfortune, such as sickness or the destruction of your material property by storm, fire or flood. She may stand by you like a soldier upon the battlefield until her vital power is exhausted, and with the help of her strength you may be able to repair your losses, and in place of taking up with the fellow across the street that she may annoy you and blackguard you every time you pass by, she has become a tower of strength unto you, and has become a counsel in the hour of your trouble. She will sing you songs of gladness, and your heart will rejoice at the music of her voice.

On the other hand, if Mr. A— B— is unfortunate in getting a wild and reckless woman, it matters very little whether he is married for a term of years or for life, for she will run away with some other man when he least expects it, and he will have to foot the expense. She will do him mischief and scorn him when he is not conscious of the fact. She is always vexed with her children, and her home is a confinement to her like a bird in a cage. She despises instruction and good counsel. Her face is turned upon the public on the street, and her feet are walking on the highways to her husband's destruction. She is neither at home nor abroad, but is a moving cartoon on the bulletin board of disreputable society. Her fashion is disorder and her pride is vanity, her refinement is filthiness and her etiquette is slothfulness.

For all of these reasons no man should ever bind himself to her for life, for he will thereby shorten his life and become a failure in business, and not only that but she is liable to drag him down into the pitfalls of hell. She is a Queen of Ignorance and an Empress of Falsity.

Under the present form of government which we have today, and under the present laws and statutes, such revised marriage statutes and laws as those of the ancient *Oniko* government described above could not be possible, for by adopting the above named marriage statutes under our present laws we would have the wildest disorder. I will, however, give you some slight idea of what would be necessary to begin with. This, however, is merely an outline of what would follow after.

The first trouble the state would have would be this: Where two mates became dissatisfied and would not renew their license and had children, they would quarrel over who would have the children, and would not agree as to how to divide them up; therefore, there should be built in every state or province a school, something on the plan of a reform school, and the very day that the parents failed to renew their license the state should step in and have full supervision and supreme authority as to the care and raising of such children, and would take them to the State Children's Home School, and if any of the parents should in any way try to kidnap or steal the children away, this should be made a penitentiary offense, for it may be noted that when there was only one child or say three children, such children could not well be divided, and for this reason the state should have supreme authority over all such children where the parents had separated. There should, however, be an arbitration board established among the officers of such State Children's Home Schools, and the parents should have the privilege of choosing one arbitrator apiece to divide up the children among the parents, and if such a division could be made satisfactorily to all concerned they would have the privilege of taking the children and taking care of them, provided it was found that they were capable of doing so. But even in this case the state should be the guardian over such children until they were fifteen or sixteen years of age, or more.

Where there was only one child and no satisfactory arbitration could be made, such a child would, of necessity, have to be kept in the school, but either of the parents should have the right to come and see the child whenever they pleased, and when the child was old enough to know right from wrong, he or she should be given liberty to go and visit their parents, but in all instances they should be under the supervision of the state.

Many men and women, however, would object to such an institution and say: "Most ridiculous and cruel laws. No stranger shall ever have supervision over my child, and no outsider shall nurse my baby, for who would know whether they would be properly taken care of or not, and besides that the child would be subjected to all kinds of influences," and a hundred and one other foolish notions about the raising of the child.

Such men and women fail to understand that they are only one part of the many millions, and that their individual interests could not be favorably applied and endorsed as a standard for many millions of people, each one of whom has different interests and opposite views and ideas, and furthermore they fail to understand that when a marriage obligation is contracted, the state thereby permitting you to live as husband and wife and to raise children from your own seed as to the continuation of the human family, the state does not mean that there shall in any way be a blending or mixture in the makeup of your children, and the state hereby expects you to raise noble and intelligent children for the safety and prosperity of the nation; that is, if your marriage is a fruitful one, and not barren. If your marriage is a barren one, this you cannot help, and the loss to the state is very small. But you understand that the state which gives you a permit or license to raise children under its laws and statutes does not give you this permit or license with the understanding that you shall raise diseased children and human beasts who shall, when they are grown, plan to overthrow the government and destroy the nation.

You can plainly see that when you apply for a permit or a license to raise a family you are under obligations to the state, as well as to your wife or husband, and that it is your duty to live up to the obligations and agreements you have entered into with the state, as well as with your wife or husband.

This being the understanding and interpretation of the state, it then follows that the state is also under obligations to you as to its promise, but the state has more agreements to fulfill than the one made with you. It has also made a secret covenant with your little son and daughter, who are not as yet born, that when they enter the arena of the state, the state is their supreme guardian and protector, for you must understand that you and your wife are only mortals and have no power over your own life, and you do not know if you will be alive tomorrow or not, and for this reason yourself and your wife are only appointed agents by the state to raise your little son and daughter.

This being the obligation and the understanding of the state, it follows that if yourself and your wife have fulfilled your obligations to the state you can rest assured that no stranger will have a chance to have the supervision over your child, and no outsider will ever have a chance to nurse your baby, for the state will, for a surety, appoint you as its agent from year to year, to raise your little boy and girl as you please.

Yet another class will howl and scorn such State Children's Home Schools, and say: "There are all kinds of schemes and humbugs in politics. Children's State Schools! Who ever heard of this before! What next! We have got too much government and too many public officers now as it is, and our public institutions are more in number than the taxpayers can afford to support, and we might just as well hang up our fiddles and let the government go to wreck, and we will live just like the Indians; everybody for himself, and the hindmost for them all."

People who talk in this manner have never studied statesmanship, and do not know what forms of government are for. Our object in these revised laws is to have a government of justice to all, and that there are many kinds and forms of government that we have never heard of, yet they exist. If we want to live as a civilized people we must have civilized laws to be guided by. We, therefore, do not need "too much government;" all that is necessary is a government that will uphold our civilization, and the more civilized we become the less government we will need; that is, in years to come the laws and statutes which are now in force will be only a name and an ornament in the historians' libraries. What next is coming we do not know, except that we are advancing in civilization, for the universe is so constructed that there is no such thing as standing still, and for this reason we must either retrograde or make advancement in our civilization.

It then follows that we must of necessity learn something new, and something we never heard of before will be brought to our attention that we may look at it and investigate the same. As for the fear of some of having too many public institutions to support, this is misleading. Our object here is to reduce all public institutions which are unprofitable to the state, such as jails, penitentiaries, insane asylums, soldiers' homes and reform schools, and our State Children's Home Schools will also be a mere luxury in less than one hundred years, and we shall in time have only such public institutions as will pay revenue to the state, and, thereby, relieve the taxpayers of an unjust burden which they are now carrying. Our aim and object is to advance our civilization and prevent us from retrograding and falling back into a wild and savage state like unto the Indians, and every one for himself and the hindmost for them all; but that we shall live for the amusement of our neighbors and the state for us all.

That such a school as is referred to above will be needed before many years in some of the states of the Union is very probable, for if the number of divorces keeps increasing as it has done for the past twenty-five years, such a school will, of necessity, be needed, for we are already at a point where the young men and young women are figuring on divorce before they get married, and it is not an uncommon thing to hear men and women say before they are married: "Well, if I do not get along I will apply for a divorce." Having already arrived at this stage, you will easily understand, my reader, that the number of divorce cases will increase faster from now on than they have done heretofore, and in a few years we will have the wildest disorder in family life, which cannot be restored by law and order. The number of children already who suffer from the separation of their parents is larger than the public is aware of, and the amount of trouble which it causes the parents in dividing up the children is great, for this is not often done in a just and proper manner, and many fathers and mothers are unfairly and unjustly dealt with.

I am inclined to think that the number of divorces now issued by the different courts in this country is so large that it would not be materially increased should we revise our marriage statutes and adopt the marriage ordinances spoken of above. Of course I may be mistaken in this matter in one way or the other. We have two basis from which to draw our conclusions. The first is this: As it now stands, when the two mates find out that they are not satisfied with each other they immediately apply to the court for a divorce or take the train or steamboat for some unknown destination, even though they have not been married six months, and one of the reasons in many cases is this, they know that it is a contract for life, and the very thought of this contract being binding for life, when depression sets in, causes a separation, whereas, if there was a limit set for their marriage contract, they might live together that long, knowing the time would soon come when they could be honorably discharged, without any expense, and that the state would put a seal on their honor and good name, and that the name divorce would have no place on their past record; and in the meantime by staying together until the appointed time, if they were doing well financially, they might change their minds and conclude to renew their license and never think of separating. Or even if they did not renew their license for six months or a year, and in that time found out that they could not do any better with any one else, they might renew their license, and understand each other better than they ever did before, and in this manner live together for the balance of their days; whereas, under the existing statutes the very first break makes a separation for good.

Here is the way you can tell the nature of this: You ask a man or woman to work for you, and you pay him or her by the month because you have an understanding with him or her that they shall work for a month. Of course the state does not recognize your individual contract, and you can pay him or her off any day you wish, if you find that they have not obeyed your orders, or are not what they represented themselves to be, and he or she who works for you can do the same thing with you; they can quit your service any time they wish if they find that you are a crank to work for, and you will have to pay them for what they have done, and that ends it. This man or woman is not what you expected altogether, but a month is a short time, and you think to yourself that you will let them work this month out. When the month is up you find that they are about as good a servant as you can get, and then you pay him or her their monthly wages and say nothing about their removal, and that man or woman may work for you for five or six years. And he or she who works for you may not at first approve of your cranky spells which you are in the habit of having, but as a month is a short time they conclude that they ought to stay that long, and, therefore, say nothing, but do their work, and when the month is up they find that your crankiness is not all crankiness and that you had some reason for it, and then they conclude that they will stay another month, and that man or woman may in this way work for you as long as ten years, and this man or woman who is working for you in this way is doing their work cheerfully, and are doing the best they can for your prosperity and interest.

But on the other hand, if you bind that man or woman by the laws of the state under legal contract for five years, so that you have the right to hold back one-half of their wages until that time expires, and the very first time that any dissatisfaction arises he or she will try to figure how to run away from you, and when that thought enters their mind once it will not leave, and there is but one chance in a thousand that your servant will stay with you until the time is out, for that very binding contract will make them more and more discontented and you will find that this servant will run away from you before the time has expired, even if they have to lose one-half of their wages.

It is also a demonstrated fact that a man or woman who loves liberty will not bind themselves by contract to serve a man or woman, for they have then contracted away their liberty and are afraid that they may be abused or misused, which this has a tendency to do. If this holds good with the servant and the master, it will also hold good with those who are not rightly mated in marriage. Just think of it! A man or woman who binds themselves for life to a party of whom they know very little. They think they love each other, but find that they do not, for it was only temporary love, and love for convenience.

But you say: "There must surely be some difference between the married couple and the servant and his master." To be sure there is a vast difference between the servant and the master and those who love each other with their whole souls, for they will never part under any circumstances, for their contract is sacred and holy, such as cannot be written on paper, of which the visible contract that they got from the state is only a copy, but it is different with those who are mismated and do not love each other, only so far as pertains to the body, material convenience and the exercise of their animal passions of sexual intercourse, etc. There is very little difference between such marriages and the contract of the servant and master, for if you search the heart and mind of the two parties, you may find that the master thinks more of the servant than the man does of his wife, for it may be that the master is pleased at having his servant with him in public and is delighted with his company, whereas the man who is carnally married is ashamed of his wife in public and avoids her company. A servant may also be more truthful to his master than a carnal wife to her husband, for I know that there are men who really love the men for whom they are working, and would do everything in their power for their welfare and prosperity. In this case they are no longer a servant to their employer, but an agent to execute and perform their respective office, for they are then interested in the welfare of their employer and his firm or company, and a man so laboring with a cheerful heart to the interest of his employer may be more happy and contented than the employer himself.

I also know that there are wives who are not in the least concerned as to their husband's welfare, happiness and prosperity, but are careless, discontented and neither love or respect their husband. Such a woman is no longer a wife, but a bound servant, for she does not care for her husband's welfare and prosperity, and for this reason there should be a time set for her release.

As we know this to be our present condition, and that we are telling the truth, we have reason to believe that it is right and just that our marriage ordinances should be revised, and that it will be an advancement for the better for our civilization, and that we will all thereby secure more liberty and happiness, and thereby insure the safety of the state.

As we know in what manner we have advanced in the progress of material inventions, for the comfort of the material body, the last sixty or seventy years, we should also make some progress in the improvement of our physical strength, as we have made no progress whatever in this direction; and, in fact, are losing strength every year. The doctors have made great advances in the repairing of our physical bodies, but the doctors have paid no attention whatever to our spiritual bodies, and we have, therefore, retrograded in our morals, for it is a fact that as we have advanced in inventions of all kinds and in material knowledge, we have learned in the same proportion only evil, cunning, deceit, fraud, and have studied evil designs and device of very kind, and that we are practicing these evil designs, cunning, fraud, deceit and deception upon each other, public and in private, is a fact that we cannot deny.

For this reason, if there should ever come a time when these marriage statutes are revised, and the law mentioned above comes under consideration, the two parties who apply for such a marriage license, permit or certificate, to become man and wife should give bond to the state or province for the support of their children, if such children should be brought forth, for should they fail to renew their marriage license and children be brought forth, which could not be divided up satisfactorily to the parents, they would then be taken to the State Children's Home School; in which case, as the father and mother are both interested, they should each defray their portion of the expense of raising the child or children in such a State Children's School. For the recklessness and inhumanity of the present generation is such that if there was no protection of this kind made, so that in case the parents failed to renew their marriage license, and all that would be necessary for them to do would be to throw the children onto the state for support, and thereby be released from all obligation for the support of the children and could then go and put up with the first person who came along, and get married again, and in this way repeat their past life of the preceding five years; it can plainly be seen that if the state was not protected by some such law the state would be taking chances of having to support one-half of the children of the state, which the more respectable citizens would not endure.

Many, however, will object to this, and say: "Well if a man has to give bonds to get married, he might as well stay single. Everybody will then know that you are going to get married, and if your choice is not to the liking of the old lady, the chance of your getting anybody to go on your bond is not very good, and, consequently you could not get married. Away with such laws. The man who advocates such a law ought to be put in the county jail for sixty days to find out what liberty means. A man may not object to getting married for a certain number of years, but when it comes to giving bonds to the state as security in case he raises a family, he will not stand it."

Men and women who talk in this manner are those who are opposed to true family life. They have studied nothing but the philosophy of hoodlumism, for they want to get married in secret, and run away with some one's wife or daughter and be responsible to no one but themselves, for they are opposed to law and order. Therefore, any law that exposed their underhand work and lays open their treacherous designs is interfering with their "liberty," for such men do not care anything for the state or the government. If they in any way can, without being exposed, defraud the state or government, they will not hesitate to do so. A man who holds any office of public trust under the state has to give bonds to the extent of what that trust may be. Why does he give bonds? So that the state may be protected should he in any way undertake to defraud the state or not attend to his duties properly; in which case the bondsmen then have to repair the damage done. If the state takes this precaution to secure itself against losses in its public offices which is merely the performing of a certain amount of material work, or the handling of certain funds of money, or the office of enforcing law and order, should the state not also secure itself against losses in the manner mentioned above?

All these public offices, my reader, are not one-tenth as important and sacred as the office you hold under the state when you have a certificate from the state to become a father or mother. If this is true (which it is) is there any reason why you should not be required to give bonds for raising a family that you will not defraud the state, and that you will attend to this office properly according to the statutes and ordinances of the state?

Have we any proof that the office of father and motherhood is the highest and most sacred office to which a man or woman can be elevated, and that the executive power of such an office may either save or destroy the nation? Can you deny that the sacred office held by the parents of Mr. Washington and Mr. Lincoln under this government was by far more sacred and important than the office these two men afterward held in a material way? Suppose these two marriages had been infernal; these two men would never have existed, and in place of saving this nation from destruction they would have sold it for a trifle, the same as Benedict Arnold tried to do.

This we know to be true. Is it not then reasonable for us to think and admit that when we enter this most sacred office of the state that it is right and just for us to give bond to the state for the fulfillment of this office, and that we may not in any way become adulterers and deserters and thereby damage the state irreparably.

The honorable and respectable citizens will not, however, object to giving bonds to the state when applying for a license to get married, for he calculates to take care of his children and lead a respectable married life, and he does not care for any underhanded work, and his father and mother can go on his bond, or his father-in-law, and he will, therefore, have no trouble in getting a bond; any one of his friends will cheerfully go on his bond.

Having thus looked at our situation in case our marriage statutes shall be revised, we have still one more trouble which will stand in our way, which we will have to overcome if we expect to be successful in our undertaking and this one feature is the most perplexing of all, and is, as yet, very little understood by the public, or the people in general. I shall now try to desribe this, as near as I can, and the terrible evil that here lies concealed; but we shall now bring this evil to the surface that we may look at it, and the devils that are in possession of this power shall be exposed, and we will let them know that we are acquainted with their hellish powers, their destructive devices and infernal games; therefore, we shall hereafter be able to mark these serpents so that there subtlety may not be glorified in our temples.

It is this, my reader, there are certain men and women who belong to a certain government in the infernal regions in the Invisible World. This government is so wonderfully constructed that it cannot be described in any way as to its extent, nor comprehended, for it is constructed of subtlety; that is, subtlety, falsification and friendly despotism are the ruling powers of that infernal society or government. These men and women who belong to that society are, with regard to their individuality, composed of the qualities of this society, for a man or woman here on earth is a society within themselves on a small scale, and as a man or woman in their material form is either a heavenly society or an infernal society on a small scale, it follows that such an individual society is like any other society, either powerful or weak as it happens. It also follows that a man or woman who is so formed as an individual society or government has the power to change its laws and statutes the same as any other society or government, for either good or evil, for better or for worse.

This can plainly be seen, for when a reckless and wicked man is what the ministers and preachers call "reformed," he has then changed and repealed the old laws and ordinances of his society or government, and his laws and ordinances now are for the purpose of doing good, and in so doing he has broken faith with the infernal society or government with which he was formerly connected, and vice versa. It is, therefore, important that these men and women spoken of above should be exposed and shown up to the public, for they are the most dangerous class to those who are unfortunate enough to fall into their clutches, and thereby become their victims.

As these men and women are chiefly controlled by the law of subtlety, they are very hard to detect in their plans, and as their ruling power of friendly despotism it is still harder to keep away from them, for they will perform many favors for you and accommodate you in many ways and be pleasant and agreeable to you, but in their heart they are cruel and in their minds they are despotic. They are also, as a rule, adulterers at heart. These men and women are most powerful in their attractive power, for they are like unto a large magnet which will attract everything within its range to the surface. Finding that they are in possession of this power they begin to study it more and more, and imagine that they are endowed with some great gift through being able to attract everybody and anybody who comes in their way. Thus their subtle power increases by degrees, and they, at last, become like unto a fisherman who sits in silence and throws out his hook and line with a bait thereon to catch the fish. These men and women are surrounded by an effluvia which issues from their bodies to the extent of something like ten feet in diameter or thirty feet in circumference, but unlike a stove which throws out its heat from the fuel that is burning therein, the effluvia which flows from these men and women is a circling current from the different members of their bodies, and these currents are of many colors. The atmosphere in which this current from their different bodily members is traveling is like unto the flames of burning alcohol. As these men and women are adulterers at heart, they are proud and boastful of the subtle power of which they are possessors, and that their friendly despotism fortifies and shelters their curupted hearts and thereby protects their subtle power.

This being true, it follows that of the currents which flow from such men and women from the different members of their bodies, the currents from the sexual organs and their subtle hearts are the strongest. But as their friendly despotism is the governing power, you have here a combination which is hard to understand; therefore, when you get inside of his or her respective zone of effluvia or atmosphere, you are at once in contact with this current in the same manner as an electric current operates on two batteries, and what is wonderful, the current that flows from his or her sexual organs will at once make a lodgment in the operating batteries of your sexual organs and thereby form a circuit, and if you are a man or woman of a pure heart and good moral nature the current that flows from your sexual organs is so small and mild that it has no effect on him or her whatever, and the powerful current that flows from his or her subtle heart will at once lodge in yours and also make a circuit, and if you are not watchful over yourself he or she is liable to control your actions and let him or her play with you as a cat plays with a mouse, and what is the worst of all they will make you believe that they are angels walking in human form, and that you are most happy in their company.

But that the wickedness of such men and women is limited is true, however powerful they may be and skillful in their designs, as has been proven to me by much experience. It is, therefore, in order that I shall relate an occurrence, so as to show you, my reader, where the division is.

I was stopping at the Burton House a hotel in Portland, Oregon, many years ago, and was taking a vacation. A young man with whom I had worked was also stopping at the hotel. He knew that I was not in the habit of meddling with disreputable women, and he, therefore, made up his mind that he would play a trick on me. One evening he said to me: "John, come with me up town, and I will show you some nice things, and we can also have a little fun." He took me to a place where there were two young girls living alone. He rang the bell and one of the inmates opened the door. The room we entered was a small one, and at the front window stood a counter, and in the rear end was a sofa. As there were only the four of us in there, Mr. Mark L— ordered something to drink. These two women, after I was introduced to them by Mark, began to exercise their subtlety over me, for Mark had made this plan up with them. He was going to take me there, and they were to get control over me, but as powerful and as artful as they were, I was able to cut off all of their power by simply looking them straight in the face and with these words only: "Stand back," they threw themselves on the lounge and could move neither hand nor foot, but told Mark to leave the room with the fellow he had brought with him. Mark invited them to take a drink with us, but they would not do so. As it was only soda we were drinking, we emptied our glasses, and I told Mark that I would pay for the same, which I did. We left the two women lying on the sofa nearly half dead. When we got out on the street Mark said: "What in the world was the matter with the girls tonight?" I answered: "Mark, you were trying to play a joke on me, but the joke is on you and the girls also. I know how to handle such hell cats, you understand, and they had better not get too close to me lest they get their claws trimmed a little closer than is comfortable for them. Mark, this is nothing new to me. I have been in closer traps before, but always got out without being skinned." Mark never said a word, but was very much ashamed of himself.

I shall now relate in what manner this was done, my reader, so that you may understand the nature thereof. The night before this event as I lay in bed I saw a *lanetic* current (for that is the name thereof) suspended from the northeast, and the end thereof was in one corner of the room. This current was about two and one-half inches in diameter, and was twisted like unto a rope. At the end of it was a sort of funnel about eight inches in diameter. This funnel spinning around very rapidly, and appeared to me to be making ten thousand revolutions to the minute. In about three minutes' time I saw it no more. I was wondering what it meant, but could not figure out, and therefore let it pass by, but I afterward found out that the inhabitants of the society in the Invisible World of which I am a member had that current ready to counteract the effect of the subtle power of the two girls the night that Mark and I called on them, and the minute I told them to stand back that *lanetic* current, through the battery of my organism, set fire to the effluvia that issued from their bodies, and the currents flowing from their hearts and sexual organs were consumed like unto paper thrown into flames of fire, and it was for this reason that they lost their power and had to throw themselves upon the lounge and could not even raise themselves up.

Knowing this to be true, and with many other experiences in human life, I have found that there is a division between good and evil, and that subtlety and friendly despotism have not got all of the power, but I will have to admit, against my will, that as a nation and a people we have already degenerated in morals to such a degree that we are already under the dominating power of subtlety and friendly despotism.

It is for this reason that measures must be taken to guard against this most powerful element, and to put ourselves on guard against these men and women who are in possession of this power, and who use it for evil and destructive purposes.

That this power, and those who are in possession of the same, cannot be detected merely by the study of what some call "human nature," is also true, for subtlety, when affiliated with friendly despotism, is like unto a mountainous region where gold is said to be found. No one can tell where the gold is to be found, although the region looks favorable for gold deposits, and the prospector who prospected the region is the only one who can tell and give his experience.

For this reason the nature of subtlety and friendly despotism is such that we can take no chances in dealing with it, unless we can see our way out, so that we may not in any way be hurt or injured or have to suffer on account of not knowing in what way to guard against these men and women who are in possession of this power.

I shall illustrate to you in what way we will have to suffer if we do not guard against this.

Mr. Davis and Miss Jones intend to get married, and obtain a license for five years. From all appearances they look as happy as though they were going to live together for one hundred years, if they live that long, and that they have been engaged for five years and know what they are doing. But Mr. Davis is a subtle sort of a fellow and also plays the role of friendly despotism and is also affiliated with an infernal society in the Invisible World. Miss Jones thinks he is the only man on earth, and she gives him her heart and honor, and is as happy as a June lark. Miss Jones is a pure and virtuous girl, with a kind and mild nature and a sympathetic heart, and suspects no evil, and is hurt when anything goes wrong. She also belongs to a heavenly society in the Invisible World.

They are now married and live happily together, although Mr. Davis is not a true husband but sports around with other women. He has such power over his wife that she never mistrusts him in any way, but as time goes on he begins to be a little cruel, and begins to exercise authority, but even this is forgiven, for she is already, as to her nature, gratfed onto him like unto the graft of a tree, and he has bound her hand and foot with his subtlety and friendly despotism, but as time goes on he also inspires her with jealousy, and she then begins to be a different wife. She is not happy, but says nothing about it. Although she can plainly see that he cares no more for her than he does for other women, she is as yet satisfied that he is true to her.

The time now arrives when they have to renew their license, and the question is, are they going to renew their license? Although Davis' wife is not happy, she is yet willing to renew the license, and, of course, she does not like to see him get married to any one else. Having inspired her with jealousy she has become disagreeable, and, therefore, has not obeyed his orders, and he no longer has supreme authority over her. This being the trouble, he refuses to take out a new license with her, but sports around with other women. She is now left alone.

Although Davis and his wife are now separated, he, in order to punish her, exercises his power over her, so that he can at a distance torment her in all manners, shapes and forms in her thoughts, and it is utterly impossible for her to relieve herself of these thoughts, and she is continually thinking of him, and wondering if he will not come and make up with her, and she puts all the blame on the woman he is sporting with and excuses him, in which she is badly mistaken. In this way he exercises his friendly despotism, for in this way he is the most cruel despot on earth, for when he sees her suffer, if he happens to be within her reach, he glorifies himself over what he has done and is doing. This he does merely to please himself and to show the dishonorable women with whom he sports how great and powerful he is, and furthermore that she was the cause of all their trouble and that he could not live with her.

That this state of affairs exists among us today I can prove to you, my reader, many times over by those who are being separated by the court and obtain a bill of divorce, for we often hear of cases where, after obtaining a divorce, the man comes to the woman and wants her to live with him again. And the wife in many cases, after she has obtained a divorce, and sees her former husband married to another woman, either does some rash act or commits suicide, and there is any amount of evidence recorded on our criminal records where a divorced husband has shot and killed his divorced wife after they have been legally separated by the court, when it looks to the public as though the two have nothing more to do with each other. But not so; these divorced husbands are inflamed with jealousy, which their former wives have created in their hearts by their subtle power and friendly despotism, and even after they are separated and divorced she still exercises this power over him and makes him suffer the torments of hell.

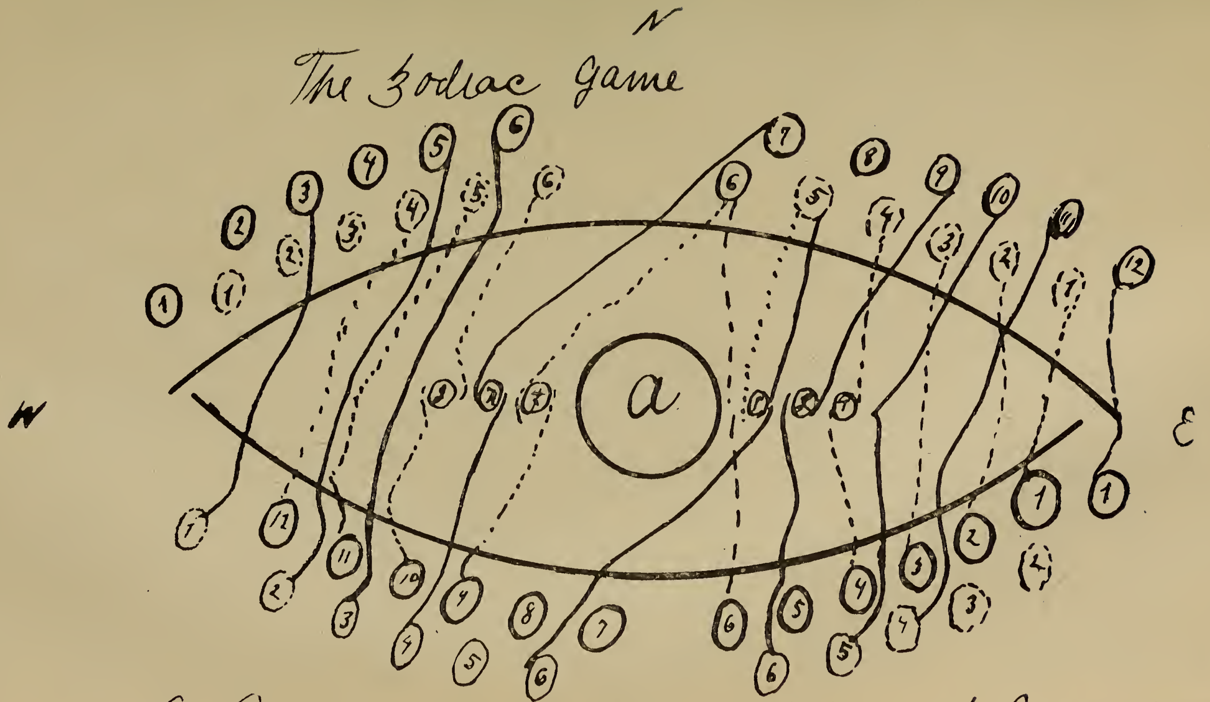
We also have on our criminal record cases where the husband or wife has been killed by their mate between the time of filing the papers for a divorce and the time of the decision of the judge. The time that the suit is in court is usually the most bitter, especially if there are children propagated. (Remember I am speaking here only of those cases where one of the mates is in possession of the power of subtlety and friendly despotism).

The good and truthful one will then try to compromise with the dishonest and evil one, but cannot, for he or she has other plans laid out, but the jealous husband or wife are continually operated on by their mate, and when they find that there is no compromise to be made they take this desperate step and resolve to kill their mate so that they shall not, after a bill of divorce is granted, be able to marry again, for that is the insane object of such men and women. Many people at the present time, when they hear of a man or woman killing their mate pending court proceedings, lay all the blame on him or her who does the killing, but in this they are greatly mistaken, for a man who kills his wife after he has tried to compromise with her, and aims to withdraw their case from the court, and fails to do so, and then takes this desperate step of murdering his wife, is not to blame, and this is simply the fruit of her infernal subtlety and friendly despotism, and he or she receives their just reward, and have heaped burning coals on their own head, and when they enter the Invisible World in such a state they will then harvest what they have sown on earth, for remember this husband was trying to compromise with her but could not.

Always remember this, my reader, where there is an effect there is also a cause, and in this we can never be mistaken.

We have now looked at the condition as it exists in our days, among those who apply to the courts for a divorce. Our Mrs. Davis spoken of above is now in the same condition as the divorced wife or husband spoken of above. She may do some rash act; either go and kill the woman Mr. Davis is now living with, or try to kill Mr. Davis, or she may plan suicide, for her sufferings are unendurable and she can stand it no longer, for she is like unto a man who is lost in a deep forest and is unable to find his way home, but wander around and around until he is exhausted and finally sits down and begins to imagine that wild beasts and serpents are going to devour him, and in order to escape this most terrible death he hangs himself within hearing distance of the public highway.

The Zodiac Game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As Played amongst The Most Ancient Aprageſans

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Our Mrs. Davis is now in as dangerous a position as the lost man. The question before us now is: "In what way shall we be able to comfort Mrs. Davis? In what way shall we be able to convince her that Mr. Davis was a fraud and that he was also a bad and dishonest man, and that since getting rid of him she is much better off, that the woman he is now living with is not worth considering, and that she is not as badly lost as she imagines?" And furthermore, "In what way shall we be able to cut off the thought waves he is continually hurling at her, in order to do her evil?" We must also blot Mr. Davis' name from her memory altogether and show him up to her in his true character and open her eyes as to her true condition.

I shall here give you, my reader, my plan as to how we shall get Mrs. Davis out of the wilderness and save her life and make her a happy woman. She has been the victim of a falsifier, and has made a mistake in the reading of evil designs, and, therefore, had to suffer, but we have now found a way whereby her sufferings shall come to an end.

I have been informed that the most ancient peoples were well acquainted with the power of subtlety and friendly despotism, and that they guarded against this power, and I have been told that they were also successful in exposing those who were in possession of this power. They had in each province a place like unto our health resorts. This place was a government institution. There were parks, gardens and trees in great numbers. In these parts there were places laid out in the image of an eye and the twelve constellations of the Zodiac zone. Here the men and women played a most skillful game. The men and women were set up in two double columns alternately against one another, and they had their respective zones to stand in. There was given to the men a polished wooden stick of the length and shape of a sabre. They were also given a bamboo ring of the size of a barrel hoop. This was lined with alamode of many colors, which represented the zone in which he was standing. The women were given a polished stick of the shape of a sword, with damascus trimmed handle. In the center or around the pupil of the eye were six zones where there were placed six men alternately, three having sabres and three having swords. Three of these represented Wisdom, Love and Truth, and three represented Jealousy, Falsity and Lieing. In the center or in the pupil of the eye a stand was erected in which was placed one man. This man represented the all-seeing God and was the emperor of the game. When everything was ready to open the game, the boys threw their hoops or rings across the eye for the girls to catch them. This game was played as follows: (See illustration)

Before throwing the hoop you tie a small silk ribbon around the hoop with your name stamped on it, and if the girl who catches the hoop takes the ribbon from the hoop and puts it in her pocket, she is obliged to tie on the hoop a ribbon with her name stamped on it and throw the hoop back to you, and when each of you have twelve names in twelve different dates it is considered that the two of you were from or belonging to the same quarter of the universe and you then present this girl's name to the emperor of the game and he gives you a bracelet to put on her arm, and it was considered that you were safe to marry her. But if the emperor in any way thought that you had played falsely with her he would not give you the bracelet, but would tell you to play the game over again with her, for this man was considered to be an expert to detect love and jealousy, uprightness and honesty, cunning and fraud; and also the other six men around him (the emperor) were there to do the players mischief and to try their tempers. These were also the emperor's councilors and advisers. It may be noted that this was only a game, and that the government had nothing to do with it, only so far as repairing the buildings, and keeping the parks and gardens trimmed and in proper condition.

It was the custom with these ancient people to come to these places from all parts of the province and seek for a mate. Although this game was played locally, they preferred to go there, for there they had the choice among thousands and was the safest place to select a mate in marriage. I have been told that the invisible socieites have tried to establish this game in my native country but failed.

That such a health resort would have to be built of some such kind as this, before it would be safe to amend our marriage statutes, I am fully convinced, and that such an institution would have to be run by the government I am also fully convinced, for the reason that if such an institution was run by a company of private individuals there would soon be favorites and partiality would be shown, and, furthermore, we are, with respect to our civilization, nothing more or less than barbarians in the playing of games, which I can easily prove, for our baseball and football games, horse races and prize fights are nothing more or less than the delight and pleasure of educated savages and knowing barbarians, for I can prove to you that our cats and dogs play more innocent and civil games than our young people of today, and for this reason if such an institution should ever be established in this or any other country it must be run under the strictest discipline and by the government, and the officers of such an institution must, of necessity, be men and women of the best moral character, for a private institution of this kind would soon become a place of disrepute, and we would then be ten times worse off than if we had never spoken or let any one know about our plan of reform in this our matrimonial dilemma.

But we shall now suppose, my reader, that we have succeeded in starting our national game and have it in running order. It is the first of June and the twelve constellations of the Zodiac are now in motion with the forty-eight living universes resting on the circles of infinite time and space, which are guided and controlled by Wisdom, whose counselors are Justice and Judgment. The emperor and counselors of this game are men of the keenest observation and have studied the human mind and heart to its very depth, and every man or woman who comes to play the Zodiac game and are in possession of the power of subtlety and friendly despotism and try to use it here are going to be exposed.

Mrs. Davis is now at home mourning over her misfortune in marriage and the loss of her husband, Mr. Davis. We will now go and advise her to go to our health resort. She can live as cheaply there as she can at home, and when she gets there she will find that Mr. Davis is not the only man in the world, but that there are many more and better men than he ever was or ever will be, and that she now has a chance to try her luck playing the Zodiac game and get a mate who corresponds with her nature, and in so doing she will cut off all communication with Mr. Davis and he can no longer torment her with his subtlety and friendly despotism. Whether Mrs. Davis is successful or not in playing the Zodiac game she will still be relieved, for we will there teach her many things that she did not know before as to her true state or condition (which it is not in order to mention here, as this book is not written for scientific men, but for the common people), and even if Mr. Davis is at the health resort, we shall have things so arranged that he shall not be able to exercise his subtlety over Mrs. Davis lest he should be exposed and thereby call attention to the matter.

But as it happens Mrs. Davis has good luck and in less than two months a fellow puts a bracelet on her arm with the seal of the Zodiac game on it, and she is then correponding with a gentleman who loves her only, and they expect to be married as soon as circumstances permit, and she would not now take out a license with Dude Davis if he wore golden slippers, and had his body covered with bank notes.

I have here pointed out to you, my reader, in a simple way what would follow if we should at any time in the near future undertake to amend our marriage statutes and ordinances, and I have also shown you my views as to how we may overcome these evils and be successful in our undertaking, and thereby improve our condition and lift ourselves up to a higher civilization and save our national life, for I am confident that we will be able, in this way, to protect the innocent and good from the evil and wicked.

It may also be noted that our present civilization will be abandoned altogether and we will take up a new civilization such as our historians have never heard of and our scientists never dreamed of, and we shall make all good men and women happy and many things new, for he who has planted a vineyard shall gather grapes, and he who has sown the seed of thistles shall walk among thorns.

As we have advanced in knowledge as to the improvement of material inventions during the last one hundred and fifty years, men and women have also studied many of our different sciences, and have also been active in studying alchemy and physiology, as physiology is a double science and cannot be studied as to the material alone, but the spirit also has to be studied together with the material if any advancement in this science is made, and as the spiritual half of this science is the more important of the two, it follows that this half of the science should be studied first, but this has not been done, the material has been studied solely.

The doctors have made great advancement in surgery, which we will have to give them credit for, and we ought to be thankful to them for what they have done for us, but surgery is not a science any more than the laboratory for the preparation of medicine, and the doctors who are continually experimenting in what way and to what extent or degree such medicines may affect the different members of the physical organism, this school of the doctors cannot be called a science, but is merely a repair shop of the physical body as to its material organism. They have studied its mechanism and construction in all its parts. It then follows that they have also studied the generative organs for the propagation of our race.

As these men and women who are known as doctors do not know anything about the generative organs of the spiritual body, they have done us more harm than good, for they have undertook to tamper with the generative organs and in their wickedness have tried all possible ways to prevent the seed from sprouting after once thrown on the ground, but as the great Creator is more than man and the destroyer, they have so far not been able to make any headway in their evil designs and they never will until they have learned that there is a time set to plant and a time to reap, and that there is a season and also a time out of season, and if the lilies of the valley and the cedars upon the mountain have seasons, man must also have a season, and if the animals of the field and the beasts of the forest have a season, is it not also probable that a woman should also have a season? Is her governing power less than that of an ox, and shall man throw his garment of understanding to the wild bear for him to rest upon? Has not God given us more power than the beasts of the field, and more knowledge than the fowls of the air? Some men and women will say: "I am not responsible for what I do, for I have no season and have no knowledge of a set time," but let me tell you who talk in this manner that your responsibility shall not be taken away from you, and the name of a set time shall be printed in your footsteps.

As these men and women who are known as the doctors of the physical body, or, properly speaking, repairers of the physical body, have not been able to find a way, and have not as yet been able to manufacture a medicine whereby they can destroy the seed in the generative organs after it is thrown into the fountain of life, unless they also at the same time poison the alluvium which flows from the fountain of life, which is the deposit from which the vitality and strength of the physical organs receive their strength, they have invented mechanical devices of many different kinds, such as the cundrum and womb veil, to pollute the generative organs and prevent the generative seed from flowing into the fountain of life and the alluvium being disturbed, which it will do. These infernal devices and devilish mechanical inventions are used by more men and women than the public has any idea of. Some of these men and women who are known to us as doctors or repairers of the human system are honest, noble, truthful and good, and many of them have spent their entire lives in hard labor and study whereby they would be able to build up and repair the human system for good and at all times, but as these men and women have worked in this direction there is another set within their own class who are wicked and immoral and these men and women have found a way whereby they can pollute, weaken and destroy the human system by applying this devilish mechanical invention on the generative organs of the human body.

Here we find that the public or the people are entirely ignorant of a double physiological science, and that even the doctors, with few exceptions, are ignorant of the laws that govern this great science. You will ask me, my reader: "Why do these men and women use these mechanical devices on their generative organs, and in what way do they pollute the generative organs and have a tendency to weaken and destroy the vitality of the body?"

These men and women who use these mechanical devices on their generative organs are of two kinds. The first kind are those who delight to commit adultery with anybody and everybody they come in contact with; that is, with those who are not within the jurisdiction of public prostitution, but are adulterers in private. These men and women are degenerates morally and lay no stress upon their animal passions and have no knowledge of season, thus they have sunk below the animal creation as far as sexual intercourse is concerned; they have no limit and can set no time for their indulgence. With the man it is dog days three hundred and sixty-five days in the year, and the woman is in heat fifty-two weeks in every calendar year. The second class are those who are married and live together. These men and women may not be immoral or wicked, but they do not know the terrible consequences such practices lead to, and they also believe the doctors have invented the mechanical devices as a preventitive from raising any more children than they desire to have, and, generally, such men and women do not desire to be bothered with any children, for they are too lazy and indolent to take care of them. They are, as a rule, cold, heartless, miserable degenerates as to their moral nature, and they are also totally ignorant of physological science, and if you speak to them of a season and a set time they think you are advancing some theories of your own, and that their experience is sufficient as to what may be learned of the science of physiology, for they say it is most ridiculous for a woman to bear eight, ten or twelve children and thereby break down and lose her health.

Men and women who speak in this manner expose their ignorance still more as to what they know of the human body and the double science of physiology.

The third question as to the pollution of the generative organs is answered as follows: When a man or woman use mechanical inventions in connection with their generative organs as a scheme or preventitive from raising offspring, they thereby pollute their spirit, and as the living fountains, streams and rivers of the spirit are polluted, it follows that it will affect the physical also, as the physical organs are only flesh and blood and are only the agents of the spirit, for it may be noted that it is the mind of that man or woman that controls their generative organs and the mechanical devices, and that it is the affection of the heart of these men and women that is the locomotive power which sets the physical organs in motion, and that the physical organs are like unto a farmer's seed machine in which he drives over his field. It then follows that after a man is polluted as to his heart and mind he will indulge in sexual intercourse at any time and under any conditions with the opposite sex, for in violating the moral laws they have also violated the laws that govern physiology or double chronological science, and they are then ruled by the affection of their heart and for this reason know of no season or a time set, and have no knowledge of the strength and endurance of the physical organs. Thus they overtax the spiritual organs, and as the spiritual organs are weakened and fed only by a mixture of animal magnetism, it follows that the physical organs will suffer for the want of the necessary support as to their vitality. Thus the life forces are exhausted and blown away to no purpose, like unto the steam from a boiler, which is the power that moves and propels the engine, and in this way weakens and destroys the vitality of the body.

As this state of affairs exists, and we know this to be true, it is our duty to warn those who want to listen to our advice, that they may preserve the vitality of their bodies and become strong in spirit.

Many of you, my readers, who are learned men will say: "You are mistaken, physiology is not a double science." I beg your pardon, sir, I am not mistaken. Physiology is a double science, and you cannot study one branch, or as we may say one-half, without the other. As I am not a learned man I am unable to explain this matter to you in the way I wish, as I do not know the names of the different members of the physical body, and as to the spiritual body, I only know the names of its members in Correspondence, where you, my reader, would also be at a loss.

You may ask me what I mean by a season and a set time. We know that the great Creator and Architect has so constructed the work of the whole creation that there are seasons in accordance with creative life and vital energy as to its power, force and uses, and if this season did not come and go in its regular course there would be confusion and disorder to such an extent that we would not know right from wrong. The material universe makes the seasons by its governing power of the revolutions it travels in space. The plants, herbs and vegetation have seasons when they inhale the breath of life and bring this life forth in a visible form by the process of budding blossoms, and at last its forthcoming fruit. This is a season within its respective quarters.

The whole animal creation is governed by instinct as to their respective seasons as to when to propagate an increase of their respective kinds, a time to take up the breath of life, a time to keep it in its proper channels, a time for its elaboratorial blending into visible forms and a time to bring its specie forth in independent form. Is it then reasonable for us to suppose that a human being shall not have any season or set time for the propagation of the human family? There certainly is, and I know I am not mistaken.

But as man is a dual being and is created under the laws of free determination, God has given him power to do as he pleases, to become either constructive or destructive, it follows that we are our own builders as to the size of the family we wish to have, without violating the moral laws and polluting the generative organs with mechanical devices and thereby weakening and destroying body, soul and spirit; but in order to regulate our family life we have been given the double science of physiology to study, and this double science of physiology will tell you that there is a season for the regulation of family life and that unless we learn and study the laws that govern these seasons, we are living in a wild state where neither law nor order is in existence, and are, threfore, confined to no rules or regluations. The science of physiology will tell us that there is a time to inhale and preserve the breath of life, a time when this life is thrown into the channels of perpetual force and carried back whence it came, and also a time to throw the seed into the fountain of life when the rivers and streams are low and of gentle force and when the stream of water will not disturb the alluvium where the seed takes its quickening power and thereby sprouts and grows and comes into a visible form, and, if properly cared for, will come forth at its proper time in the form of its parent stock. And for this reason there are seasons, of which we must know the time of beginning and ending, that we may thereby be guided as to the regulation of our family life, and the great double physiological science will tell you all of these and many other things, my reader, if you will take the trouble to study it. But you must not think that this knowledge can be dug up from under a stump, and that you will be able to master this science merely by opening up your gas-pipe on the street corner.

As this double physiological science will teach you that there are seasons to plant your seed, and that the seed, if properly taken care of, you will reap a harvest, this same science will also teach you that there are times when it is out of season, when it is stormy and tempestuous on the high seas, and when the fountains are dried up and the rivers are poisoned and the fish are dying, and that if you plow your field then and sow it you shall not gather a harvest, for life will then make a circuit and go from whence it came. What is meant by a set time in the double science of physiology is this: The husband and wife must agree upon a set time when to plant their garden and when to water it, for the two are one unless there is an agreement between the two that one shall be a servant of the other.

The most ancient *Appagejans* understood the double science of physiology, as to its Correspondence, and I shall give you a copy, my reader, of their camp laws, and which laws, as I understand it, were also in force all through their family life. We will here have a chance to learn something:

A COPY OF THE CAMP LAWS UNDER THE *APPAGEJA* GOVERNMENT.

The Rules and Regulations—Duties and Profound Secrets of the Husband to His Wife in the Camp.

The husband and wife shall pitch and build their own camp together, without the aid of a stranger, for it is unlawful to employ a stranger.

The husband, if he is chaste, will and shall honor and respect his wife as the only woman in the camp after his heart. He will and shall also have a mild and cheerful countenance and the expression of his thoughts shall and must be clean and holy and without any profanity. Even in the time of sorrow and grief he shall speak no woe to his wife in the camp. His footsteps will and shall be easy and his hand-grip light.

The husband shall bring no uncleanliness with him into the camp. If so the wife will and shall bring judgment before the court within the temple, and the husband shall then be punished according to laws of the *Appageja* government, for uncleanliness and laziness is the poison whereby all the nations of the world have been destroyed.

From the first full moon in the camp the husband shall be the ruler over his wife for seven days, and she shall obey her husband's commandments.

But if the tide is flowing out to sea in the morning or evening of the day of the full moon hour then shall the husband have no power over his wife for yet seven days.

The husband shall also have the control over his wife the last quarter of the moon for seven days, but if the tide is flowing out to sea in the morning or evening hour of the last quarter then the wife shall be the ruler over herself for yet seven days, and the husband shall have no power over her.

But if there is an ebb tide in the morning and evening hour then shall he yet hold his power seven days of the last quarter of the same moon, and there shall be the same ruling in the camp all the days.

And every full moon shall be the husband's power to rule for fourteen days, but on the last quarter of the moon if the tide is flowing steadily out to sea at the noon hour and the moon changes in that hour, then there is a change and the husband shall have no power over his wife for yet seven days. Then after the first seven days of the full moon, if such a change takes place, there shall be neither ruler nor servant for seven days, for the one who has created the cedars and the lilies and has erected the granite rock and moves the sea shall send his messenger into the camp and have the power for seven days.

And this shall be the covenant between the wife and the husband:

And we shall sleep in separate apartments within the doors of the *Aptowidia* when retiring from our labor, but we shall rest together for a year and no year—for a month and no month—for a night and no night, and for an hour and no hour.

And the husband shall walk in an upright way before his wife and his children all the days in the camp.

This is my obligation to my wife in the camp.

THE DUTIES AND PROFOUND SECRETS OF THE WIFE TO HER HUSBAND IN THE CAMP.

The woman, if she is chaste, shall and will honor and respect her husband in the same manner as she wants to be honored and respected. She shall also clothe herself in a pleasant and confident manner, her voice must be clear, and her tongue must utter her heart's contents, whether it be sorrow or happiness, grief or pain.

The wife shall keep her garments white and clean, and all the vessels shall she keep wholly clean. There shall be no unclean thing in the camp, and the spring of water and the drinking cup shall the wife keep wholly clean, for remember, you daughter of the *Tiamedian* Land, that an unclean camp shall be burned with fire and your husband and your children shall perish in the wilderness and poverty shall be put upon your shoulders and sorrow shall deck your countenance, and all the days of your life shall be darkness, for this was the root that destroyed the nations before you.

The wife and the husband shall pitch and build together and ornament the *Aptovidia* without the help of a stranger. There shall be two departments in the *Aptovidia*, one for the wife and one for the husband, and they shall sleep in their separate departments after the wife is tired from her labors, but they shall rest together like the lambs for a season and no season—for a year and no year—for a month and no month—for a week and no week—for a day and no day, and for an hour and no hour, for the wife shall gather strength from her husband when she rests upon his bosom, and she shall freely drink out of the golden cup in which is placed pure and living water. This cup is the wife's cup, and no other woman shall drink therefrom.

The first new moon in the camp the wife shall be the ruler in the camp. She shall also rule her husband after her desire and will for seven days.

But if rain is falling and the cedars are wet on the day of the new moon, then shall the wife have no power over her husband for seven days, but if the cedars are dry and clean the wife shall then have the ruling power for yet seven days until the last day of the first quarter, and there shall be the same ruling in the camp all the days, and every new moon shall be the beginning of the wife's ruling in the camp for a period of fourteen days.

But if the cedars are wet on the day of the first quarter then shall the wife have no power over her husband for yet seven days, and there shall be no ruler in the camp until the next full moon, and if that full moon after that event is the fifth month of the year then shall there be no ruler in the camp, for the one who created the living springs and the singing birds and has moved over the valleys of the land shall send his messenger to rule the camp for seven days.

And the wife shall walk in an upright way before her husand and her children all the days in the camp.

This is my obligation to my husband in the camp.

From the above it can plainly be seen that the government of this people had men who had studied the laws of the double science of physiology, and that these men knew the signs of the seasons can never be doubted, as to the time of propagating the human race, and that these men had knowledge of the tidal waves of the spiritual as well as the material world I am fully convinced, although I am not able to give you here a satisfactory proof to that effect. That they had knowledge of the spiritual tidal waves, with regard to good and evil, is also true, and of which knowledge I have taken some lessons. There is in the Invisible World (or as we now call it the Eden) great fountains or lakes composed of millions upon millions of innumerable kinds of the living spirits of animal and vegetable life. The particles composing this spiritual life are unconscious of their existence, and are held in a mass, as to their bodies (fountain) by spiritual gravitation. These immense fountains or lakes are, as to their motion, like unto the tidal waves of our material oceans, for they are governed by the propelling power of the great funnels, on the surface of which are located the invisible kingdoms, which we have spoken of above. As these fountains or lakes are so constructed, it follows that they are governed by regular intervals with regard to their tidal motions; not the same as our material oceans, but on the same principle and for the same purpose. Their ebb and flow is as regular as clock work.

These immense fountains or lakes, or, as we may call them, spiritual oceans, are located between the four rivers of Eden, and take up the space vacated by the four funnels.

I am not able here to describe this any further, my reader, lest you should misunderstand what I am trying to explain to you, but suffice it to say that these tidal waves from these fountains of spiritual cosmogony occur at regular intervals or seasons, dashing their swells against the currents of oxygen and hydrogen of our material earth like unto fog banks dashing themselves against a high mountain, and thereby give moisture and strength to the vegetation of such a mountain. As this spiritual life comes in contact with the oxygen and hydrogen these currents or gases carry it along into our material bodies, and as this spiritual substance, if I may so term it, (this, however, is not the right name for it, but I know of no other way to express myself), comes in contact with our material effluvia it takes lodgment within our spiritual body, of which our material body is the casement or dwelling house. Thus this spiritual life, having taken lodgment within our spiritual body, gives the life and form to the generative seed in the generative organs of man and woman. It is well known to the doctors that the semen of men and women is composed of innumerable forms of animal and plant life, and when they look at these minute reptiles, bears, tigers, horses, cats, sunflowers, water lilies and a thousand and one other kinds, they say this is the animal in man. Many of them will advance theories and say that these minute forms of animal and plant life so congregated in the generative organs get their forms from what we eat and drink, but in this they are mistaken. The more learned doctors, however, do not advance such theories, for they know that all forms of life in the beginning come from a spiritual fountain, but very few of them know in what manner or to what degree this spiritual life has or can affect the alluvium at the bottom of the fountain of life when the mother is in a propogative or gastative state.

That I am correct in this I will prove to you, my reader, by the theories advanced by those who call themselves vegetarians. These people believe that by abstaining from eating meat they will thereby reduce the number of these little animals that are found in the propogative organs, and that they will thereby propagate nothing but vegetable life, and that in so doing they will also be more able to control their animal passions with regard to sexual intercourse. Of course a man or woman who has such good and noble thoughts and abstains from eating meat on that account is sure to be able to control himself or herself, beefsteak or no beefsteak for breakfast. But that abstaining from eating meat in order to reduce the little animals that are contained in the semen or the sexual organs is a fallacy, for they are not produced by what a man eats and drinks, but they are, as stated above, lives returning to earth again and are transmitted by tidal waves from the great deep fountains of spiritual life in the Invisible World, or Eden.

The argument advanced by the vegetarians that we shall abstain from eating the flesh of animals in order to be the more able to control ourselves may hold good in some cases where the parties are in good faith, but from my experience in human life and conduct, I have found that such theories are not based on facts, any more than the different religious beliefs or faiths where a man or woman is praying in order to be admitted into heaven; if good and sincere they are sure to go to heaven, but if bad and hypocritical they will have to be turned back and go where they do belong. I knew a bookkeeper who was a strict vegetarian and would not eat meat at any time, but he was morally one of the most low-down, depraved adulterers that I ever came across.

I have this to say, however, in favor of the vegetarians: If we abstain from eating animal food we would become stronger spiritually and would be better able to handle our bodies and carry them around, and being stronger in spirit it follows that we would also be more elastic as to our bodies, and the time will come when our Caucasian race will be all vegetarians.

That these people spoken of above knew to what extent these tidal waves could influence the seed of the propogative organs is also true, for it may be noted that the life in these fountains is not an eternal life but a spontaneous life in its coming and going. It may also be noted that these fountains of spiritual life are not always of the same quality, for on the shores bordering the infernal kingdoms these fountains are poisoned by the inhabitants, but I am not able to describe to you in what manner this is done lest you should misunderstand me, but suffice it to say that when one of these fountains is poisoned half way out and the tidal waves from this fountain strikes the currents of oxygen and hydrogen, they are carried to the surface of our earth and there create life, whatsoever that life may be. Many people at the present time wonder why God who is all-powerful and wise created all kinds of insects and pests, mosquitoes and poisonous bugs of every kind, destructive grasshoppers, etc., and also contagious diseases such as yellow fever, cholera, typhus fever, scarlet fever, diphtheria, and many other kinds, and I have many times wondered where in all the world the little gnat got its poison, for as small as it is it will hurt a man with its poison. The poisonous life that all plants and insects carry with them and also all contagious diseases derive their life from these poisonous tidal waves from the spiritual fountains, and thereby become in visible form with regard to spiritual life and the propagation of its kind.

But you say: "How can this be true, that plants and insects derive their life from these tidal waves and thereby become poisonous?" When I plant a grape vine by the side of a poisonous oak the oak is poisonous and whoever touches it will be poisoned, whereas the grape brings forth luscious grapes of a delicious flavor. The poisonous oak and the grape are two different organizations. The leaf of the grape when the poison touches it throws it away altogether with the oxygen in its respiration, for the leaves are the lungs of the vine and are so organized that they will not inhale the poison, but the poisonous oak is so organized that when the poison touches it, it finds lodgment there and is not disturbed by the respiration. As the oak leaves grow and increase in size and number, the poison also increases, for the little poisonous parasites then become visible and in form according to their kind. The oak itself is not poisonous, nor are the leaves poisonous, only so far as the little poisonous flying parasites stick fast to the leaves.

To illustrate this to you more clearly, that you may better understand the nature of this, I will give you an experience of mine. A fellow by the name of Charlie Burg and myself were sent up the Albin river, Mendocino county, California, to repair a house for a San Francisco lumbering company. When we got to the place where we were to do the work, we were going to clean out some brush for a road, and among this brush there was some poisonous oak. We got in contact with the oak. Charlie cut some of them down and removed the brush. Charlie handled the brush more than I did, as I was afraid of them. I was so badly poisoned that I could hardly work for two weeks, and my eyes swelled nearly shut. I was in a miserable condition, but the poison did not affect Charlie a particle.

We have told you above, my reader, that wherever there is an effect there is also a cause, and that in this matter we can never be mistaken. I suffered severely from the pain inflicted on my body from contact with the poisonous oak, but Charlie was also in contact with the poisonous oak but he escaped suffering. Why did Charilie escape suffering? and what was the cause thereof? Because the poison had no effect on him. This is not, however, an explanation of the reason why he escaped suffering, as we were both from the same race and nation and there was very little difference in our form and stature. Here is the point which we are trying to present to you that you may understand it; and that is to convince you that there is a double physiological science and that the laws that govern it can be studied successfully. Charlie and I were two different organizations, the same as the poisonous oak and the grape vine, and here is the reason why Charlie did not have to suffer from the poison and why the poison had no effect on him: The effluvia that issued from Charlie's body and encircled him and the different magnetic and electric currents which flowed from the different members of his body (magnetic and electric are not the right names for these currents, but I do not know their names in a material language) set fire to these little poisonous parasites the minute they came in contact with the currents flowing from Charlie's body and killed them, and for this reason they never entered the pores of his skin, and therefore could not poison his blood and he scaped the suffering.

But you say: "In Charlie's case there was no effect; he did not get poisoned, and, therefore, there is neither cause nor effect." If Charlie had been alone you would be right in this, for the cause and effect would not have been known to you, but as it was the little poisonous parasites were there and let themselves be known, and they then were burned up and killed on account of coming in contact with Charlie's magnetic and electric currents.

But when they got into the atmosphere of effluvia surrounding my body they rushed right into the pores of my skin, for the currents flowing from the different members of my body were of a different nature from that of Charlie's, and they escaped death. In place of being burned and killed they now set fire to the vegetable leaves and branches which were in my blood like so many sticks of wood. They were like unto hungry wolves feeding on the saliva of my body, and in one night they had multiplied by the millions. These little poisonous parasites have wings and can fly, but hive in the oak like bees in a hive.

I know that you, my reader, will call this my pet theory, and I do not care if you do, for I am fully convinced that I am right and that I know what I am talking about, for I have seen all of this when in the spirit and know it to be true. Always remember that wherever there is an effect there is also a cause, and in this matter we can never be mistaken. These little parasites, however, have seasons, and when their season is at an end their lives are also at an end.

The most ancient people were all well acquainted with all this, and knew everything by heavenly Correspondence; that is, those who made the double science of physiology a study, and for this reason they found it expedient for their government to give to each married husband and wife a simple code of rules to live up to, that they might thereby profit in health and happiness. These camp laws were not, however, as far as I have been able to find out, a general thing all over the nation, and were only observed by a certain religious organization, and that there was a certain amount of secrecy connected with these rules I have no doubt, for it plainly reads: "Duties and profound secrets of the husband to his wife in the camp."

We do not want you, my reader, to understand that these rules and regulations were only in force and applied when these people were camping on the seashore for a season and after that time abandoned, for they were not. These rules and regulations were applied in secret during their whole married life, and where it reads thus: "The husband and wife shall pitch and build their own camp together without the help of a stranger, for it is unlawful to employ a stranger," this does not refer to the putting up of a tent or fixing up a place to stay, but refers to the raising of a family and in taking care of the children, and that there should be no outside influences brought into the family, with regard to strange doctrines and religious influences; that is, suppose you were a Catholic or a Protestant and a man comes along and preaches some other doctrine to your wife and family, such as a Methodist or a Baptist, this was unlawful, for the camp they put up together also refers to their religious beliefs, and many of them also knew to what society they belonged in the Invisible World, and in this case there would be a disturbance in the family; where it reads: "From the first full moon in the camp the husband shall rule over the wife for seven days, and she shall obey her husband's commandments." This does not mean that the husband shall boss the wife for seven days as to her household duties or that she could not go and visit her neighbors unless she had the consent of her husband, but it refers to the rules and regulations of the double science of physiology with respect to their temperaments and the exercise of their physical organs; that is, the wife was not allowed in any way to disturb her husband's temper or in any way deny him the right of his office, for in case he was forbidden by the wife to hold his office those seven days he might in the next seven days violate the rulings of his office, and for this reason she was to be obedient.

Where it reads: "But if the tide is flowing out to sea in the morning or evening of the day of the full moon, then shall the husband have no power over his wife for yet seven days," this does not mean that the wife would be allowed to do as she pleased, such as being saucy and mean, neglectful of her housework and run up and down the streets just because her husband's power was taken away from him, but it refers to the double science of physiology. If there was a storm on the sea or land and the rivers began to swell and overflow their banks and the fountain of life began to be flooded and all the living creatures of earth gave up their bodies and the flood gates of the fountains of life were opened within the wife's domain in the morning or evening of the day of the full moon, then the husband was to leave her alone for seven days.

Where it reads: "The husband shall also have the control over his wife the last quarter of the moon for seven days, but if the tide is flowing out to sea in the morning or evening hour of the last quarter then the wife shall be the ruler of herself for yet seven days, and the husband shall have no power over her," this also refers to the husband's office and the wife's domain as to the creative forces within her jurisdiction.

And where it reads thus: "But if there is an ebb tide in the morning and evening hour, then he, the husband, shall hold his power for yet seven days of the last quarter of the same moon, and there shall be the same ruling in the camp all the days," this also refers to the husband's office for seven days as to sexual intercourse.

And further: "And every full moon shall be the husband's power to rule for seven days." This refers to when everything is in working order and no changes are made; then the husband is in office for fourteen days, but no longer at any time.

But where it reads: "But on the last quarter of the moon if the tide is steadily flowing out to sea at the noon hour and the moon is changing in that hour, then there is a change and the husband shall have no power over his wife for yet seven days, but shall be a servant to his wife for seven days," it does not mean that the husband shall be a servant to the wife in the way of carrying wood and water into the kitchen, make her bed and pull off her stockings and that he is not to be allowed to go any place without her consent because she wants him to be at home to wait on her, but it refers to the double science of physiology that the husband is out of office altogether, for it may be noted that there has been a double change in the wife's domain and that the change took place at noon. The wife is now in office for seven days and the husband shall serve her in the office according to her desires and what may please her.

And where it reads: "Then after the first seven days of the full moon if such a change takes place there shall be neither ruler or servant for seven days, for the one who has created the cedars and the lilies and has erected the granite rock and moves the sea shall send his messenger into the camp and have the power for seven days." Here is where the double science of physiology plays its spiritual part. It does not mean that God should send an angel or an invisible messenger to tell what the husband and wife shall do, either with regard to their office or family affairs, but it refers to the planetory motions and in what signs the different planets are moving, and by these signs they shall know when the tidal waves from the fountains or oceans of life are dashing their swells against the currents of oxygen and hydrogen, for if such a change took place in the moon as is referred to above, it was dangerous for the man and wife to be in office, and that they were then advised to stay out of office for seven days as to their sexual intercourse.

Another reason for speaking of a messenger having the power for seven days is this: The men who studied the double science of physiology had communication with the angels who govern the spiritual forces of the four rivers of Eden, and for this reason they said a messenger was sent to govern the camp for seven days, and in this they told the truth.

The advice given to the husband and wife by the double science of physiology to stay out of office for seven days also referred to the changes within the wife's domain, and where it further reads: "And we shall sleep in separate departments within the doors of the *Aptovidia* when retiring from our labor, but we shall rest together for a year and no year—for a month and no month—for a night and no night, and for an hour and no hour." This is plain English. The wife and the husband were to have two beds in the same bedroom, and they should sleep in two separate beds when they were out of office, lest they should tempt each other and thereby violate the rules of the double science of physiology.

And where it reads: "The wife shall keep her garment white and clean and all the vessels shall be kept wholly clean. There shall be no unclean thing in the camp, and the spring of water and the drinking cup shall the wife keep wholly clean," the above has a double meaning, and refers to the spiritual as well as the material. It requires the wife to keep her physical domain clean and all the organic vessels belonging to it. The spring of water here referred to is the love that flows from the heart, and the drinking cup is her lips, into which this spiritual water is poured, for it is out of this cup that the spirit of man is drinking, and if the wife does not keep this cup clean it may poison the spirit of her husband. Before my eyes on the table lays the "Morning Oregonian" of yesterday. On the sixth page I find this:

PLAY MADE INSANE.

Pendleton, Oregon, January 26th, 1904.—Teacher kills his wife and himself. Left a number of letters. Jury decides murder and suicide was committed under the spell cast by actors in a local theatre.

The wife of this school teacher had kissed a young man in her husband's presence at a play in which they were both invited to take part. This young man poisoned the husband's drinking cup, and his spirit was thereby inflamed with jealousy, and murder and suicide was the effect thereof, caused by the poison in the cup. A letter from this school teacher to his mother will give you an idea of what he had to suffer from the poison in the cup. Puts blame on his wife.

"My Dear Mother:—When this reaches you I suppose you will know that I am out of existence. Knowing what I know of my wife I find it impossible to live with her, so have concluded to end her existence and mine. May God comfort you. Had she been true to me nothing would have driven me to such a step, but there are some things worse than death, and this is one of them. No, I am not insane, but I have looked the future fair in the face, and find this is the only solution. Forget me as soon as possible, and give my loye to all. Again may God comfort you, for I know this will hurt you, but if you knew my suffering you would not want me to live. Yours affectionately, John." (His name T. Brown).

You will see, my reader, how important it is for the wife to keep her drinking cup clean that no poison may get into it.

Where it reads thus: "For remember, you daughter of the *Tiamedian* Land, that an unclean camp shall be burned with fire, and your husband and your children shall perish in the wilderness, and poverty shall be put upon your shoulders and sorrow shall deck your countenance, and all the days of your life shall be darkness, for this was the root that destroyed the nations before you." My reader, is there anything written that is more truthful than this? What is meant by the camp being burned by fire refers to the spiritual state of the husband and the wife with regard to their happiness, and when their happiness is destroyed their children have no shelter as to their happiness, and consequently they are in the wilderness as to their instruction and care, and when the parents are unhappy they are also in poverty as to their spirit, and consequently sorrow will deck their countenance and their days will be darkness. Does not the above letter prove all this, written by John T. Brown before he committed murder and suicide?

And where it reads: "And she shall freely drink out of the golden cup in which is placed pure and living water. This cup is the wife's cup and no other woman shall drink therefrom," the water here referred to is the husband's affection, and the cup is his lips, for it is from this cup that the wife's spirit is drinking. It then follows that if she allowed a strange woman to kiss her husband, that strange woman might, with the currents flowing from the different members of her body, poison the water and throw filthiness into the wife's drinking cup, which would cause her spiritual sickness.

And where it reads: "But if rain is falling and the cedars are wet on the day of the new moon, then the wife shall have no power over her husband for seven days, but if the cedars are dry and clean the wife shall have the ruling power for yet seven days, until the last day of the first quarter, and there shall be the same ruling in the camp all the days," the cedars here referred to as being wet or dry and clean are not such cedars as grow in the forest or on the mountain side, but are cedars in the signs of the Zodiac, and the cedars which stood in the same relation to the double science of physiology as the signs of the Zodiac stand to the science of astrology. Some people do not call astrology a science. It may be so. We shall not argue the case here. But we cannot put these signs alongside of the arbitrary signs of astronomy, for they denote spiritual effect, but are material as to their existence as signs, and stand in the same relation to the double science of physiology as the signs of the Zodiac, such as the Ram, Bull, Twins, Crab, Lion, Virgin, Balance, Scorpion, Archer, Goat, Waterman and Fishes. The cedars here referred to may be wet or dry, as we are wont to say a wet or dry moon, but the cedars being wet referred to the sign of the spiritual tidal waves and the influences these tidal waves had upon the wife's physical domain, and it was for this reason if the cedars were dry and clean the wife should then have the ruling power for yet seven days, and that the husband was then out of office altogether so far as he himself had anything to say in the matter, for it may be dangerous for either of them to attend to their office for seven days, as there might be signs of great storms in sight over the wife's domain, and that these storms would darken the sun and the moon would become red as blood and the stars would fall from heaven, and the heavens would rain fire and brimstone upon the earth and kill all the fish in the rivers and the sea and burn all the living things on dry land, and the flood gates of the fountains of life thrown open and the rivers and streams would overflow their banks and by their mighty force would carry away every dead and corrupted creature in their paths to the end of the earth, referring to the wife's physical organism. If such signs were visible the wife would prepare herself for the storm and the husband would not interfere with her for seven days, but as the wife had absolute power to rule for these seven days, she could, if she saw the sun shining and the birds singing and a calm and genlte breeze kissing the fields and gardens, call her husband into office, if she saw fit.

And where it reads: "But if the cedars were wet on the day of the first quarter, then the wife shall have no power over her husband for yet seven days, and there shall be no ruler in the camp until the next full moon, and if that full moon after that event is the fifth month of the year then there shall yet be no ruler in the camp, for the one who created the living springs and the singing birds and has moved over the valleys of the land shall send his messenger to rule the camp for seven days;'' here we find if the cedars are wet on the day of the beginning of the first quarter, and that quarter was in the fifth month of the year, then the wife and the husband were advised to stay out of office for fourteen days, and if they paid no attention to this advice they had to take chances of what might come from violating these rules of the double science of physiology, for they would then be in the same position as Charlie Burg and I in handling and getting in contact with the poison oak. It may not be hurtful for the wife and husband to be in office, but they were taking chances in bringing forth fruit that may not be choice fruit and agreeable to their taste. We often find in families where there are many children, the parents being honest, noble, true, good and upright, that one or two of these children differ altogether in temperament and disposition, as to their spirit, from the balance of the family, either for the worse or for the better.

It is superfluous for me to record such families here, as this is too well known to the public, but suffice it to ask: ''What is the cause thereof?'' Some of you will say: ''The doctors tell us that these children which are so different from the balance of the family inherit these traits from their grand parents,'' but this does not hold good, for I know children who are idiotic, where all the balance of the family are smart and intelligent, and the records of their grand parents and great grand parents show that they were intelligent and prudent people. The cause of this is that the parents were in office when they should have kept themselves out of office. Here is where the double science of physiology comes into play in our family life, and if the husband and wife are in ignorance of the time for keeping in office, this is not the fault of the Creator, for our ignorance of the laws that govern the double science of physiology will not repair the damage we inflict upon ourselves through our ignorance, for these laws will not be changed and cannot be changed, but it is within our power to study these laws and thereby get the knowledge of the cause and effect which these laws have upon our material and spiritual bodies, in order that we may thereby derive benefit to our health and happiness.

What do you suppose, my reader, is the cause of a mother when in a state of gastation or pregnancy hankering for something unusual to eat or drink, which if not supplied will form or leave a mark on the child's body or spirit?

The organic spirits traveling on the tidal waves ebbing and flowing from the fountains of spiritual life, referred to above, are the organic spirits that are the supporters and builders of the flesh and bones of the embryo. We will suppose that the embryo is on a certain Saturday half built, with regard to its flesh and bones, by organic vegetable spirits, and on Monday there is a tidal wave coming and sixty per cent or more of this tidal wave of organic life is animal spirits. When this wave surrounds the mother she is sensitive to its influence, for it may be noted that the mother is now in a different stage from what she has been, for the flood gates to the fountains of life are, within her physical domain, closed, and the alluvium on the bottom of the fountain where the embryo has its sprouting roots is not disturbed, and all the animals and wild beasts within her domain are laid up in winter quarters as to their activity and consuming power.

This animal life that now surrounds the mother on Monday is more than can find lodgment in the embryo for its upbuilding. The overflow of this organic spirit will then take lodgment in the same organs of the mother belonging to their state, of its kind. (It may also be noted that the organic spirits who find lodgment in the embryo are then, as to their nature, like unto a caterpillar changing into a butterfly). The mother now begins to hanker for the kind of food that these organic spirits are wont to feed upon, and if she cannot get these things for which she hankers, these organic spirits will die within her physical and spiritual domain and their dead bodies will then leave a mark upon the mother, and as the mother is the disc or mold in which the child is molded, it follows that the child will receive the mark upon its body, physically and spiritually. I am not able to describe this to you, my reader, any further, lest you should misunderstand me, but this is the reason why a mother hankers for the many different kinds of food and drink when in a pregnant state. To explain this in detail would require a volume of one thousand pages.

But you say: "How can this be true? We have records to show where mothers hankered for whiskey and never did drink whiskey, and there are those who have hankered for the nicotine deposits, such deposits as accumulate in the bottom of a pipe used by those who smoke tobacco, and the mother would take this poisonous substance and put it in her mouth and eat it like so much candy."

Every living thing in the mineral, vegetable and animal kingdoms has a spirit within its living grasp. This spirit is organic and is carried into the great fountains of life in the Invisible World by the magnetic current surrounding our planet. A farmer when he cuts his clover field will notice a pleasant atmosphere in his field, and the odor from the dying clover is pleasing to your sense of smell. This is the organic spirits of the dying clover stems, which are not lost but are carried into the fountains of life and there are propagated into a form as to its organic kind in the same manner as the clover field produces its organic spirit. It follows that the tobacco plant and the hop vine also produce their organic spirits which are also carried into the fountains of life where they develop as to their organic kinds. When these hop and tobacco spirits return on the tidal waves in a living organic state they are like unto the returning insects of various kinds in time of spring and summer. For this reason when the mother in her sensitive state is surrounded by this tobacco spirit, or spirits, they prey upon her organs. She begins to hanker for the substance belonging to its organic kind. This will suffice as to the reason why a mother hankers for different kinds of food and drink when in a pregnant state.

But you say: "Is there no way to prevent these tobacco spirits from surrounding the mother when in a pregnant state?"

There is no way to prevent these organic spirits from surrounding the mother that I know of at the present time, except stopping the cultivation and use of tobacco and hops, and thereby not produce any more tobacco organic spirits. It will thus be seen that we are ourselves the creators of good and evil with regard to our health and happiness.

But you say: "You are deceiving yourself and your doctrine does not hang together. You tell us that infernal marriages are the cause of all criminals, and that bad men and women are the production of a direct influence from the infernal societies by the agency of their parents."

You misunderstand me. I never told you organic spirits created criminals of every kind, but I told you that there were certain organic spirits from the tidal waves from the oceans of life, where criminals were propagated if the soil was cultivated. For this reason the rules and regulations of the double science of physiology should not be violated, for violating these rules and regulations is the cause of many defective organisms and a great deal of misunderstanding and misery in our family life.

Many people at the present time believe that a wife is barren because she has no children, and she is made to believe that this is the truth, and some have told her that she is all right and that it is her husband who is the cause of them having no children. This has often been the starting point of a divorce, and at other times it has led to adultery by the wife, whereas if the two had been instructed in the rules and regulations of the double science of physiology they would have had children. Of course I will have to admit that there have been wives who were barren, but I am also safe in saying that eighty per cent of these wives could have had children if they had been instructed in the laws that govern the double science of physiology. I am not speaking of those who are disgracing themselves and destroying their health by mechanical devices to prevent them having children, but I am referring to those who as to their organism are so constructed that the strictest rules must be observed in order to bring forth fruit.

We shall here present a case to you, my reader, which has come under my observation; one of many of such cases, by which we shall prove to the learned doctors and all scientific men that when we speak of the double science of physiology we know what we are speaking about and that we can prove our doctrine and philosophy in the same manner as they can prove to us that two and two are four.

In our town of Toledo lives a blacksmith by the name of W. Keim, and his wife. I have known Mr. Keim and his wife for the last nineteen years. Mr. Keim is an honest and truthful man, of the highest morals and a good citizen. He is a large and powerful man and weighs about one hundred and ninety pounds. His wife is a tall, slender woman, nicely built and weighs about one hundred and thirty-five or one hundred and forty pounds. She is strong in health as to her body and spirit, and is one of the neatest housekeepers in our town. She is a loving, true and devoted wife to her husband, and their union is a happy one, and I want to say that if there is one chaste wife in the United States, Mrs. Keim is the one. Mr. Keim, however, as well as he is mated with his wife, and as happily as they live together, they have had but one child. Being a neighbor to Mr. Keim I once said to him for a joke: "Mr. Keim, you are a big, strong man and your wife is as strong and healthy as any woman in our territory. Why do you not try to help us to increase our population a little?" He replied: "John, it is a mystery that neither you nor I nor any other living man can understand. I know I am a full grown man, and my wife is as complete a model of a woman as any woman living, but there is something wrong which neither of us are able to discover. I, myself, will not admit that I am to blame therefor, and my wife says the same thing, and there the case stands undecided."

"Well," I said, "you do not want to give up all hope, for that is a bad thing. Do you not know that wherever there is life there is also hope, and you may yet have a boy who will help you to strike on the anvil and split your wood when you are resting."

Mr. Keim looked up at me like an old county judge and said: ''John, I wish you were telling the truth now, if you have never told it in your life before.''

After twelve years of married life Mrs. Keim brought forth a boy, and you may imagine the joy of the parents. Young Keim is now twelve years old, and is as strong and healthy as any boy in our town, and is the very picture of his father.

Here is now the question at issue, in which lies the mystery why Mrs. Keim could not have this boy before, and why could she not have any more? The boy is now twelve years old. You will say: ''Perhaps Mrs. Keim had a misscarriage before.'' I say no; Mr. Keim told me that his wife never had a miscarriage, and I am satisfied he told me the truth. And yet you say: ''You do not know for certain. Perhaps Mr. Keim got some one to help him out in this dilemma.'' I will not tolerate such insinuating talk in this case for one moment, for I know with whom I am dealing, and whoever speaks in this manner are not honest, but liars, for it may be noted that a thief thinks every one else is a thief like himself. He makes no exceptions, but a man who never stole anything believes every one is honest, and for this reason I believe, and I know, Mrs. Keim to be a chaste wife and a kind and loving companion to her husband.

We will now examine into this case a little further. If Mrs. Keim could bring forth a boy child after twelve years of married life, why was she not able to bring this child forth before, being a strong and healthy woman? There must be a cause for it. Before this boy was born we all said: ''Mrs. Keim is a barren woman and cannot bring forth children, or Mr. Keim is defective in the generative organs,'' and this was all the explanation we could give, but after twelve years we found out that Mrs. Keim was not a barren woman, and we have no reason whatever to believe that there are any defective organs in Mr. Keim's body. Where are we now? Our theories have fallen flat like a castle built of cards falls before the wind. There must be a cause for this child being born after a married life of twelve years. Here is the cause, my reader: Mr. Keim and his wife were entirely ignorant of the double science of physiology. Mrs. Keim as to her organism was governed by the most minute and exact time as to the double science of physiology, and her physical domain was affected in the same proportion. This being the case, Mr. Keim kept in office when he should not, and was out of office when he should not have been, or his wife kept him in office when she should not have, and she may have kept him out of office when she should have left him alone, and so they kept on from one season to another (that is, the seasons of the fields and gardens within Mrs. Keim's physical domain, in connection with the floods of the rivers and the tidal ebb and flow from the fountain of life), for it may here be noted that if the alluvial deposit in the bottom of the fountain of life is in any way disturbed or, as it sometimes happens, is washed away by the flood of the rivers, it leaves the barren rock at its bottom, and the consequences are as we all know. Wheat sowed on a barren rock will not sprout and grow.

But you say: "Suppose Mr. Keim had kept in office the whole season. Would he then not have been able to hit it right?" That is it. There is where the trouble comes in. It is too much office work with the majority, and for Mr. Keim to be in office the whole season would make no difference, for he would not hit it any quicker then, but would make it all the more uncertain, for you must understand there are, as we have been telling you, rules and regulations for this kind of office work. It is not the fault of the science of mathematics if a bookkeeper does not keep his books correctly, but gets tangled up in such a way that he is not able to make out a balance sheet correctly, but has to give up bookkeeping and thereby become a failure as a bookkeeper.

This was Mr. Keim's position. He kept in office at random. Having no knowledge of the double science of physiology, it was hit or miss with him, but as we find that he did not give up altogether, he hit it once in twelve years, by accident, if we may be allowed to so call it, but this has proved one thing to the double science of physiology, and that is that Mrs. Keim was not a barren wife and that Mr. Keim was a full grown man as he told me, and I have this to say to you, my reader, if Mr. and Mrs. Keim had known the laws whereby the double science of physiology is governed and had let themselves be governed strictly by these laws, rules and regulations, their son by this time would have been twenty years old and they could also have had a daughter seventeen years old and a boy twelve years old if they had so wished, but as it is Mr. and Mrs. Keim are poor bookkeepers and have not yet been able to make out a correct balance sheet more than once in twelve years, and when that was done it accidentally happened that the figures balanced up correctly.

You will now say: "It would be a great deal better for some wives if their husbands were not as good bookkeepers as they are and thereby save their wives the trouble of making up the balance sheet every twelve or eighteen months for ten or fifteen years." Such is idle talk. The husband and wife are equally interested, and it is no more the fault of the husband than of the wife. Such married men and women keep no books at all and pay no attention to the double science of physiology, for they are in and out of office at random also, the same as was the case with

Mr. and Mrs. Keim. The difference lies in the organism of the wife, for the alluvium in the fountain of life is not as easily disturbed by the flood of the rivers as that of Mrs. Keim. But the alluvium does not always cover the rocks in the bottom of the fountain of life within the domains of these wives any more than in the case of Mrs. Keim, for there are times when these wives are as barren as Mrs. Keim was in her respective seasons, and for this reason it is not necessary for these wives to make out a balance sheet every twelve or eighteen months unless they wish to. But as it is such husbands and wives are like unto a peddler who buys and sells whenever he or she has a chance, and there are no books kept; therefore if the peddler buys eggs he counts them by the dozen and when the box is full it balances the account and no books have to be closed. If, therefore, such husbands and wives want to do business in the same manner as the peddler it is not the fault of the double science of physiology but it is not necessary that they should do so, and for this reason it is optional with the wife and her husband whether she should make out a balance sheet every twelve or eighteen months in the form of a child or not, and yet they have not violated the morals, obligations and civil laws of the double science of physiology. The double science of physiology is the science of all sciences and its scope and dimensions are beyond the stars, and its limitations cannot be reached by men, but I will here warn you of one thing, my reader, never undertake or attempt to use mechanical devices as a preventative from bringing life into existence, or for the purpose of inducing young men and women to commit whoredom, for you shall never escape punishment therefor. You may escape in this world but you will not in the next, and whosoever manufactures these devilish inventions shall be punished and whosoever buys and sells them as a merchandise for profit and gain shall be punished. Your sentence is written in red ink, and I have read the same. These laws cannot be appealed, for they are supreme, and every one of you who are using and handling these devilish mechanical devices will have to pay in sorrow and pain for the damage you have done directly and indirectly to our Caucasion race.

We have written the above in a simple and comprehensive way for the benefit of the laborers, farmers and mechanics, in order to show them what is meant by the double science of physiology. We have not written this for scientists, doctors of divinity and doctors of medicine; therefore, if these men can give us a clearer and more comprehensive instruction on the double science of physiology, it will be their duty to do so, for it is of the utmost importance that we should know the laws that govern our family life, that we may thereby become stronger in body and spirit.

There is one evil in this double science of physiology that we will sound a word of warning against to the coming generation, and which was one of the causes that brought this most ancient people down to the destruction of their government. These people knew everything by heavenly Correspondence. They, therefore, were able to study the double science of physiology in its material part, and were thus able to govern their families as they wished and have many or no children without in the least violating the moral or civil laws. This, as wickedness increased among them as a nation, the more noble and respectable families began to conceive the idea that it was wicked to raise children, for they said it might be that these children would be placed in a position where they would be influenced by evil and thereby become destructive to themselves, and that in this case the parents also had to suffer for bringing them into the world. In this way the noblest, purest and best blood of the nation became extinct, and of course when that blood ran out there was no repair to be made, and it is for this reason that we sound a warning to the coming generations to beware of such doctrine, and to chase such ideas out of their minds, for he who has got a field as an inheritance from his father shall not make a graveyard out of it, but he shall plow and cultivate it that it may bring forth cereals as to its kind in harvest time.

I have taken particular pains to inquire into the causes that brought this nation down to destruction, having such a high civilization, and I find that too much knowledge of the double science of physiology was one of the causes which brought them down to where no repair or remedy could be made. But I have this hope, and it is a comfort for me to think so, that we shall not repeat this in making the field which we have inherited from our fathers a graveyard, but that we shall plow and cultivate it, that it shall blossom and yield its fruit as to its kind. We have then, my reader, advanced one step in 600,000 years, which is only one day, comparatively speaking, with the time that is past and the time that is yet to come.

CHAPTER XVIII.

VENEREAL DISEASES EXPLAINED—AS TO WHAT THEY LOOK LIKE WHEN A MAN HAS LEFT THIS BODY AND IS IN THE SPIRIT.

Many people at the present time, and even among the learned, do not know that venereal diseases are of a spiritual origin, and from hell, or what you may call infernal societies, but, nevertheless this is true. Adultery is one of the chief evils amidst the inhabitants of hell (I am here using the word "hell" as it is better understood by the public), for it is the foundation of all other evils, and is also the most destructive and degenerating power of human life; it is an open grave to the spirit, soul and body of man. Yet adultery is of such nature that it is delightful to those who practice it. When a man and woman begin to commit adultery and are detected therein, they count adultery as of no sin, for the man or woman with whom they are committing adultery, they imagine, loves them, for the time being, but they do not know that such love and affection is infernal and from hell. Thus they are inspired with conceit, false and deluded ideas. The men imagine themselves to be great explorers of a woman's nature, and thus put themselves in the same position as a doctor of medicine or a chemist, who, for scientific purposes, experiment with chemicals. And, as adultery has neither end, limitation nor purpose, only as for its destructiveness, it follows that in the end only misery comes from it, and the body and soul of man is in danger of being poisoned. The women begin to study how they shall be able to charm everybody who may come in their pathway, and of course they will always find those who are ready and willing to do their bidding, and they imagine themselves to be great actors on the arena of professional society, and every disreputable man is their lover. Thus they keep on until they sink deeper and deeper into their evil ways, and at length they are connected with some infernal society in hell. They are thus inspired and controlled by its inhabitants. Any man or woman who has become polluted and who has inhaled the microbes from hell will now try to restrain themselves from having anything to do with the opposite sex, for they are inflamed with hatred and revenge to the degree of the society in hell where they belong. But restraining themselves from the opposite sex, as they should do, some of them become worse. They then begin to seek company of those who are pure and innocent, and their aim and object is to destroy the most precious life, and in fact anything and everything that comes in their way.

Many American wives have become innocent victims of these human rattlesnakes. Venereal diseases being the substance and the seeds from hell, it follows that the innocent victims, however pure he or she may be, are dragged down to hell and to the same level with those by whom they were poisoned, and are so connected with an infernal society corresponding to the disease with which they are affected, and cannot rid themselves thereof, for the influx from heaven is then cut off, and its place is taken by the influx from hell. After thus having contracted venereal disease of whatsoever kind it may be, men are attended by low, degrading and whoring spirits of its kind corresponding to the disease with which he or she may be afflicted. As a man is so organized that he is a society or a government as to his body, soul and spirit on a small scale, it follows that he is now a little walking hell, moving and crawling over the surface of the earth, and the effluvia that flows from such a body corresponds to the fires of the evil from whence the germs of the disease derived its origin as to its parent society in hell. The angels thus, when they look upon a man who is in this state, know to what society he belongs, by the effluvia that flows from his body. I have been permitted, when in the spirit, to look upon men and women who were so diseased with the various characters of venereal diseases, and in appearance they are like unto a fruit tree that is full of worms, lice and bugs of a kind corresponding to the disease, with its bark torn, and its leaves blighted, and its limbs swiveled. The angels also look upon a man so diseased in the same manner, and when they get within a certain distance of such a man, they are affected by the ordor and smell issuing from the man, and then withdraw themselves from him, for they are thus affected as to their lives, like unto a man who enters a place where dead and putrified bodies of animals are thrown in a heap. A man being so poisoned as to his body, it follows that his spirit is also affected. Thus the spirit becomes sick and worried and at length becomes almost dead, and has no power over the body to carry or lift the body; it is thus a man becomes lazy, stupid, loses his ambition, loses his memory, hearing and sometimes his eye sight, in fact, becomes a dead walking man. What do you suppose, reader, is the cause for the many tramps we have in this country who will not work even when work is offered them with attendant good pay? Some of these men are intelligent, well built and strong as to their physical bodies. To all outside appearance there seems to be nothing the matter with them. But why will these men refuse to work, and instead, lie around in the sunshine? You say they are lazy, and for this reason they will not work. But some of these men were industrious at one time and worked six months or a year at a time without losing a day. I know a man who at one time was a typesetter in a printing office, and attended to his work as strictly as any one could; he was a brilliant writer. He left the printing office and no one knew what become of him. I met him several years afterwards in California, and to my surprise, he had become a tramp. I inquired as to his condition, and I found he had contracted venereal disease, and that he was cured to a certain extent, but that he was inwardly poisoned with syphilis; his spirit was dead and his memory gone, and ambition with him was a thing of the past. He was in a most pitiful state of existence. He told me he had tried to work, but could not, and was afraid to commit suicide, for it would be only temporary relief. What is now the cause of this man being lazy, having at one time been an industrious man? The cause for it is that he was afflicted with venereal disease, and as he is connected with a society in hell corresponding to his disease, he is practically dead as to any usefulness, and for this reason neither will nor can he work. Always remember that wherever there is an effect there is a cause, and in this we can never be mistaken. But you say, some of these tramps are working by spells, and others are apparently strong and healthy in body and spirit also. So they are, some of them, strong in body and in spirit and will work by spells, but these men were not strong in mind, body and spirit when they began tramping, for then they were diseased by venereal diseases of some kind, but as they were tramping along, they were cured, as to their pollution of the disease, by medicine, and thereby they repaired their health by killing the microbes which were sapping the vitality of their bodies, and in so doing their spirits were quickened and became stronger also, and in restraining themselves from the opposite sex they were able to keep themselves in this condition, but this is not to say that they were cured as to their spirit and that they were in any way disconnected with the society in which they were initiated at the time of contracting the disease, for, if they had been in any way disconnected with the society in hell corresponding to their disease, they would then have taken up some occupation or useful work, and quit tramping. Here is the nature of this tramp life of these tramps: We will say two of them are able and skillful enough to live and subsist on the public for a time of say two years, when they were neither able nor willing to work, because they were sick with venereal disease, it follows that after they had repaired their bodies and become stronger in spirit, they could then perform some labor if they wanted to at odd times. It then follows that after an apprenticeship of two years in tramp life they were then in such a position where it is ever so much easier for them to live and exist, for they could now pick up an odd job as they went along at which they received good compensation, and they now assume a position where they can buy some luxuries, such as tobacco and whiskey. Then tramp life becomes a secondary nature to them, and they prefer it to steady manual labor. I shall here relate what came under my personal observation in the state of California.

The superintendent of the Albin Lumbering Company, Mendocina county, California, set two men at work, men who came and applied for work. They were put to digging out earth for a foundation for a dwelling. I was working on a building six feet from where these men were working. They were both big, strong and able-bodied young men, about thirty years of age. They received for the work they were doing $1.85 per day and their board; they worked until each of them had earned $10.00, then they quit work and demanded their pay. These men did not work hard, but practically all the time, as it best suited them. I asked one of them why they quit the work, and if the pay was too small. I received this for an answer: "I have nothing to say in regard to the wages. I now have ten dollars and that is all I care for at present; I am not satisfied with work when I have that much to my credit." These two men had served their apprenticeship in tramp life, and were now in a state second nature genuine tramps. I knew a man who tramped six years, his health became better, and at the end of six years he did a piece of work for a man and took an old horse for pay. He then began to trade horses, and is today in business and doing well. This is the nature of tramp life in the United States and venereal diseases is the cause thereof.

But you say, there are many who are affected with venereal disease and are working every day. Such men and women do not work because they like to, but because they have to, and besides, all men would not be able to maintain a livlihood by tramping; some of them would starve, and die of hunger, and others would perish for want of clothing and this would be committing suicide. Then there is any amount of those who, being afflicted with venereal diseases, and finding no cure for them, commit suicide, and those who are afflicted with these dread diseases and are working are cured by medicines as to the pollution of their bodies or they are not very badly affected, for, if they were they could not work. I am here asked by you: "Can a man or woman who is pure in heart and who has become an innocent victim by marrying a person afflicted with venereal diseases, poisoned by the diseases, and so connected with a society in hell corresponding to the disease, disconnect themselves from the society in hell to which they have become connected through their marriage with the afflicted persons?'' I shall now explain this so that you may clearly understand the matter about which I am speaking, for it is important that you clearly understand this matter, as there are many innocent husbands and wives today who are innocent victims of this most terrible disease and spiritual death. For example we will say: I have never in any way violated the moral or civil laws; I enter the married state, but my wife is not true to me; she contracts venereal diseases, for instance, syphilis of the worst kind; I become an innocent victim—become poisoned through the agency of her body as she broke the marriage vow; I soon find that I am poisoned, and knowing my condition as I do, find that I am connected with some infernal society in hell corresponding with my disease. The heavenly messengers are not able to prevent this; they are now standing at a distance looking at me, but cannot help me. The poisonous parasites are advancing more and more until at length they cover my entire body. I am now visited by low and degrading spirits corresponding to my disease, also devils of the same kind. The first thing I do now is to get rid of my wife through a bill of divorce. The next is to try and prevent the disease from spreading or getting any farther advanced, and as I am now free from my wife I have no dealings with the opposite sex and am living a good and moral life. The doctor stops the pollution of my flesh, and having thus cleaned out the pollution of my flesh, yet as to my spirit I belong to a society in heaven and can have communication with its inhabitants, but as to my body, I am still connected with a society in hell corresponding with the disease with which I was afflicted, for the microbe seeds that are deposited in my body are from hell (I am here not referring to the microbe itself, but the spirit of the microbe), and for this reason I cannot disconnect myself so far as my body is concerned from the society in hell to which I belong, for my body is now the soil wherein these microbe seeds are deposited by the millions, as to their spirits, but they are now lying dormant in my body and cannot sprout and give life; they are like unto the seeds sowed on frozen ground away from the sunshine and rain. Thus I am holding the inhabitants of hell at bay and they are not now able to heat or warm up the soil that these seeds may sprout and give life. I am now as to my spirit despising the harlot and planning her destruction, and for this reason the devils and low degrading spirits cannot warm up the soil wherein the microbe seeds are deposited and give it life as to its kind. But as to the influence respecting my material body I cannot disconnect myself from the society in hell until the time comes when I can leave the material body here on earth for all time, then, and not until then, can I disconnect myself from the inhabitants of the infernal society in hell to which my material body is connected. It should be here noted, however, that should I at any time hereafter undertake to have intercourse with the opposite sex, no matter whether she be old or young, pure or corrupted, the influx from hell would at once quicken the microbe seeds in my body and give them life like unto a field planted with seeds that are given life by the sunshine and rain alternating upon it. For, in so doing, I would be disconnecting myself as to my spirit from the society in heaven to which I belong, as I would be committing adultery, and for this reason I would be connecting myself with the inhabitants of hell in spirit also. For this reason the microbe seeds from hell that are deposited in my body would quicken and begin to sprout, and begin their destruction in accordance with their kind, for I would then be connected body, soul and spirit with the society in hell corresponding to my disease. But so long as I do not disconnect myself from the society in heaven to which I belong in spirit, the influx from heaven as to my spirit is freezing the soil of my material body in which the microbe seeds of hell are deposited, and they will lie dormant until I lay aside my material body when they will die and decay with my material body and I am no more in connection with the inhabitants of hell.

Many people of today suppose venereal diseases are curable through the agency of medicine for the reason the doctors say: "I can cure you up so that you will be as good a man as you ever were." But they know when they tell this, that it is all false; they are able with the aid of medicine to kill the little material parasites or microbes that are eating on the man's flesh, but the real germ or seed is from hell and medicine cannot touch it, for it is the spirit of destruction—the spirit of hell, yea, the very essence of the tyranny of the Devil, Satan and Lucifer. The doctors will tell us that syphilis is transmitted from the parents to the children and that it is an inherited disease from the second to the third generations. In this they are right. The doctor of medicine also knows that these diseases are of a spiritual origin, but they will not admit its origin is from hell, or as we may term it, from the infernal regions. It is very reasonable to suppose, and any man with ordinary intelligence cannot fail to understand that if this disease was not of a spiritual origin and from hell it could not have any effect upon the children of the second and third generations. I do not want you, reader, to confuse the spirit of venereal disease with the organic spirits, such as clover spirit, hop spirit and tobacco spirit, etc., for this spirit has its origin to begin with in the body and spirit of man and is developed in hell, and returns by influx to the body from whence it came. Any medical doctor or scientist that denies the spirit of venereal disease is from hell is not honest, and should not for a moment be regarded by the public as a man of any respectability as to their learning, for it is possible for men to study all science backwards and make error appear as truth. For, how could it be possible that the spirit of venereal diseases could have its origin in heaven where everything is purity and the very life of our existence. Many people at the present time believe that venereal diseases are located in the blood, but in this they are mistaken. I have been told there are nine different kinds of venereal diseases, and that each and every kind is a type of its own; it then follows that each and every kind of the parasites are different as to their shapes and sizes the same as animals or insects. Here I shall describe to you, my reader, two kinds of parasites, both of a syphilitic nature. To look at a man's body who is in good health as to his body and spirit, when you are in the spirit, is a most brilliant and pleasing sight, for his body is then transparent, and the brilliancy of the lights that are illuminating the various members of the body and the working mechanism makes a display that cannot be described with a pen. But it is otherwise when you look at the body of a man who is afflicted with venereal diseases, such as syphilis in its fully developed state. As I have been permitted to look at such persons when in the spirit, I was met with a most frightful sight. I saw parasites of two kinds that were visible to my sight, in the same manner as the insects on a fruit tree are visible to the material sight. (It may be noted that these bodies were magnified by the messengers who were with me, so that I looked upon them they appeared to be fifty or sixty feet in height, and broad in proportion).

One of these kinds of parasites was red with dark shining spots. They resembled a sea otter when its skin is taken off. Their heads and teeth were like those of the seal, and their feet were like those of the tiger, and they were as to their bodies plated with armor of steel. They are of a most frightful nature to look upon. They congregate to begin with in the blood vessels, along the edges, in the same manner as crocodiles and alligators hide along the rivers and streams of water. But they are more destructive than crocodiles and alligators, for they are as to their lives supported by the influx from hell, and they are able to poison the flesh and blood in the body, and in doing this they are also able to corrupt and dam up many of the blood bessels. They are there working like beavers damming up a stream. Having so dammed up the blood vessels they now congregate in great masses, by the thousands. Thus sometimes the limb will swell up and become of no use to the body. If the patient takes medicine that will interfere with their work and poison them, those that do not die will then enter the joints of the limb, for there they are safe from interference. They will also eat their way into the gristle and bones, yea into the very marrow of the bones. Thus they make their way like gophers and ground hogs in a man's field. They will then suck and sap the vitality of the flesh of the limb and feed on its saliva until at length it begins to shrink and dry away. The flesh is then saturated with a poisonous, stinking ordor, and what is wonderful, human spirits of various kinds delight to indulge at times in the smell and odor that flows from such a human body, for it may be understood that a man in this condition is a small hell as to his organism, and for this reason the various human spirits who belong to such a society in hell delight in the atmosphere which corresponds to their evil. You may wonder at this statement, my reader, and say: "I wonder if he is not mistaken in this." I am not mistaken in this, sir, for I have seen it many times, and you who do not know what evil is have no idea how low a human being can sink in various evils and low depravity, and there be happy in their misery, for I am safe in saying that I can take you who do not know evil into places of human habitation in our Babylon of the Pacific, the city of the Golden West—San Francisco—where men and women have become so far beyond and below the brute creation that there is no comparison, for I have seen human wickedness in that city that nearly loosened the nails of my fingers, and such sights have many times blighted my hopes that we will ever be able to save this nation from destruction, for a man is so organized that he can either become a brute and beast or he can elevate himself into the image of God. A hog is fully contented when he is rolling in mud and filthiness. Why should we then wonder that a human spirit who is as to his life's love a member of a society in hell should also be delighted when he gets in contact with the same hell here on earth and enjoy the same smell and odor that flows from a human body corresponding to such hell or infernal society.

Having been in the spirit, I am also able to describe the second kind of these microbes or parasites. This kind is in every particular very much like the white weasels such as hide in stone fences and in holes in the ground, except that their heads and teeth are of a more vicious look and destructive nature, and most horrible to look upon. This kind has their seat, nest or hive in the sexual organs. They sometimes leave the sexual organs and will fly up into a man's face. They then take up their habitation in and around the man's nose, mouth and lips. Getting into the nose they are carried down into the throat and also work themselves into the ears. They will sometimes take up their habitation in the man's clothing, but in and around the nose is their regular place for location. They then eat into the flesh. These microbes or parasites have short lives. They come by seasons. They sometimes stay away for two or three months, but they always lay seeds in the sexual organs that are apt to blossom up at any time, for the influx from their respective society in hell will give them life as to their kind. These kinds of parasites cannot be destroyed by medicine as to its seed, but the doctors can kill these parasites as they come along and prevent them from advancing into the body. I have heard men curse the doctors for not being able to cure them, but in this they are doing wrong. I sympathize with the doctors in such cases, for I think they are doing all in their power to prevent this most terrible disease from spreading, but they are powerless to do so, for this reason: when the patient is gaining in health he is but half cured. They are at any time liable to be influenced by low and whoring spirits. They then throw themselves headlong into the same evil and thus the second disease will become worse than the first.

Some men become desperate after they are diseased and curse everything under the sun and also their own soul. Thus their wickedness increases and they will now seek revenge and poison every one who comes in their way. I know a young man by the name of Davis, in Bakersfield, California, who contracted venereal diseases. He got desperate and was going to have revenge. He went to Ransburg, a mining town, and there he gave his disease to eight women in less than five weeks. I would not have known this, but he told it himself to me. After he had told this story I said to him: "Davis, you ought to be put in state prison for the balance of your days." He then got mad and said: "You are a fool and have no sense to want to put a man in prison for anything of that kind."

Venereal diseases being of a spiritual origin and from hell, it follows that they will also develop into many other diseases. I am of the opinion that if the doctor will go to work and search for the foundation of many other diseases that the human race is afflicted with, they will find that one-half of the different kinds of diseases originate from venereal diseases. Thus it can be plainly seen that if the hellish or infernal societies cannot be subdued, they would eventually destroy the whole human race and throw down the spirit and soul of man into the depths of utter darkness.

I have here presented to you two different kinds of microbes or parasites of a syphilitic nature, but I have been made to understand that there are many other kinds, all different as to their quality and nature according to their respective societies among the infernal inhabitants. This is nothing new to the doctors, for they are well acquainted with these different diseases, and they tell you and I that we cannot teach them anything. We are not trying to teach the doctors anything, for we are writing this for the common people, and our object is to show to the common people the destructive nature of this most terrible disease of all diseases, for if we can improve the health of the common people our national life is preserved. We have nothing in common with the "Upper Ten" of New York, or the "Four Hundred" of Newport, and their allies in the various parts of the country, and they can be as low and degraded as they please, and the poisonous microbes and parasites from their rotten carcasses shall not be able to destroy our nation.

Statistics tell us that the disease known as cancer is increasing among our race to a most alarming extent, and that the doctors are not able to prevent this disease from spreading. This disease is of a spiritual origin, I am satisfied. It is of a syphilitic nature, for if it was not the doctors could cure it, but as it is they are unable to do anything with the disease, for material medicine cannot touch the spirit of the microbe or parasite, and has no more effect on them than water has on a goose's back. This is also true of consumption.

What we are trying to make you understand, my reader, is this: There is such a thing as refined evil, and this evil is far more dangerous and destructive than low and degraded evil, for there is such a thing as refined infernal societies in the Invisible World where Satans and Devils are of great learning, but all this knowledge and learning is turned into evil and that of a subtle nature. I have learned this much by experience, for I have often conversed with Satans and Devils who were able so completely to disguise themselves that I could not tell them from messengers of light, and the only way that I could discover their subtlety was to lead them into a subject which pertained to chastity and virtue. When such a conversation took place they were inflamed with madness and I then discovered their true nature. It may here be noted that these Devils and Satans have no heart the same as spirits and angels, but they have what is known to the angels as an *Enefenit* in place of a heart; that is, their heart that was a heart at one time has been turned into an *Enefenit*, or more properly speaking, a mole, such as grows on a person's body, but not exactly the same. There is no word in the English language whereby I am able to express or define this in its true meaning.

This being the nature of some of the inhabitants of hell, it follows that they are also the creators of such life as corresponds to their respective societies in its destructive kind. It then follows that when a doctor is curing a patient who is afflicted with syphilis or some other kind of venereal disease as to his or her body, that person may enter into a more refined society in hell and there develop the cancer germ, which is harder for the doctor to cure than the first disease, and even if a cancer should not be visible on his or her body, when yet they lived in the body. They may, if they have children, transmit the spirit of the cancer germ to their children, grand children and great grand children, and these children may die of cancer, and yet be as innocent and pure as any man or woman living.

The consumptive germ is the spirit of these refined hells, as to its nature and kind. I shall here tell you what I have learned in regard to this, and you can take my statement for what it is worth to you. A man or woman who is an adulterer at heart and regard adultery as no sin, but do not meddle with any one who are diseased with venereal disease, and are careful in watching their own bodies from being poisoned, but delight in committing adultery, and doing mischief and evil whenever they have a chance to do so, are connected with a refined hell of its own corresponding to their nature, and as all societies in heaven and hell are in the form of a man as to its respective organism, it then follows that such a refined society in hell has as to its members all the activity of a man, but as the heart of such society, or the members who constitute the heart, are turned into a mole, or are inactive or without any life flowing from it, it then follows that the lungs of such society, or the members who constitute the lungs, are the propelling power and life of that society; that is, it is the fountain of life in that society, not as members individually. It then follows that the spiritual generating life from such an infernal society are from the lungs, and for this reason when such spiritual germs get in contact with men and women who are subject to the propagation of such microbes or parasites, they take lodgment in the lungs of such men and women.

I do not want you to misunderstand me in this matter. Here is the way it works: Mr. Hawkins is a refined adulterer and belongs to a society of this kind corresponding to his life's love. He is as to his spirit saturated with the spiritual germs of consumption, but it does not affect his lungs. Why does it not affect his lungs? His lungs are the life of that spiritual consumptive germ. The reason these germs are not propagated into a parasite or microbe and begin to eat into his lungs is this: The influx into his organism from the society to which he belongs prevents these germs from developing into parasites or microbes, and for this reason the germs do not affect him as to his body, for if it should destroy Hawkins' body, it would also destroy the member of the lungs of the society to which Hawkins belongs, as Hawkins' lungs were members of that society also. It may here be noted that Hawkins stands in the same relation to the poisonous germs of consumption as the poisonous oak stands to the poisonous organic spirit. The poisonous oak does not suffer from housing the poisonous organic spirit in its leaves, which are the life and lungs of the oak, and neither does Hawkins suffer from housing the poisonous germ of consumption in his lungs.

But we will now suppose that Hawkins became intimately acquainted with two young girls, and he kisses both of them, one time or another. These two young girls may be pure and virtuous, both of them, but the moment he kisses one of them he poisons her as to her spirit. She also inhales into her lungs the odor or effluvia that flows from his body, and the influx that flows from his lungs. Her organism is so constituted that the magnetic current that flows from the different members of her body will not kill the poisonous consumptive germ that Hawkins left with her when he kissed her, and she now becomes a consumptive and does not know the reason why, and if she should happen to get married and have children they would inherit the same poisonous consumptive disease that caused the death of their mother, for the germ of this disease is death. It is the spirit of a refined infernal society in hell, and the very essence of jealousy and death.

Hawkins kissed the other girl also in the same manner as he kissed the first, but she was differently organized. The currents that flowed from the different members of her body did not permit the poisonous consumptive germ to take root in her lungs and propagate parasites or microbes, and for this reason she escaped death by consumption.

These two girls by coming in contact with Hawkins took the same chance of getting poisoned that Charlie Burg and I did when we cut down and removed the poisonous oak, as referred to above. I was poisoned, and he escaped.

You will say: "Apparently the way you are writing you are an alarmist; you look at the dark side too much. It surely cannot be as dangerous as you picture it. Are we not away ahead of the rest of the races, and see how they are thriving and increasing in number, and besides that I believe we are getting better all the time, and time will shape our destiny, and we will come out all right." You do not know what spiritual wickedness is, but I do. You have no idea or conception of what wickedness is, and, therefore, have no knowledge of the danger that lies before us. If we had only the evil of this world to contend with it would then be a small matter, but we also have spiritual evil to contend with, which is many times harder to overcome and conquer. If you knew what I know about this, and had seen what I have seen, and heard what I have heard, you would be a great deal more of an alarmist than I am. The universe is great and the plans of the Great Architect are beyond our comprehension. We cannot compare ourselves with the balance of the races, such as the Mongolians, Negroes and Indians. We are a higher type of being, and cannot live and exist under the same conditions as they can. We are a more spirited race, and for this reason can also become more wicked than they can, for remember that refined wickedness is by far harder to overcome than low and depraved wickednes, for I may tell you that if we should ever come to a state where spiritual wickedness should get the upper hand over us, we are as a race forever gone. The idea that we are getting better, and that we are improving is not true, as can plainly be seen by the following statistics, from Morning Oregonian, November 25th, 1904:

MURDER IS RIFE.

Crime on the Increase in United State—Remarkable Since 1899—Homicides Four Times Greater now than in 1881—Chicago-London Figures—With less than One-third the Population, the Windy City had Five Times as Many Tragedies as the Metropolis Last Year.

Harvest of Deaths by Crime in Three Years—Homicides in United States, 31,395; British loss in Boer war, 22,000; Killed on railroads, 21,847.

New York, November 24.—(Special.)—There are at present four and a half times as many murders and homicides for each 1,000,000 people in the United States as there were in 1881. With this statement of fact, based upon statistics, S. S. McClure makes a startling showing of the increase of lawlessness in this country, and follows with a stinging criticism of the reign of "criminal oligarchy," of chronic infraction of the law by many classes, of general failure in the enforcement of the statutes, to which causes the condition is attributed. Comments on the prevalence of crime and lawlessness taken almost at random from representative and serious newspapers and from published statements of judges and citizens from the supporting evidence.

In the United States last year there were 8,976 murders and homicides in a population of about 80,000,000. In 1881, when the population was 51,316,000, there were only 1,266 crimes of this class. The high record was reached in

1896, when there were 10,654 murders and homicides in a population of 70,000,000. In 1899 conditions improved, but since then they have steadily grown worse.

Conditions in Chicago are strikingly set forth by comparisons with the criminal records of the two leading cities of Europe. London, with an area of 688 square miles and a population of 6,500,000, had 24 murders last year. There was no "undiscovered crime," as the murderers were all arrested except in four cases, where they committed suicide.

Chicago, with less than one-third of the population and area covered by the London or metropolitan police, had 128 homicides. In 18 cases the murderers were killed at the time of the crime or committed suicide; four other cases were those of officers who did the killing in the performance of their duties, leaving 106 cases for the police to work upon. Out of that number 34 convictions were secured, while in 19 cases no arrest was made, and in 53 cases arrests did not result in conviction. Only one man was hanged in Chicago.

In Paris only 15 murders or attempted murders were committed in the same period. More than eight times as many murders in Chicago as in Paris, six times as many as in London.

The loss of life through crime is made more prominent when compared with fatalities in war and on railroads. In three years the homicides in the United States numbered 31,395. The British loss in the Boer war was 22,000. In the same period there were killed on railroads 21,847.

Labor troubles, the burning of negroes, lawlessness in Colorado, riots and murders in New York are referred to in detail.

Distinguished jurists and educators are quoted as saying that the increase in lawlessness endangers the future of the nation.

People who have such ideas, that we are getting better, judge others by themselves as to their own condition and individual life. They look at the surface and the outside appearance of material and social life, and everything looks pleasing to them, because they are happy in marriage and prospering in business. They are also totally ignorant of past and ancient history, for they say: "I have done so and so, and my children can do the same, and it is of no use for us to worry over these things, for we cannot help them," and if you ask them to give a helping hand to those who are less fortunate, they will say: "What is the use; let them do as I do."

I knew a contractor and builder in the city of Chicago who talked in this manner. He was worth in money and property perhaps $60,000 and was prospering. Knowing the many evils that existed in the city of Chicago, he looked at the evils as of no consequence, and of no serious damage. Being a very sharp and intelligent business man, he thought he could always guard against them, but to his astonishment he found that the evil concealed in his surroundings were more powerful than his wealth and business talent. There came a day when he lost $400 a day as forfeit to a firm for not being able to fulfill his contract; the laborers killed his horses; everything worked against him; the bookkeeper tangled up the books; the cashier ran away with all the money on hand. But being an ambitious man, he began to help where it was necessary, but in doing so he broke his leg and had to go to the hospital. In three years time he had the pitiful sum of $1,600 to his credit. He then found out that the surrounding evil of the city was something to be reckoned with. He then said: ''There is no man in this city who can safely say 'I shall escape from the evils with which this city is infested,' and no man's life is safe at any time, rich or poor.''

Those who think that time will shape our destiny, and that we will come out all right without any effort of our own, are simply like unto domestic animals who are cared for by a farmer's servant, for they have no perception of what their life is for, and care for nothing but what they eat and drink from one day to another. But it is otherwise with those who suffer for the necessities of life through the evil which has brought about the condition which they are in. These people are not satisfied with the present society; these men and women do not think it is all right, for their life is, practically speaking, a failure, through the evil that has brought them into the condition in which they are. There are also many noble men and women who are suffering as to their spirit through the evils with which our present society is surrounded, and are placed in a position from which it is impossible for them to escape from the suffering they have to endure. These men and women are looking for relief, but can find none. They do not think that we are outgrowing evil, for they are conscious of evil. Their lives here on earth have been a complete failure so far as happiness is concerned, through the surrounding evil which has brought about their condition.

The reason that you cannot see the dangerous condition in which we are as a nation is this: A man who is planning suicide will not let it be known. A man who sets fire to the building in which you are sleeping will not let it be known until the building is on fire, and if your building is not insured you are the loser for the cost of your building, and so it is with the life of a race and a nation:

if we do not guard against evil in time we shall be overtaken by its power. We must, therefore, insure our national life that we may not lose our inheritance to our heavenly homes. But in so doing we must pay for our insurance policy with our labor here on earth. Our material dwellings may be burned and destroyed by fire, but our spirits cannot be destroyed, and you and I shall live forever. Therefore, let us not remove the landmark of the towers of our material temple, that the coming generations may know where to commence to build a city and to construct their temples to the glory and happiness of their children.

Knowing as we do the many terrible diseases that of late years has afflicted our race, and which are advancing and increasing every day into our physical bodies and sapping the vitality of our national life, in spite of the knowledge and learning that our doctors have of anatomy, and with the vigilance and care with which these men and women are working night and day trying to prevent the spread of these most terrible of all diseases, syphilis, cancer and consumption, the doctors in their untiring study have been able to check and destroy the organic spirit of such diseases as yellow fever, cholera, typhus fever, etc., but the reason for this is that the organic spirits of those diseases are of short duration. But as they have mastered all of these different diseases, they are now confronted with something that is beyond their power to control or keep in check. Many of the doctors are greatly alarmed over this, and many of them have spent their lives writing books and pamphlets trying to enlighten the public as to this and warn them of the danger of these most terrible diseases, but this has as yet done very little good, as the public throw themselves headlong into this most terrible evil, and we know of men who are sound, strong and healthy and of good common sense who will throw themselves into the arms of a public prostitute who sells her body for money, when they know they are taking desperate chances of being poisoned with this terrible disease for the balance of their days. What do you suppose is the cause of this, my reader? You say: "That man as to his nature cannot get along without a woman, and furthermore prostitution is a necessary evil, and if there were no public women our chaste wives and virgin daughters would be in danger." But here, my reader, there are married men with a wife and children who do the same thing. What have you to say to that? They take chances of being poisoned, and also their wife. Is that necessary evil also for a public woman to sell her body to a married man? I think I am competent to speak on this matter, and I am fully convinced that I know what I am talking about. I am a full grown man and am as well developed as to my body and spirit as any man. I was married when I was thirty-four years of age, and am the father of a girl who is now seventeen years of age, measures five feet four inches in her stocking feet and weighs one hundred and thirty-two pounds. She is now keeping my house. The necessary evil that you speak about is, in my opinion, not a necessary evil, any further than we make it so ourselves. At least I have never found that a public woman, or any other woman, was a necessity to a man's health, except his wife.

Do not think, my female reader, that I am alone in this, for as low as our race has fallen morally, there are yet many men who are like myself who wear an undefiled, white and clean moral garment, where no blots or stains have left a mark. I know there are chaste and virtuous wives, and I know there are also chaste and virtuous husbands.

But we will now agree with your doctrine that public prostitution is a necessary evil, in order to protect and safeguard our wives and daughters. Just think of that—nations like the American and Swedish have sunk so low in moral depravity that it is necessary to carry on public prostitution in order to protect and safeguard their chaste and virtuous women. Just think of it!

Let us now see what we have done, and where our position is. We have admitted and endorsed the doctrine that public prostitution is a necessary evil for the purpose of safeguarding and protecting our wives and daughters, or the remainder of them who are not secretly carrying on prostitution, but are true to themselves and their husbands. I do not want you, my reader, to be a coward and a backslider. I want you to look our situation squarely in the face. What have we now done? You will have to admit that according to your doctrine we men—and no others—have placed an army of not less than 800,000 public prostitutes within the boundaries of the United States to safeguard and protect our wives and daughters. And in my native country, the little land of the North which I love next to my mother, there is perhaps an army of 50,000 prostitutes as a protection and safeguard to protect and insure the safety of my mother and my sister with the balance of the honorable women.

Let us now look at our army of 850,000 prostitutes that are now enlisted under our banner as a safeguard and protection to our wives and daughters. What kind of discipline have we laid down for this great army to follow, and what are their obligations to the sovereign power under which they are serving, and where lays the power and protection of this great army of 850,000, or perhaps double that number?

How long do you suppose this army will protect and safeguard our wives and daughters under the present conditions? But you say: "I did not mean that they were going to safeguard and protect our wives and daughters directly, but indirectly." We will now take you up on this. Who are now guarding our wives and daughters directly? You say the men. What men? The citizens of our nation. Let me now tell you that our wives and daughters have no protection whatever, any further than they themselves are able to fight against an enemy that is more powerful than all the armies of the world. For we men, the citizens of this United States and Sweden, are housing, feeding and clothing an army of 850,000 prostitutes that are more dangerous and destructive to life and property than all the grasshoppers, cyclones, floods and fires that this country ever had and ever will have, and more poisonous than all the rattlesnakes, tarantulas and wild beasts within the United States, and we, the citizens of the United States and Sweden, are upholding such an army of destructiveness as an indirect means whereby we may safeguard and protect our wives and daughters. Will you not admit, my reader, that we are in a most dangerous position when we have to resort to such means in order to safeguard and protect our wives and daughters, who are the soil of our country, the very foundation of our government, and the light and glory of our race?

How long do you suppose we will be able to safeguard and protect our wives and daughters by this means of indirect protection? This army of prostitutes are in alliance with the devil, and would destroy you and I if they could, and every one who has put them as an indirect safeguard for our wives and daughters. These prostitutes utterly despise an honest and virtuous woman, and for this reason they can never be loyal to those who have enlisted them, only so far as pertains to the destruction and ruination of our wives and daughters.

I have heard many men say: "John, prostitution is a necessary evil." I tell you emphatically, No, my reader, prostitution is not a necessary evil any more than it is necessary for a thief to steal, and for murderer to take the lives of those who have never harmed him. You may say: "The evil in these men was inherited. They were born thieves and murderers." We will take you up on this, and endorse your doctrine, if this is true; that thieves and murderers are born and become so as to their nature. Is it not also reasonable to suppose that prostitutes and adulterers are born so as to their nature? If this is true, we find that we are in a still worse condition. The question now before us is this: Is this evil increasing or is it decreasing? The doctors tell us that venereal diseases, cancer and consumption are increasing, and we know that prostitution is also increasing. Where is this going to end? Can you tell me? We are now in the same position with regard to our national life as a farmer who has Canadian thistles in his field of grain, which are advancing and spreading all over the field. It is a fact, which we have records to prove, that there are farms which were at one time fertile and productive, but the Canadian thistle got a foothold, and the farmer to begin with was careless and paid no attention to the weed but let it grow and flourish among his grain, until at length the soil of his fruitful farm was impregnated with the seed of this destructive thistle, but the farmer could not see the danger of the destructive weed until it was too late. The Canadian thistle became master of the farm and he had to abandon the farm which had been his support.

This, my reader, is the destructive power in the universe. A few seeds from the Canadian thistle was the cause of the farmer abandoning his farm, because he did not destroy the thistles when they first appeared, but let them advance until they became so thick that the soil of his farm was poisoned beyond redemption.

It may be noted, my reader, that we are no more, comparatively speaking, as a nation and a race, in this universe, than the farm referred to above was in relation to the balance of the farms on this earth. If the farmer referred to above could be driven away from his farm by a few seeds of the Canadian thistle, as a starter, it is also possible that we as a people can become a nation of the past for not in time removing and destroying the poisonous seeds of venereal thistles that are so swiftly advancing in the soil of our national life.

We boast and brag about our civilization here in the United States and crow like bantam roosters on a farmyard fence of what we are doing, and how great we are, but we say nothing about our degradation, infamy and rascality. All this we try to cover up. If history tells us the truth, there were no hotels in this country one hundred years ago that were kept on the plan of an assignation house, but I am safe in saying that today in our cities and towns of over five thousand inhabitants, nearly one-half of the hotels are kept on the plan of an assignation house. Will you then tell me that we are not in danger, and that the seeds of syphilis and cancer the doctors will take care of, and that it is not as dangerous as I try to make it out? But I will tell you earnestly that if we do not guard against this most terrible disease, and prevent it from spreading any further into our national life, it will go harder with us than with the farmer whom the thistles drove away from his farm, for the spirits of this destructive thistle are organic, and as they cover the man's farm in great numbers, their decayed stalks cover the ground and at the same time fertilize the soil and will thus destroy themselves and in the course of time the farmer's children may yet occupy the farm and make use of it by violently plowing and cultivating the soil.

But we as a nation and a race, if the thistles of venereal diseases should ever get the upper hand over us, we will be wiped from the face of this little planet of ours, body and soul, and there will not be even a trace left of us. I will frankly tell you that as boastful as we are, and with all our conceit and arrogance, we cannot by bluff and treachery scare this our enemy away, the thistles of venereal disease, for if you could line your docks and harbors with steamers and vessels of every kind and have them loaded with gold and diamonds; were owners of all the railroads on the face of the earth; had all the knowledge under the sun; were walking on damascus carpets, and had power over the kingdoms of the world, yet for all of this if we let our physical bodies be broken down and corrupted, our government will not stand, but will be overthrown, and we as a people, the American people of the United States, will be a nation of the past.

You may say: "Are not the balance of the nations in as much danger as the Americans and Swedes?" I am not interested in the balance of the nations, and I have no business to meddle with their political, moral or civil life. I suppose they know enough to take care of themselves. If I am head over heels in debt and cannot meet my debts, and am getting closed out in business, it is no consolation to me to know that my neighbor across the street is in the same fix and is also being closed out.

Many people at the present time, and in fact the public at large, do not know that there is such a thing as spiritual wickedness pertaining to prostitution. I deem it my duty, therefore, to enlighten you, my reader, in regard to this most terrible evil and danger of destruction which lies concealed within the propelling power of the harlot and the adulterer. (When I speak of the harlot, I mean the woman who is married and has a husband living, and who will yet commit adultery whenever she gets a chance, and is simply using her husband as a breastwork or shelter behind which she can carry on secretly her fornication and whoredom).

This being true, it follows that the harlot and her lovers are by far more destructive and dangerous than the public prostitute, for she has the power to sow the seeds of venereal diseases in places and in soil that is fenced in with the bonds of matrimony, and in places where the public prostitute cannot enter. The harlot, therefore, as to her heart can be more wicked in her designs than the public prostitute, for the public prostitute buys and sells in the open market, and no one is compelled to buy her goods unless they wish to do so. But the harlot carries on her nefarious business in divers ways, for she is like unto a trapper who has set his traps on forbidden territory when the statutes of the state says no man or woman shall be allowed to trap within the boundaries of such territory. It may, therefore, be noted that after the harlot leaves the physical body and enters into the spiritual world is as to her heart still a harlot there as well as on earth, and she is as to her life's love the same harlot, and she has not changed one particle, for a man or woman, whether they are good or bad, do not change at once by the change of death, but are the same as to their life's love. Some get better and some get worse. It also follows that the 850,000 prostitutes referred to above are still prostitutes when they enter the spiritual world, and that many of them do not reform but become worse, for there they have a chance to exercise their evil to its fullest extent, more so than here on earth, and as the spiritual world is located within the atmosphere of our material earth, it follows that we have them right here with us, and that they are running back and forth and up and down the surface of our material earth like unto birds and swallows of every kind. It follows also that they will influence mortals to commit adultery whenever they have a chance to do so, and that their subtle power over men is greater and more dangerous than the public has any idea of. You ask me how I know this. It has been demonstrated to me by actual experiment. I shall here give you a memorable relation:

It has pleased the messengers at times to withdraw their protective hands from over me and to let evil have full sway over my body and spirit, and allow wicked spirits and devils to torment me that I may thereby know the nature of spiritual wickedness which I could not learn by the lessons of Correspondence.

One Sunday morning many years ago I was lying in my bed awake with arms crossed over my breast. There appeared in the room two female spirits. One took her position at the foot of the bed and the other in front of the bed. They stood there in silence for some moments and did not move. I looked at them but said nothing. Finally they perceived that I noticed them and they then began to flatter my position in the way I was lying in the bed. (I was lying on my back). They then began to throw themselves crossways of the lower part of my body. In so doing they inflamed my flesh and heated up my blood as to my animal nature. They now began to exercise their subtlety over me. They said they loved me and that they were commissioned to come and tell me something of very great importance and they wanted me to do as they told me. As I was thus in conversation with one of them the other entered the lower part of my body and took hold of my hands. I then perceived that they were two harlots. As the bedstead in which I was sleeping was of turned pins at the head and foot, I threw my arms up over my head and took hold of the pins at the head of the bedstead. As I did this they threw the bedcloths on the floor and threw themselves at full length over my body. I could not open my fingers to let go of the pins I had hold of in the head of the bedstead, but as I was strong in spirit I began to kick them in the bed and told them to let go. They then began to torment me in the bed. I then tried to release my hands from the bedstead, and in doing so pulled the pins in two and broke them. Thus I was released from the bed. I then jumped out of bed and they had to let go. They then left the room at once. As I stooped over to take up my clothes and dress, my nose and mouth began to bleed, and streams of blood covered the floor. In fighting the two harlots and in trying to get loose from the bedstead, I had in some way strained my physical body more than it could stand and thereby bursted some of the blood vessels in the inside of my body.

Having had this experience, with many other kinds, I am fully convinced that unless we guard against this evil we will eventually be overtaken by its destructive power, for you can plainly see that we are not rid of the harlot and adulterer because they are dead or have left the material body. They are still in existence, as much as they ever were, and are now many times harder to guard against than when they lived in the body, for they are at times able, if left alone, to influence our wives and daughters to commit adultery and thereby destroy their lives and do us an irreparable injury. Of course those who have their spiritual senses closed are not very easily influenced, but there are those who are subject to spiritual influences and are too weak to fight against them, for this influence will enter and tamper with a man's brain also.

A good many men and women who are overtaxing their sexual organs do this through the influence of whoring spirits. This is most deplorable and sorrowful to relate, but we will have to acknowledge the fact, for it is well known to the doctors and superintendents of insane asylums that there are many men and women who have lost their reason from abusing themselves, and when their reason is gone they know no bounds. An insane person in such a state has to have his hands tied up or a muffler put on him so that he is unable to use his hands. What is the cause of this, my reader? The reason is this: Such men or women in their insane state are controlled by a harlot or an adulterer who has such complete control of his or her organism that they indulge in their wickedness in this way and will not let go until they are cut off by some messenger of light and put in prison, but this cannot always be done successfully.

The doctors in the various insane asylums, however, are able to remove the whoring spirit from the patient, and many have been cured of this evil by the doctors. A man or woman who has become a victim of this terrible evil should be treated candidly, for they are not always to blame, and are simply innocent victims of this evil which they have not been able to rid themselves of, as the pressure brought to bear upon them has been too strong, and being ignorant of the many devices these whoring spirits use to accomplish their evil, they become victims before they are aware of it.

Many people at the present time believe that it is only boys and girls who practice this, but let me tell you that it is also practiced by married men and women, and I know a wife who told me that her husband abused himself while in bed with her. She asked me what I thought was the cause of this. This is very strong proof that we are right when we say that the harlot and adulterer are still harlots and adulterers after they are dead and have left the body, and that they can influence men and women to commit adultery is also true.

You must not, for a moment, my reader, entertain the idea that the messengers of light and the angels will induce a man or woman to commit adultery, and that they will in any way inflame your flesh and heat up your blood to that effect, for I know by much experience that they will not do anything of the kind. I have many times laid in my bed in the morning hour awake when messengers of light have entered my room and kissed my checks and laid their arms upon my breast and shoulders, and they have at times been able to draw from my mouth and lips streams of fresh water which has flowed down my neck and wet the pillows upon which I was resting. And at these times I would be as cool as to my body and flesh as when I went to bed, and at such times when in their presence not one lewd thought would enter my mind.

All these and many other experiences fully convince me that the adulterer and the harlot and the prostitute belong to their respective societies in the infernal regions which correspondends to their evil. We have so far as our knowledge goes not yet been able to discover anything in the creative universe without there being an opposite to it. Mention anything you please and I will show you an opposite to it. It then appears to us as a fact and as a truth that the very creative, progressive and upbuilding power has its opposite in the form of the seeds of the destructive thistles of venereal diseases and the death and destruction that follows in the path of the harlot and the adulterer to the end of eternal darkness if left alone and not guarded against.

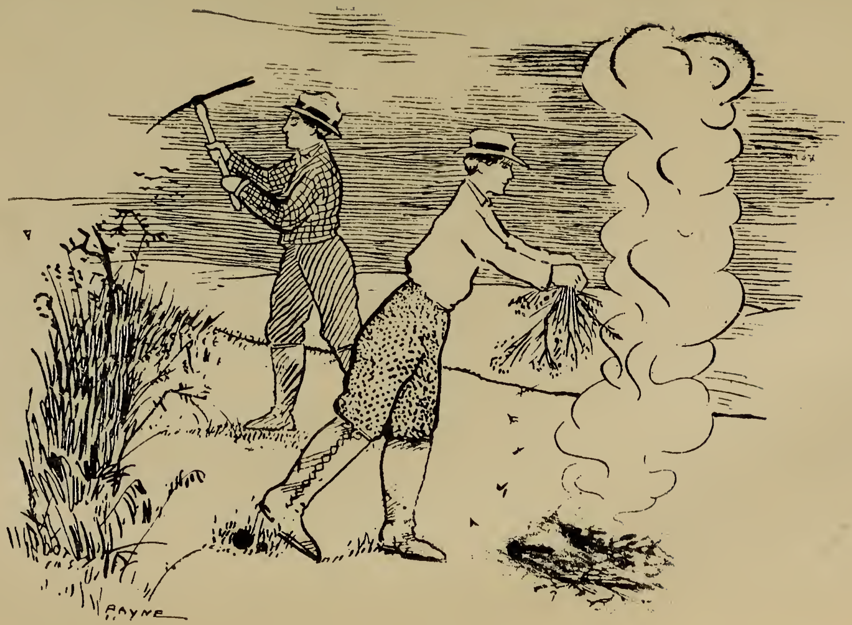
The doctors have asked the question a thousand times what to do with men and women who abuse themselves, and to find a remedy that will check the evil. There is no remedy for this, as we cannot run away from our own existence. The only way I can see is to let every man and woman, boy and girl know our true condition, and the evil with which we are surrounded, that we may put on our armor and violently fight our way through this material life the best we know how, and with the help of the messengers of light we shall in time be able to be the masters of our own physical bodies and walk uprightly before God and man.

Let us now look at ourselves in a candid, sober and conservative way as to our condition and our state of existence. Taking all things into consideration, we find that we are not as far advanced as we should be, and that we as a nation and a people have as yet a long ways to travel before we will reach the standard of morality and be able to control our physical bodies in such a way that we are safe and secure as an enduring and lasting race and a happy and progressive nation.

I have heard many people say: ''John, we are getting weaker as to our bodies, but we are getting wiser as to our minds.'' The statement that we are getting weaker and wiser is only half true, and men who talk in this manner do not know what wisdom is. Wisdom does not consist in a few inventions as to material appliances and the discovery of some new chemical process relating to our material sciences. All these things which we have received of late years is simply the genius and inventive spirit of the natons of the past. And such men as Thomas Edison, Tesla, Howe, Field and many others are only agents of the inventive genius of the Invisible World. But we must give these men credit for the office they are so faithfully attending to as such agents, and honor and respect them for all the good they have done for us, and in being able to fill such an office. But this is not wisdom, it is the genius of invention which only a few men among us has brought into existence for our benefit and comfort, and we as a nation and a people cannot have the arrogance and conceit to think that we are wiser as a nation and a people because there are a few men who have brought into existence a few mechanical inventions for our material comfort. That these mechanical inventions are only the genius of material progress can plainly be seen, and that it has nothing in common with wisdom is also very evident, for with all the mechanical inventions that we have and have brought into existence and the inventive spirit displayed among us, it has added nothing to our health and happiness, for I can prove to you that there exists among us today more sorrow, misery, discontent, restlessness and sickness than there did one hundred and fifty years ago when the people knew nothing about our new mechanical inventions. Wisdom consists in knowing how to be strong, healthy and happy as to our body and spirit, and in how to build a staple, strong and secure government that will give justice to all of its citizens alike, and for this reason it is not true that we are getting wiser, but it is true that we are getting weaker as a nation and a people in physical strength. This being true who are we now going to blame for our condition and for the evil that threatens our national life: namely, the seed from the thistles of venereal diseases, and the necessary evil of prostitution. We cannot blame the Great Architect or those who have created us, for we were not created into this evil. I will prove to you that all creation as to its coming and going are organized bodies so constructed with their respective systems that they will discharge their office when the time and seasons are at hand in their natural state, when left alone and not interfered with. The blossoms of the fruit trees will fade and drop off when they have performed their office. The apple and prune tree will drop its fruit when ripe, no matter if cultivated or not, and if left on the ground will fertilize the soil if not removed therefrom. The trees will shed and throw away their leaves in due season, when they have performed their office, the leaves being of no more use because they are ripe and have performed their office; and so it is with the whole vegetable kingdom. The animal kingdom is created and organized in the same way. All the animals have seasons, and the life forces within their bodies ebb and flow according to the season. Is it then reasonable to think and infer that man as to the construction of his body is created inferior to the vegetable and animal kingdoms, when we know that man is the grandest and noblest work of God, and the most complete of all creation? Shall we then be led to believe the false and deceiving doctrine that it is necessary to use artifical means whereby we may discharge the semen in our generative organs, when the fact of it is that this organ if left alone in its natural state will discharge the semen when the season arrives, and we will know nothing of its coming and going ourselves. I know what I am talking about, and you, medical doctor, who has studied anatomy and the effect and the influence that the human organization is subpect to from outside influences, are telling us that a man will suffer as to his health if he cannot be installed into the marriage office. We deny this. For this is the truth; a man can live a natural life, and if he does not tamper with his sexual organs can keep in good health whether he is put into the marriage office or not. How is it with those men who are up in the mountainous regions for years, and who do not see the opposite sex? These men are rugged and healthy. And sailors who are at sea for years, and who have no chance whatsoever to come into contact with the opposite sex are strong and healthy. Why is this? It is because they then live a natural life as they are created. We can bring forth hundreds to prove to you that it is not the Creator's fault that we are fallen into disrepute, and are taking care of our bodies in an unnatural way, for we are created perfect as to our organization, and a man who is a man will have no trouble in keeping his good health, and will have no use for the necessary evil of prostitution, and neither is it necessary for him to tamper with himself. The truth of the matter is, as we are advancing in mechanical skill we are becoming weaker as to our bodies by the polution of lewd and immoral thought and by putting these thoughts into practice, and in place of becoming wiser as a people and a nation we are becoming more and more ignorant as to our health and happiness, and as to the end and purpose of life in which we were created. This being true, it then follows we are going down to destruction faster than we are aware. Who is now to blame for these conditions? We blame the harlot and the prostitute and their lovers for this, and for this reason we appeal to all honest and respectable men and women to keep this class out of their society for we have nothing in common with them, and we must put on our gloves and working clothes and go to work with the hoe to weed out the thistles of venereal diseases, root and branch, and burn them with fire. (See illustration on opposite page.)

The medical doctors have advanced many ideas and theorized a good deal as to the way to weed out the thistles of venereal diseases from our national body, for they are tired and disgusted with the weed, for it is advancing on them every day, but they have not as yet come to any agreement among themselves, and they are not as yet any further advanced than they were years ago, for the reason that some of them have such radical ideas that they would turn this whole country into a house of prostitution, for such is the doctrine of Doctor Foot of New York.

There is but one way that we can see to protect ourselves, and that is to expose the harlot and her lovers to the public, for she is our worst enemy, and the most dangerous evil to society.



Weeding Out and Burning the Thistles of Venereal Diseases.

The American & Swedish Anti-Thistle Company,
Capital Stock, - Honesty and Uprighteousness.

For the benefit of those who are innocent and do not know evil, and are not acquainted with the nature of the harlot, as to the interior of her mind and her life's love, I shall here relate a circumstance that happened to me in California years ago. I was working for Mr. Robert Smiley, a San Francisco contractor. I was working at carpenter work in one of the suburbs of San Francisco and was sent to repair a dwelling house for a family that consisted of a man and his wife and two young boys, nearly full grown men. The husband had a law office in the city and had at one time been a judge of the court. The wife was a tall, slender woman, well built and of a fair complexion. She was a college graduate and was one of San Francisco's society women. As I was working all alone in the house she came and made herself acquainted with me, and began to exercise her subtle power over me. This woman was in possession of the strongest subtle power of any woman I have ever come in contact with, and knowing this herself she had cultivated this power to a remarkable degree, almost beyond the comprehension of man. Finding I was not as easy a subject as she at first supposed, she let me go that day and left me alone, but the next day, about three o'clock in the afternoon, she called me into her bedroom. She said she wanted some changes made, the removal of a panel in the wall. As I had been sawing off a board at the time, I kept the saw in my hand when I went into the room. When she got me into the room she began to show me what she wanted me to do. I told her I did not think the judge would allow such a change to be made, as it was not practicable. She told me the judge was not very much of a man, and that he had peculiar ideas. She now began to exercise her subtlety over me with all her might. She was almost sure she was going to conquer me and accomplish her purpose, but she had met her Waterloo for the first time in her life. She showed me her bed and told me that their was a new spring in it. As the magnetic currents from her subtle heart began to give way and get exhausted, she began to tremble, her eyes became wild looking and her face changed color, and every nerve in her body began to quiver, and she began to talk in a low and trembling voice, for I threw a shower of fear on her and this exhausted her power of subtlety. When she found her subtlety was not strong enough to subdue me, and all her resources were exhausted she was inflamed with madness, and said: "You are not the man I thought you were." I asked her why. She said: "Do you understand what I want you to do?" "I understand you perfectly well, but you have gotten hold of the wrong party this time." She then lifted up her hand as if she were going to strike me in the face and said: "You are the biggest —— fool I ever met in my life; get out of this room at once.'' As the door was standing open, I backed up into the open door, and there I stood. Standing there I said to her: ''Don't ever call me a d—— fool again. I allow no woman like you to use such language to me.'' She then said: ''Do you call me a woman?'' I told her that I called her a woman and nothing else. She then said: ''Get out of that door, or I will have you arrested for taking advantage over me, and for insulting me.'' When I heard this I said to her: ''Don't ever undertake anything of the kind. I will make you here understand that I am a knight and know how to use the saber, and I have rode rough shod through divers places before I ever came here, and there has not as yet been a woman who has been able to strip me of my moral garment. You have been exercising your subtle power over me for the last three or four days, and today you have decided to make a final test of your power over men.'' As I was talking I saw enter the room a female spirit with what looked like a dipper in her hand. In the dipper was what looked like a greyish dark powder. This powder she poured over the woman's head. It flamed and melted like sulphur thrown on a hot stove. When it touched her head the female spirit then began to rub her head and face in a most energetic fashion, and down her neck and arms and chest, principally over her heart. I then thought I heard a noise in the corner of the room. I looked in that direction, and as I did so the curtains in front of the windows of my spirit were let down and I could see the spirit no more. I perceived the woman did not know what the spirit was doing to her. After I had spoken to the woman she walked up to me and said: ''Let me take that saw that you have in your hand.'' As I had a chance to learn something, I gave her the saw. She took the saw and laid it at the foot of the bed. She then seated herself on the bed and said to me: ''Do you dare to come near me and get your saw?'' As she had already threatened to have me arrested for insulting her, I did not care, but I had already laid out a plan whereby I could defend myself if she did. I said: ''I dare to get my saw, and will take it.'' I then walked up to the bed where she was sitting, calculating to take the saw and go to work, but when I reached for the saw she cought hold of my hand, and said: ''Don't be in a hurry, sit down, I want to speak to you.'' Thinking that perhaps she had a plan laid out whereby she was going to get what little money I had to my credit, for she had before this time found out by my talk that I had some property in the state of Washington, and thinking that perhaps she had some one in the adjoining room watching me, I therefore said: ''I do not know if it is safe for me to sit on your bed, you have already threatened me with arrest.'' ''Oh,'' she said, ''I will not have you arrested. Sit down.'' I sat down on the bed to find out what she would have me say, and took the chance of her having any one in the adjoining room, for I was in the trap any way, having my saw lying on the bed. Sitting there she turned to me as quick as lightning; she threw her arms around my neck, and forced me flat on my back. She then said: ''I have you now, old fellow. No man has as yet been able to withstand my supreme will power, and you shall not. Do now as I am telling you or I will have you arrested for insulting me. You are the cause of me acting in this manner, for I cannot keep away from you even if I wanted to.'' I told her to let me go, which she did. She was then greatly excited and her flesh was inflamed with the adulterer's fire of hell. I rose up and took my saw, and said: ''Arrest me and be done with it. You are an infernal liar of a woman. First you tell me that no man has been able to withstand and resist your supreme will power, and you also claim that you cannot keep away from me even if you wanted to, and that I am the cause of you acting like this, and you are betraying your husband, an honorable man. If it were not for the civil laws of the state of California under which I am subject I would be justified in splitting your head open with this saw,'' raising the saw at arm's length. She then cried out with the fury of a tiger: ''I am going to have you arrested for threatening to kill me.'' I answered: ''Don't ever do anything of the kind. If you do you will be sorry for it; I will tell the whole affair to your husband, the judge, just as it is. I have friends in the city whom you know nothing about.''

I went to my work, leaving her sitting on the bed. I expected to be arrested at any time on the false charge of having insulted the wife of Judge B—, but it was of no use for me to try and leave the city, for that would make it all the worse for me. I, therefore, worked on as if nothing had happened. The next day Mr. Smiley's foreman came to see what I had been doing, and how I was getting on, and he brought another carpenter along with him. He looked at what I had done, and turning to the man he had with him said: ''This is all right as far as I can see; he could not do any more for the length of time he has been here.'' He then turned to me and said: ''There has been a complaint made in the office by Judge B— that he did not want you around the house, as you are not doing anything but singing and whistling.'' I told him that I was glad of it if that was all the judge had against me, as it might be worse than that, and that I did not have to work for Judge B— or Mr. Smiley if I did not want to. He told me not to get offended at this as he could find no fault with the work and that I could stay and finish the job if

I wanted to. I told him I would not stay another day as I had not been singing and whistling my time away and that it was that d—— woman, the judge's wife, who had made the complaint against me, and that I knew it. I then went with the foreman to work on another building.

The above described woman, my reader, is the harlot who has destroyed kingdoms and laid republics low. Her power over nations has to be reckoned with. She has burned cities and destroyed temples, she has shed more blood than all the armies of the world, and has made more graves in the bottom of the lakes and rivers than all the navies on the high seas have buried bodies in the bottom of the ocean. She is sitting on the right hand of Lucifer, the chief, and her throne is the glory of Satan; her garment is the delight of devils. Therefore, I warn you chaste wives and virgins who do not know her designs, beware of the harlot that she may not come in disguise in your midst and mount the public platform, for she will appear to you loving and affectionate. She will tell you of her charity, love and affection, and she is charitable, loving and affectionate as long as you do not oppose her ruling love, which is adultery. If you speak to her of chastity she will be inflamed with a fiery anger against you but will keep it secret, for she will then plan and seek your destruction, for in her heart she utterly despises you. She will also tell you of her way to happiness and glory, and that no one but her has found the way to the secret chamber in which to dwell in safety, but as you in your innocent state have not as yet exposed the interior of her delight you will be caught like a fly in a spider's web. No philosopher has as yet been able to describe her infamy, nor have any mathematician been able to figure out her falsity and deceit, there has not as yet been any chemist, as far as we know, who has been able to analyze and dissolve the poison that flows from her heart and lips. For she walks among you fair as a maiden dressed in silks and precious stones with golden chains around her neck, and diamond bracelets around her arms, but within her heart lurks jealousy and despotism. She desires that her name be the most honored in the community where she resides, and she also desires to be queen of the land in power and fame, and if she is so honored she cries within her heart to be the empress of the world, and in her insane fury for power and fame she does not hesitate to rule the heavens, for she is sitting on the right hand of Lucifer, the Chief of Jealousy, and she has her throne established in the kingdom of Satan. Such are the altars, furniture and decorations of the temple of the heart and mind of the harlot. Therefore, I warn you to beware of her and her lovers in your society, you chaste wives and maidens, and you honorable husbands and truthful young men. Walk not after her, for her ways will take away your brain and lead you to ruin and destruction. Tread not upon her alleys, for sorrow and pain will then follow in your footsteps. Travel not upon her streets, lest you should be transferred into darkness and death. Her aim is to lay every man and woman under her feet that comes in her way. Thus we have found that within the domain of the heart and mind of the harlot lies concealed the destructive power that has weakened our physical bodies and brought into existence thistles of venereal diseases that are now threatening (by destruction) our national life.

It is not as yet understood by the common people, or the public in general, why a man or woman will lie, steal, defraud, cheat and in every possible way try to live and exist at the expense of his neighbor, or on the state or province in which he lives, and that these men and women would not under any circumstances perform any useful work or honorable occupation any further than they are compelled to in order to secure necessary food and clothing, and some of them will resort to and practice these devices of lieing, defrauding, cheating and stealing and do mischief to their neighbors and the state when it is not necessary for them to do so, for their financial condition is such that they would in reality be better off if they did not practice these vices. And they will tell lies to their neighbors and men with whom they are dealing when the truth would answer the same purpose and apply to the same end. What is the nature of this, my reader, and what is the cause thereof? There certainly must be a cause for all of this. You say: "Because these men and women are studying mischief all the time, and they think that they cannot get along unless they tell lies to strengthen, brace up and fortify their rascality, and that they are delighted when they can defraud and beat their fellow men." Well, then, what is the reason these men and women are studying mischief all the time and are lieing, and are delighted when they can defraud and beat their fellow men? These men and women have not made themselves any more than those who are upright and honest, for some of these men and women were at one time honest and upright men and women, but are now thieves and frauds, deadbeats and rascals. What is the cause of this? Here is the cause: Too many of the evil vices in which these men and women are enraptured and ensnared. When a man or woman are once afflicted with venereal diseases they are then connected with a society in hell which corresponds to their disease. It then follows that a man or woman who is connected with the infernal inhabitants is not to be trusted as to honesty and uprightness any more than a man who has bound himself body and soul with a gang of New York green goods swindlers or any other robber gang or horse thief society. Is it reasonable to suppose that a man or woman is honest and square in his or her dealings with the public who is a member of a gang of green goods swindlers? Such men and women could not be honest if they wanted to, for the minute they become honest they are of no further use to the gang of swindlers to which they belong, and if any member of such oganization should become honest they are at once, if caught by the balance of the members, either killed and thrown into East river or expelled from the organization, with the promise that if they should at any future time reveal any of their secrets their life is at an end.

It is the same with a man or woman who has contracted venereal diseases and are thereby connected with an infernal society in hell, and let me tell you, my reader, such men and women cannot be honest and upright, truthful and sincere, even if they wish, and it is impossible for them to be truthful and do business on the square with their fellow men, for they are guided and controlled, many of them, who are sensitive, by the inhabitants of the society to which they belong, are by influx controlled as to their minds by the society to which they belong, for the disease with which they are affected is the influx that is also operating on their minds, and you will also find such men and women are wicked as to the interior of their minds. Although they may be church members and pray in public, their philosophy of life is this: I lie because others lie to me—I defrauded him because I have been defrauded—I deceived him because I want him to learn something—I took advantage of him and beat him, let him now get even with some one else, and if he does not know how to get even it is not my fault, and he will have to stand the loss.

But you say: "What about those who have become victims of a husband or wife, and innocently and against their will have been poisoned with venereal diseases. Are they also compelled to be fraudulent and dishonest, liars and rascals?" These men and women have the hardest kind of a time to keep themselves within the boundaries of honesty and uprightness, for they are as to their body connected with the inhabitants of hell, and as to their spirit with the inhabitants of heaven. It then follows that the body, spirit and soul of such men and women occupies the same space, and stands in the center of good and evil, or as you may term it "between heaven and hell" (for short). But if such person who is afflicted with venereal diseases despises and hates the harlot and her lovers, and which is generally the case, they do not want to be dishonest and fraudulent, but can be honest, truthful and upright, for such men and women are as to their spirit connected with the inhabitants of heaven, and the influx from heaven is then in control of the mind of such person, as to everything that pertains to good, and for this reason if such man or woman so afflicted with venereal diseases against their will turn themselves to everything that is good and noble, they can be truthful and honest, loving and kind. But this is not as easily accomplished as the people in general may suppose when looking at the surface, for it may be noted that a man or woman in such condition will have to fight the inhabitants of the society in hell to which they belong as to their physical body, with their own strength and with their own individual power, for the influx from the society in heaven to which they belong as to their spirit cannot subdue the disease with which they are afflicted as to their body, for the inhabitants of the society in heaven to which such men and women belong as to their spirits cannot enter the atmosphere or get within the zone of the effluvia that the body throws off and is surrounded with, for it is not agreeable to their natures, and for this reason they will have to stand aloof and look on when the man or woman is fighting their own battle with the inhabitants of hell, for the inhabitants of the society to which they belong as to their body are delighted with the atmosphere or effluvia that flows from the body and can dwell within the magnetic zone of the body, and for this reason the man or woman so afflicted with venereal diseases has the hardest kind of a fight within himself or herself to be honest and upright, but if such man or woman can hold the fort until the corruption of the flesh is submerged by material medicine, so that there is nothing left but the spirit of the microbe or parasite, that spirit is then left in the alluvium of the fountain of life within the domain of the body. The alluvium can then be frozen by the Northern Light flashing from the society in heaven in which he or she is a member, and the spirit and the seed of the venereal disease will then lay dormant in the body, and will throw off no effluvia from its life. Thus the effluvia, and magnetic, aroma surrounding the body will become refined and change its color, and in this way the inhabitants of the society in heaven to which he or she belongs can enter the zone with which the body is surrounded, and you will then receive light and comfort as to your spirit, and for this reason do not have to be a liar, falsifier, rogue or rascal, but an honest and upright man or woman, even if you do belong to a society in hell as to your body, for it may be understod that the spirit and soul of man is the controlling power, and the real man—the man himself.

You will now say: "There are many men and women who are not afflicted with venereal diseases who are also liars, thieves, rogues and rascals, and will swindle anybody and everybody who comes in their way." Such men and women do not have to be liars, thieves, rogues and rascals. With them it is optional whether they wish to be good or bad, for they can break loose from any infernal society with which they are affiliated at any time if they wish to do so, unless they have made some secret alliance with some of the inhabitants of any infernal society. Such men and women are as a rule generally deceived. and cannot easily rid themselves of the infernal society with which they are affiliated, but any man or woman who is sound and healthy as to his or her body and spirit can change their life at any time and become honest and upright, useful and good, and thereby disconnect themselves from the infernal society in hell and take up their residence among the inhabitants of heaven.

But it is different with those who have contracted venereal diseases. Many of these men and women are bound, body and soul, to some infernal society corresponding to their disease, and will have to be so connected as long as they inhabit the material body, but after the separation with the material body, and when their spirit enters into the Spiritual World, they are then at liberty to enter the society with which they were connected when in earthly life corresponding to their disease, or they can break loose from that society and affiliate themselves with some society in heaven. But this cannot be done unless they are willing of their own accord to become honest, truthful and loving and take pleasure in performing useful work.

It is not kown to the public at the present time that there are men and women in our day who are affiliated by contracts and obligations with some infernal society in the Invisible World, for the purpose of defrauding, cheating and swindling everybody and anybody who comes in their way, and in this way be able to live on the fat of the land, without performing any useful work, but nevertheless this is true.

We here find, my reader, that when we begin to search for the foundation of many of our vices, that they lie concealed in the heart and mind of the harlot and her lovers, and that the spirit of the seed of the venereal thistle is the product of her work, and which has destroyed nations and laid republics low. If this has been done in the past, we have no reason to believe that it cannot be done in the future, if we do not guard violently against this our worst enemy. This, our enemy, is visible in all the walks of our daily life of today, and we are already at a stage here in the United States where we can trust the word of no man or woman, and I venture to say that if this nation and Sweden keep on in the same direction in which they are now going for one hundred years, no honest man can do business in this country, for we will by that time, as a people, become a gang of robbers and thieves, and even in such a state we will not work harmoniously together as a well organized robber gang would, but will work separately, every one for himself and the devil for the hindmost, and our country will be sold for a potter's field.

In such a state of existence our country will become a house of prostitution from the Atlantic to the Pacific. The harlot will then be crowned as queen of our country and her lovers will rule our nations and become kings and princes. The power of military tactics and despotism will be the constitution of our government, and we will have thereby thrown our liberty away and sold our children to the most cruel slave master that ever existed on the face of the earth, namely, the harlot and her lovers. I, therefore, warn you, Swedish and American people, do not sleep your time away, for the time is at hand. I will honestly and candidly inform you that Satan and the Devil are not asleep. They are determined to make a most desperate fight for the existence of their kingdoms, which are the allied kingdoms, the kingdom of despotism and self love.

Remember this, my reader, a nation that dies and decays when it is two thousand years old is dying in its infancy, and ignorance of statesmanship is the cause of its death.

CHAPTER XIX.

ADVICE TO YOUNG MEN AND WOMEN.

Many young men at the present time, who are good citizens, honorable and upright, do not know the damage and harm they are doing to themselves when they are treating young girls with disrespect and also in the cunning art of friendship. You are an honorable young man, my reader, intelligent, and you are attending strictly to your business. You have a great future before you and you may become one of the many columns upon which our state and naitonal life is resting. This brings your position, as a young man without a family, you are thinking of getting married, are you not? And you want a companion who will stand by you as a true and loving friend and a devoted wife in all your walks of life, and who is willing to walk with you and by your side in storms as well as in sunshine. You may say: "It is hard to find a girl these days who is such as to her nature, and who will become a true, loving and devoted wife." So it is, but do not be discouraged.

I will go with you and find one, for I know there is one left for you that will become a true companion to you, provided you will do what is right with her. You must treat her with honor and respect. The main point is, you must be strictly honest with her when we do find her, for if you cannot win her heart by honesty, Frank, she is not worth having. The first thing I want to impress upon you and make you understand is this: All these young girls (I am here using the word girl because lady is a counterfeit name and should never be used among civilized people, only when we meet with strangers, for we are these days just as apt to call a prostitute and a whore a lady as a virtuous and honorable woman), that you see here circling around you, Frank, are not angels, and in fact none of them are, although they may appear so to you; they are human beings, the same as you are, and what appear as wings to you fastened to their shoulders is only the Northern Light flushing from their love. This light might stop flushing at any time, and then their wings are gone and they are no more angels than you or I. But some of them have valuables in their possession, in which you want to have a part or interest, and which you cannot buy for money nor take by conquest of arms, and that is their love, honesty and devotion. What are we now going to do to get one for you who has these valuables? You say: "All the girls who have these valuables in their possession have fellows, and I am left behind. I have a notion to 'cut out' one of these fellows, because I believe I can do so." Do not do it, Frank, you will make a mistake right there. How so? Because you are thereby stealing his girl from him, and you would therefore become a thief and a dishonest rascal in undermining him, and beside this you would not escape punishment therefor for he has friends in the Invisible World who are looking after his affairs in this life, and if they think you have done him any injury they will make you pay for it sooner or later. You would also, in so doing, commit a most offensive act against your own character, for thieves and tricksters are not conceded to be honorable people. That man would rather see you steal his horses and burn his barn than for you to steal away his girl in an underhanded way, and beside all this if she is so easily led away as this, and you could lure her away from him to take up with you, she is not worthy to become your wife and companion. I, therefore, advise you to leave her alone, Frank. Do not fret and sweat and think that you are going to get left; there is plenty of time for you yet. I do not want you to fly around with first one and then another, and make a fool of yourself and to have this nick-name placed on your back: "Frank, the charming fellow and the ladies' man;" if you should ever come to this we would have the hardest kind of a time to get a respectable companion for you. Treat all the honorable girls with kindness and respect, and you can have all the fun with them you want, but do not make any engagements or promises with them unless you are in earnest and know what you are doing, for selecting a companion for life is the most serious step in a man's life, and should be carried on with the strictest honesty on both sides. Never pay any attention to those who tell you: "Frank, you are a nice clever fellow, and all the girls are after you and want your company." Such talk is only wind, and has neither beginning nor end, and any man who buys stock in a windmill company of this kind is piling up treasures of vanity, and its capital stock will become a byword on the street corners, I also want you to keep this in mind, Frank: In playing and having fun with the girls do not trifle with their affections; if you do you will have to pay for it sooner or later, for in so doing you may inflict incalculable damage to the one you are trifling with. You are gaining nothing in so doing, but you have added dishonor to your morals and have clouded your name with disrespect, for a man who trifles with a woman's affections is like unto a robber who takes pleasure, for the novelty of it, in riding rough shod into a temple of music that is lined and garnished with alabaster and carpeted with damascus carpets. He rides in, intoxicated with the wine of cruelty and sport, with a pistol in his hand, and with the command of his voice drives out all the musicians and leaves the temple a silent and forlorn institution. You will now say: "I have found the one I have been hunting for this long time, but she is a stranger to me." "Very well, Frank, but are you sure she is the right one?" "She pleases me well and I shall try to get her for my companion. She has all the values and qualities of a woman, and I am delighted with her company." The decision is made and you have made up your mind to have her. We then have this advice to give you: Be now a man, honest and truthful. She is now your intended companion, therefore pay to her the honor and respect before any of the girls in your community and make them all understand that you cannot play with them after this, as you have done in the past, and that you cannot pay for their opera tickets or have any more buggy rides with them, nor will you take them out on any excursions, and that all communication with any other woman is now at an end, only as far as it pertains to your business, friends or no friends, for you are no more interested in their fun and frolic; everything is now business with you, and when you have any leisure you spend that time with her who is going to be your companion for life. But you also want to remind her of one thing: That you are a man and she is a woman and you are going to treat her as such, and that you cannot wait on her at all times, even when she thinks you ought to, for the reason that you have business to attend to. Your business must be attended to before everything else or you will become a failure in business. If she is the right kind of a woman she will understand all these things and be satisfied. Do not tamper with her heart and love, when there is no reason for so doing. A woman's heart is more complex in its construction than you have any idea of. It is most wonderfully constructed. It is like unto a temple of music with all its pipe organs, harps, string bands, drums and cymbals, and its musicians are all dressed in the nicest of garments with the most brilliant talent. They are indeed a sight to behold, that no man can resist to look upon. You have now got the key, Frank, to this temple of music and you can open or shut it as you see fit, and you are also the keeper of it and are responsible for its preservation and repair. You are also the doctor and physician of all the singers and musicians in the temple. This being your position, it follows that you have something to attend to. This part of your business is easy to attend to, provided you are honest and do what you know to be right. It then follows that you can have a banquet at any time; have the grandest of music and enjoy this your material life in its full measure, and for this reason you must not throw the keys to this temple of music away, for if you do you are no longer the keeper of it.

But we will also remind you of this: This temple of music to which you now hold the keys is so constructed that it can be turned into an arsenal where all kinds of engines of war are kept, and also explosives of all kinds. It is for this reason that we are warning you not to tamper with this temple of music and in this way lose the keys thereto, for if you carelessly lose the keys, and with your own knowledge do not care for the clothing and food of its musicians, these musicians will be turned into soldiers of war and their instruments of music will be turned into cannons and firearms of every kind, and what has before been music to you is now the roar of cannons and musketry and you have become a target for bomb-shells, bullets and swords and sabres are drawn against you, and if you now had all the armies of the world at your command you could not come out victorious. You can, therefore, see that it is important for you not to be careless lest you should lose the keys to this temple of music.

If this girl you have picked out is in harmony with you and corresponds to your nature, you will have no trouble with her, for she will understand what is right and wrong, and you cannot fool her in this. She is of a more keen observation than you are aware of, and for this reason you should act natural and appear to her as natural as God has made you, for if she is a good woman it will pay you to take good care of her.

After you get married you must not, however, think you can live with her as the angels in heaven. Our condition here on earth is not such; we are subject to all kinds of influences here on earth, good and bad, and for this reason discontent will sometimes overtake us. But even if you should have a few words with your wife over something she does not understand, it is not necessary that this should be taken seriously. You can overcome this, and it is not necessary that you should spend any unpleasant hours on account of it. It is better to be outspoken and settle this little misunderstanding at once than to keep it hidden for days. Pass by any little thing she may annoy you about, and pay no attention to it, for it amounts to nothing one way or another. Let her, therefore, have her own way about it. In this way you will be happy in marriage, and will prosper in your business.

On the other hand, if you have made a mistake in your selection and she is not in correspondence as to her nature, or in harmony with yours, it matters very little what you do for her, and in what way you treat her, for she will not be pleased, even if you built a palace of marble for her to dwell in and decked her with gold and precious stones and had man servants and maid servants to wait on her. She would still not be satisfied, for a dissatisfied woman is of such a nature that the more you do for her the more she wants you to do, for there is no limit to her desires, for she is so created that she is always thinking and acting from her love, whereas a man is so created that he is always thinking and acting from his understanding. You can hereby see the reason of those who created us, that when a man and a woman are joined in wedlock and become one, they then form a complete whole as to love and understanding, for they are then not two, but one.

It may then be noted that a man or a woman who is not married is but half a being. (I shall not treat on this, as Emanuel Swedenborg describes this at length, and I, therefore, refer you to his work "Heaven and Hell," pages 366, 377, 386).

It would not be difficult to be happy in marriage, as many people suppose, if we had the understanding to select a companion that was in harmony with our nature, and who belongs to the same society in the Invisible World, but as long as we are working under the present conditions and have to confine ourselves within the circles of present society in which we are thrown, it cannot be otherwise than quarrel, strife, discontent and misery, and it is a wonder that it is no worse than it is.

We have this to say to all you young men who are honorable and upright (to those who are dishonest and disreputable we have no advice to offer): All you who are intending to get married, treat the girl with honor and respect—be always honest in your dealings with them—never try to charm anybody and everybody who comes in your way, for such work is only practiced by those who are dishonest and are the games of the devil and snares of Satan, and sooner or later you will have to pay for it. If you escape the punishment in this world you will not escape it in the next. Every hour of sorrow and every minute of pain you cause a good and innocent girl to suffer through your foolish and mischievous sport you will have to suffer for. It is charged up against you. If you cannot win a woman's heart in an honorable and upright way, it is not her fault but your's, and you ought to have sense enough to keep away from her when she does not want your company. A good moral man will understand when he is wanted in the company of a young girl, and his understanding will teach him if he is not wanted. His morals then are telling him to stay away, and you could not get him into a company where he had once been snubbed. But it is otherwise with those who have no honor. They will resort to all kinds of evil devices in order to have revenge and accomplish their evil purpose and the ruination of the young girl they are after.

I shall here relate a circumstance that has come under my observation, one of the evils that are of daily occurrence in our country of today, and to show what some of our young men will undertake, and how low some of them have become morally—desperate devils in evil designs.

When I first came to the coast, in a small town in Oregon, a young man was trying to win the heart of a young girl, a college graduate, of a noble and respectable family. This young girl was refined, pure and virtuous. The young man could not in any way get her consent to marry him, he, therefore, decided to drug her with tincture cantharides, which he succeeded in doing, and was able to ruin her. When she found she was ruined and about to become a mother, she committed suicide. Here father and mother were almost crushed with grief at the blow they received when their daughter committed suicide. This young devil committed a crime when he ruined and took the life of this young girl, and his spirit, if imprisoned in the darkness of hell for ten thousand years, would not pay the damage he inflicted on that family.

I hereby warn you, young men, one and all of you, that such crimes are almost unpardonable. Your punishment for such crimes cannot be described by the pen of a philosopher, nor can it be measured by gold not equaled by the material wealth of the nation.

If there is no law on our statute books that confines the sale of such drugs to those only who have stock and domestic animals, such law should be put on our statute books, and to this effect: That no man or woman should be sold such drugs except by the order of the constable of the district in which they reside, and that such man or woman applying for such drugs should be the owner of domestic animals. No man or woman in this country is safe as to their life as long as such a state of affairs as this exists among us. These evils are practiced among our young men and women to a greater extent than the public is aware of.

We shall have something to say here to all you young girls who are intending to get married, and if our advice is of any value to you we will be greatly pleased, otherwise we have lost nothing, and we shall be as good friends as we ever were. We are now only speaking to you who are honest and truthful (to the disreputable we have nothing to offer in this line). You girls are all of you young, gay and happy. You know very little, some of you, of the world's drama of life, but in speaking to some of you for a short time a man is led to believe that you have all the knowledge under the sun stored within the domain of your bonnet, and that the exploration of human affairs is to you an open book, and that you know exactly what you want and are going to carry these plans out, but you have not, as yet, been able to control the tide of the ocean, nor have you as yet found a way whereby you can bridle the wind storm that it may exercise its force and strength at your will, and for this reason it may not be amiss for us to give you a few pointers as to what you may learn of the mechanical construction of the understanding of man and its endurance and fidelity. We shall speak to you, Mary, only, and the balance of your club members can listen. You are now looking for a man in whom you can trust to become a true and upright companion to you for the balance of your days, but you say: "Such a man is not to be picked up at any time these days, and we girls have not the same chance as the boys to make proposals." It is true, Mary, honest and upright men are not picked up on every corner, but there are many good and honest boys in your community. It is also true that you are not in the same position to make proposals as the boys, but never you mind this—the proposal part is a secondary consideration. Proposals do not win a man's confidence and fidelity. Anybody can make proposals, but whether such proposals are accepted or not is the question at issue. You can make proposals when you are least aware of it, and when you think all hope is gone. The thing for you now to do is to treat all the boys with honor and respect, as far as honesty and decency go—there is some one you like better than the balance, but he is already picked up by some friend of yours and you are getting disappointed. Never mind this, there are more left. You were not engaged to him, and she had as much right to him as you, and perhaps more. The secret now with you is this: Do not fly around with anybody and everybody who comes along; do not step forth as a dramatician in the arena of delusive fashions, and in this way try to charm every man who comes in your way. This is neither honesty, nor is it decency, and is only practiced by those who are in league with the devils, for such work is dishonest and disreputable, and are the plays of drama upon the stage of the theatre of the devil, and you are simply the actress on the stage in his employ, and every man who has knowledge of human life and what it pertains to will look at you as such. You can by this see that you cannot afford to take up the profession of an actress if you are going to get married and be happy in the marriage. But you say: "The spring time is partly gone and I am here yet, and there is very little prospect in sight." You only imagine this, Mary, you are only twenty-two and the spring is now just opening up. Wait until you can count forty summers and you can then tell us the spring is now past and will not appear again. We will then believe you, but not until then.

We, however, have this advice to give you: Do not ever trifle with any man's fidelity and love just for the sport of it. If you do you will pay for it in sorrow and grief in the same manner as you are making sport of him, for a woman who trifles with a man's fidelity and understanding is like unto a woman who had a spirited and gentle horse feeding in a green pasture. She walked inside the enclosure and with the bridle in her hand calls the horse. He gently walks up to her with the belief that she is his friend and lets her put the bit into his mouth and the bridle upon his head. She now puts the strongest of halters around his neck and ties him to an oak tree. As she is employed as an actress in the theatre of the devil, it follows that she is intoxicated with the wine of cruelty. She now takes a blacksnake whip in her hand and begins to unmercifully whip the horse, in order to find out if he can break the ropes she has tied him with. But the horse will break the ropes he is tied with and liberate himself, or he will strangle himself to death, and the act of the drama is over. A woman's cruelty in trifling with a man's fidelity and love has no limit, for the reason that she is always acting and thinking from her infernal love, and which is cruelty itself. We, therefore, do not want you, Mary, to put yourself on record as a dramatician employed by the devil, for if you do it is of no use for us to be talking; you will never be happy in marriage.

But you now tell us that you have just found a fellow (or that he found you), and that you think you can win his confidence if no one comes in between him and you, and that you believe he is a good, straight, honest fellow and that you find no fault with him in not being very good looking, but that you are greatly pleased with him because he is handsome and is a man of understanding.

We told you the spring was just opening up, and that there was no danger of your ever getting left. You are now sure to come out all right, provided you are not deceived in your judgment, and, therefore, we will give you our opinion and advice in this most important step you are taking in all your life.

You are telling us that you have explored many fields of knowledge, but you have not as yet, perhaps, explored to its minuteness the field of a man's fidelity and understanding. These are like unto a horse feeding in a green pasture where no fences are to be put up until the heiress of the meadow appears in person on the estate, of which the horse and the pasture are a part, and if she orders the meadow fenced in for the protection of the horse it will be done by the servants of the estate to which she has become heiress.

Having found your fellow—if he is a man of understanding we advise you to engage him as your companion for life, but in so doing you must bear this in mind: That in order to be and become happy with him, you must, in all things, be strictly honest with him and conduct yourself in an honorable and respectable way, and treat him with honor and respect. You must now make all the balance of the boys understand that you have no more time to waste in their company and that all communication by notes and letters is broken off and will no more be answered, unless such communication pertains to business, for you now have something else to attend to. You have now become an heiress to an estate and you can move on to it as soon as you will be able to secure the seal of the court to your title. You have also a nice horse feeding in the meadow which you have fenced in; you have the bridle and bit to this horse and you can go and take him at any time, for he will come to you when you call him, and he will let you put on the bridle and the bit and he will stand still when you are so doing. If this horse was not intelligent and gentle you could not do this to him, for after you get the bridle and bit onto him you can lead him wherever you please. This being your position, it then follows that you must look after your inheritance, and also be good and kind to your horse, as it is a spirited, gentle, intelligent and pretty horse, and you cannot afford to mistrust him. It, therefore, will pay you well to give him all the care you possibly can, and keep him in good trim, and if you treat him right and are good and kind to him he will become as gentle as a lamb and swift as a deer. You must also treat the servants on your estate with kindness and respect, and do what, in your judgment, you believe to be right; not what others think is right, attending strictly to your duties, and you should not fail to be happy.

You have now an estate where you can sit down and rest; you have servants to wait on you; you have a horse at your command in the meadow, and when you go down into your meadow and call your horse he will come to you as gentle as a lamb, and you can have a ride with him whenever it pleases you. But it is of the utmost importance to you not to lose the bridle and the bit to your horse, for if you do you are at his mercy if you take a ride on him, and you are taking chances of getting hurt.

This estate that you have inherited is of such a nature that it can be transferred back to the province or estate from which it came, if you should, in any way, violate the articles of agreement written in your will, and these articles are to this effect, and read as follows:

1. The heiress of this estate shall not lose the bridle and bit to the horse in the meadow, and shall not neglect to water and feed the same.
2. She shall also keep a watchful eye upon the servants of the estate and keep them properly and well clothed.

These articles of agreement are not hard to fulfill, Mary, and in so doing you are secured for the balance of your days.

But on the other hand, if you lose the bridle and bit to your horse in the meadow, and whip and torment him, he will become a wild horse in time and you can do nothing with him. He will then take advantage of you and your life may be in danger if you go near him, and if you neglect to look after your servants and take care of them, the estate will be turned back to the province from which it came, and your servants will then become officers of the law and you will then be ruled under their command and become a servant under the province or leave the country altogether.

This, Mary, is the way to keep or lose an honorable man's fidelity, love and kindness of understanding. The estate here represented to you is your intended husband's fidelity, as to his confidence in you, the servants represent his love for you, the horse in the meadow represents the kindness of understanding as to your comfort and ease.

This ought to be plain to you, that it is neither honorable, nor is it right, to tamper, or in any way abuse or misuse an honorable man's fidelity, love and understanding, after it is once secured by a woman. Some of you girls are thinking that a man is built of iron and steel altogether, and that you can bend and twist him in any direction you wish and that it will not hurt him, but in this you are mistaken; it is not true. It may be an experiment with things who are walking in men's clothing, but men who have fidelity and are in possession of love and understanding as to what is right and wrong are not constituted that way.

Some of you servant girls are wondering many a time what will become of you, as the outlook for you is very dark. It is true the outlook is not as bright as it ought to be, and that you have reason for complaint is also true, but under the present circumstances, and the state of affairs that exists among us, and the surroundings and condition we are in as to our civil laws and moral statutes we are unable to better your condition and make your future brighter, unless you are willing to help us. You say: "What can I, a poor servant girl, do, or one who is working in a factory and is only a part of the machinery, propelled by the boss or the engineer?" You are here referring to your manual labor, and to the society and condition in which you have been thrown, regardless of your own individual effort and strength as to your own mental and physical abilities. We understand all this very clearly, nearly as well as you do, but you can do many things for yourselves and the state, and in this way better your condition as to your future prospects, provided you understand the position you are in and the true state of existence that surrounds us in our daily walks of life at the present time. But in order to make you understand all this, we point out to you, first, what is the true state of our present society, with which you are surrounded; second, what we want you to do, in order to help us to brighten your future, that you may be happy and secure in your old days.

As it is well known to you that politics is the science of government, and that if there was no politics there could be no government, and that all changes that are brought about in our government, as to our laws and statutes, are brought about by politics; it then follows that the moral government, which governs our health and happiness, is also a science, and in order to keep this government intact, that it may not be overthrown by some new party who wants to get in power, you must enter into moral politics.

We find there are two factions of you servant girls and factory girls; one faction is honorable and upright, virtuous and true, the other faction is dishonest, disreputable and moral lepers. We have nothing in common with the latter class, for the reason that they are our enemies, and they are also the enemies of you who are honest, virtuous and true.

We shall now divide you up into two parties; you who are honest, virtuous and true belong to the exterminating thistle party. Your politics are to this effect: you believe it will be to your advantage if you can destroy and exterminate the thistles of venereal disease that are flourishing, blooming and growing among the young men, and for this reason you have organized yourselves into a party known as the ''Exterminating Thistle Party,'' or for short the ''Anti-thistle Party.'' The dishonorable and disreputable shall be known as the promoting party of sport and vain fame, or for short the ''Glorification Party of Misery and Ruin.''

As we have now entered into moral politics, it is necessary that we should be posted in what is going on, that we may know what we are talking about, and also inform ourselves as to what the ''Glorification Party of Misery and Ruin'' is doing. The ''Glorification Party'' has at the present time in this country more than 800,000 prostitutes in the field who are busy night and day sowing thistle seeds, and their officers are in possession of nearly every branch of the government. What we now want you to do is this: You must now go to work, girls, and fight the ''Glorification Party'' and put it out of power and take possession of the young men yourselves and guard them in such a way that the ''Glorification Party'' will not be able to convert them to their party.

That the ''Glorification Party of Misery and Ruin'' is a strong party we all know, and that it is a party to reckon with is also true. I was told by a doctor in Bakersfield, California, a few years ago—a town of twelve thousand inhabitants—that over fifty per cent of the school children in that town were affected with venereal diseases of various kinds; not necessarily that these children had brought these diseases onto themselves, but that they were affected with symptoms of syphilis in various stages, many of them as an inheritance from their parents.

This being the true state of our present society, it follows that your outlook is not as bright as it should be, and that you are running a great deal of risk when you get married, for how could it be otherwise when nearly one-half the men are poisoned by the most deadly poison? We have, however, this advice to offer: If any of you who belong to the ''Anti-thistle Society'' cannot get a fellow whom you think is sound and healthy, do not take chances in marrying one whom you know is raising thistles on his estate, for you are then only jumping from the fire into the river.

There can be no harmony whatever between you who are respectable and those who are disreputable as to your heart and mind, for you are as much opposite to one another as light is to darkness. It then follows that you will have many conflicts and bitter fights with the "Glorification Party" as they are powerful and strong in their delusive policy, but never you mind this, you can hold your fort if you work together, for I will tell you one thing—all the boys who are honorable and respectable will join your party, and those who are disreputable you have no use for, but you must beware of counterfeit, for you will have them with you, no matter how well you guard against them, but they will be in the minority and you have every chance to expose them.

Many of you who work as servant girls, and in factories, are speculating and wondering what the future may have in store for you, and you are spending money out of your hard labor in order to find these things out, by consulting some spiritualist medium, fortune teller or necromancer. All such men and women are frauds and humbugs and can tell you nothing from which you will derive any benefit. It is not good for a man or a woman to know what is in store for him or her in the future, whether it is fortune or misfortune. This you can plainly see, for if a man or woman knew, or could find out, what was going to happen to him or her in the future, it would upset all our plans as to our own work, for we would then be like unto a man who is planning suicide at a certain time. After he laid out his plans he knows just what is going to happen to him, and he then cares nothing for what he is doing and what he is not doing, and so it would be with a man or a woman who would know beforehand what would befall him or her. There is, however, one fortune teller who will tell you girls the truth, and in whom you may safely trust, and that is the fellow who is telling you to be true and honest to yourself in all your walks of life and your fortune is made. You shall not lose it; it is in store for you, if not in this world it is in the next, for he has rode rough-shod through flames of fire, his spirit was carried into the depths of darkness, he has waded in blood and had to drink poison, he had to kiss the serpent's tongue and wash the feet of the dragon—and all this in order to secure your future, that it may not be taken away from you.

CHAPTER XX.

HOW MY TONGUE WAS CUT LOOSE, THAT I WAS ABLE THEREBY TO TALK A SPIRITUAL LANGUAGE AND READ THE SAME.

For the benefit of those who are not acquainted with the details of the spiritual nature of man when yet inhabiting the body, it may not be amiss to let you know in a simple way in what manner I was prepared to learn to talk a spiritual language, and that I was afterward instructed by messengers of light to read the same language in books written by them. This is nothing new, but is well known to many people, and especially to those who have studied the philosophy and doctrine of Emanual Swedenborg, but it is not known to the public in general in what way such books can be read and understood, and their contents translated into our material language, and that man, as to his body and spirit, is only an instrument made use of by messengers of light to carry their thoughts and expressions to mortal men in the flesh. It then follows that such messengers as are interested in the welfare of the human race and who work for their preservation, health and happiness are also wise and prudent, and that they, unless they are met by unforeseen happenings as stumbling blocks thrown in their way, will accomplish the work they are instructed to perform as to its end and purpose. I shall, therefore, not give you any history of my past life, as this would be out of order here, but I will give you a glimse of in what way these messengers have been able to develop my spiritual faculties and at the same time preserve my life.

As far back as I can remember I used to see many strange things, and as a boy herding my father's cattle in the meadows I used to lay for hours on my back and look into the clouds and there see great armies moving back and forth. As my parents were very religious, I dared not tell anybody what I saw, as they would then accuse me of being tempted of Satan. I, therefore, said nothing about these things, and, in fact, did not know what it did mean, but as I had entire confidence in what my mother told me, I was thinking I must be a bad boy as to my nature, even if I did not do any mischief, for I was inclined to do mischief and play tricks. I was sometimes grieved over this, for there was an old tinner who used to come to our house. This man was a great "gas pipe" and used to tell the family what he had heard and seen in the line of ghosts and many such things. Mother being a very religious woman was cultured and of great intellectual understanding, and used to explain to us that all such things as the old tinner saw and heard were inventions of Satan in order to tempt men to do evil, and beside that she said: "You can plainly see this old tinner is tempted of Satan, for he tells many lies and is not afraid of anything." Hearing this I was fully convinced that I was tempted by Satan to do mischief and to tell lies; therefore, when anything appeared to me as to my second sight, I prayed to God that these things might be taken away from me, although I never told this to anybody. This, however, was periodical, and as I grew older I was relieved of these things and paid no attention to them.

As I did not leave my native country until I was twenty-one years of age, I had not as yet any knowledge of the spiritual nature of man and did not even know that a man had a spirit and a soul. The doctrine taught by the Lutheran church was unreasonable to me and I never believed in it, although I professed that I did, and willingly attended the church regularly, the same as the balance of the family, but this I did not do because I loved the preacher and took pleasure in listening to what he was preaching, but I did it to please my mother and sister.

Knowing this to be the true state of my mind, I was inclined to think that I was after all the black sheep of the family. These things became unpleasant to me, and I could not relieve myself of the thought that I was the black sheep of the family as to my religion, for I knew, myself, that I was, in a sort of an indirect way, a hypocrite, and that no one knew this but myself, and this made it all the worse for my conscience. The reason I did not believe in the Lutheran religion and what the preacher was telling was that I could never get it clear before me as to what way these things were hanging together; therefore, anything I did not clearly understand I could not make myself believe, and thus I was at war with myself. I had no proof whatever that a man would live after he was dead, and did not even know whether I had a spirit and a soul or not. My father made me read the Bible, but I took very little interest in it, as I was not able to understand it any further than it pertained to material history. I once came near getting a whipping from my father for not agreeing with him that David and Solomon were the two greatest men the world ever saw. The old man then, with tears in his eyes, told me that I was a bad boy and that there was no question but that I would go to the hot place. Knowing the old man to be strictly honest, I, to a certain extent, believed what he told me; that I stood a better chance to be condemned than to be saved. I did not, however, take this very seriously, yet my father's teaching was engraved upon my young mind and could not be blotted out. That there was a God I could plainly see by the wonderful construction of the sun, moon, stars and the planets revolving in space, but as to the power of Satan I had no more evidence than what few things I had seen, and I did not know but what this was a fancy of my own imagination.

As I did not have access to any library, except to what few books my father had, I could learn nothing as to the spiritual universe and the relation of man to it, and did not care for that either, yet this was not satisfactory to me. As I did not care to be a hypocrite to myself, I, therefore, resolved to make up a religion of my own, different from anything I had ever heard of. I hoped there was a world beyond, but no man could tell for a certainty. The statutes of my religion were very simple, and consisted of three short articles in the main:

1. Never to violate the moral and civil laws.
2. Not for the fear of punishment, but for good and easy sleep at night.
3. Never to do anything that would bring tears to my mother's eyes unnecessarily.

This I never told to any man or woman, and I never argued with any man or woman about religion, only in a joking way. With this as my religion, I made up my mind that I was going to face the world and take chances with the balance. If there was such a thing as a world beyond, I had everything to gain and nothing to lose, for I believed this: If a man's spirit did not survive the body, or if it died with the body (even if this was the case), it was still more pleasure to live an honest and respectable life than to be dishonest and get into trouble, and thereby put disgrace on myself and family, and which members I dearly loved.

I further believed this: If there was such a thing as a world beyond, and I could not get to the good place or heaven, by strictly living up to the three points of my religion, there was any amount of people who would not go to, or enter, heaven, although no man or woman ever told me so, yet I believed that if there was a world beyond the grave there must, of necessity, be a middle place for those who were neither good or bad, but even this I would not let any one know I had such ideas about, for the reason that I considered the whole religious fabric as a mere speculation, and that no man ever came back and told what it looked like.

Being twenty-one years of age before I left my native country, and residing in the city of Stockholm for fourteen months, I heard of Emanuel Swedenborg, but had never seen any of his books or writings, and did not know whether he had been a professor in the University of Upsala or some mining engineer or architect, as there was no record of him in the common school history in our public schools. All that I knew of him was from hearsay, and very little of that.

Coming to the United States, I began to investigate modern spiritualism. Then were the doors opened to the secret chambers that had as yet been closed to me. I now found that there was some foundation to the old tinner's ghost stories, and that what I had seen was not all delusion. I began to investigate this doctrine very closely. I bought and read what books I had time to read on the subject of the imortality of the soul and spirit of man, and the existence of a world beyond. I also began to read Emanuel Swedenborg's works throughout. I was now visited by departed spirits and men and women who had lived in the body, from different parts of the country. What took place before my tongue was cut loose so I could talk a spiritual language is not here in order.

As I took great pleasure in reading literature pertaining to the spirit and soul of man, and its survival of the body, I had several books treating on this subject. One evening, in December, 1882, I was sitting in my room in deep study on a certain subject. It was between ten and eleven o'clock in the evening. Finding no solution, I began to hunt among the books to find where some one treated on the same subject, but to my astonishment, when I opened any of the books I could not read them, neither could I read the title page; the letters were all as Greek to me, and in all appearances the books were not the same as the books I had placed there. I began to wonder at this and was thinking some mischievous fellow might have removed my books and placed these in their places, for a joke, in order to make sport of me. I, therefore, thought nothing of it and sat down on a chair and was intending to go to bed. As I was so sitting, I saw a paper drop from the ceiling to the floor in the center of the room. There was a golden center printed on the paper, with a square in the center of it. For some reason unknown to myself, I took the chair, put it in the center of the room and sat down on it, holding the paper in my hand and looking at it. As I was so sitting there appeared in the corner of the room a messenger standing in shining garments, and his face was of the brightness of a lamp. He was girded around his vesture with a silver belt, and to it was clasped a golden sabre, hanging down his side. He said nothing, but stood there, as if put on the watch. As I looked again I saw in the western corner of the room another messenger standing. His garments were transparent bluish white, and his face was more pleasing to look upon than the faces of maidens. He was girded around his vesture with a golden belt, and held in his hand an instrument of a complex nature. As I looked around there stood in the southern corner of the room a messenger in brilliant uniform like unto an officer of cavalry. He was girded around the waist with what looked like a damascus crimson belt, and had a short lancet in his hand. I looked yet again and saw a fourth messenger standing in the north corner of the room holding in his hand what appeared to be a silver teapot with many tubes and spouts attached to it. His garments were as white as snow; his arms and feet were like unto polished ivory and his eyes were like unto electric lights shinging through the windows of a transparent temple built of ivory.

As I was so looking at the four messengers, I was perplexed at their position in not moving or saying anything and was wondering what their errand might be. As I could look at but two in the position in which I was sitting, I was going to turn around and look at the other two also, but when I tried to turn around on the chair I found I could not do so. The four of them walked up to me, but said nothing. The one from the eastern corner drew his sabre and held it at arms length over my head. I was very frightened, thinking I was deceived in that my company was not as desirable as I at first believed it to be, and I was therefore, going to ask them what they wanted and what their errand was, but to my surprise my tongue clove to my mouth and I could not speak. As I was sitting thus I was taken bodily by them and thrown on my back upon my bed. The feeling and sensation that came over me when lying on the bed I cannot describe, for I have neither before or since in my life experienced such a feeling. It was pleasant in the extreme and every nerve and cord in my body was like unto a man striking upon a harp with a rod. How long I laid in this position I cannot tell, for I was as to my spirit neither in the body nor out of it. What took place as to my material body when lying on the bed I do not know, as I could not see my body with my spirit, nor was I able to move any part of my body as to my will or by my spirit.

After some time, perhaps twenty minutes, I was taken and put upon the chair. As I was sitting there I began to get alarmed, thinking some evil had befallen me, as I could not open my mouth. I then began to cry bitterly and the tears were flowing down my cheeks. My mouth then became full of fresh, pleasant tasting water, and all at once my mouth opened and the water flowed down my breast and wet the floor. In the very moment when the water pressed my mouth open and streamed down on the floor my tongue was loose and I began to talk to the four messengers then standing in front of me, in a spiritual language. They then departed and I went to bed.

These messengers do not talk a material language, only as it appears to them in Correspondence, neither do they read or understand our books, only as it appears to them in Correspondence, for they have told me many times when I have asked them to give me a lesson in our material language: "How can we do this, when your language is all the same from one time to the other, and has neither coming nor going to it, and all of your books are written on one side and have no opposite to what pertains to the end of your object," meaning thereby that all our books are so written that they do not reflect upon the opposite side of the subject we are writing about, as to its cause and effect.

What they mean by our language being the same from one time to another and having no coming or going to it is this: That we use the same terms and expressions when we are in a state of happiness and prosperity as when we are in a state of sorrow and trouble, and that we do not divide up our time as to the changes that take place among us.

It is impossible for me to explain this to you, my reader, in a material language, so that you may understand it.

The next morning I was wondering if I could repeat the same words that I had expressed to the four messengers before they parted with me the evening before, as I remembered what I had said. This I could do to myself as readily as I could repeat the Lord's pray in the Swedish or English languages, and have ever since that evening been able to speak this language at any time and in any place, although I never speak this language to men and women in the body, for they would not understand it. I have, however, learned a number of songs which I can sing at any time for myself. I will, however, relate this:

Some years after this event I was employed surveying a piece of railroad on the Albin river, Mendocino county, California. We had there a camp on the river. As the state of California is populated with a conglomerate people from all parts of the world, and nearly every language on the face of the earth is spoken there, it then follows that in this railroad camp there were many different nationalities and many of these men could talk three or four different languages. One evening after supper I went into their camp, as they were singing and having more or less fun. As I was a total stranger to all of them, I sat myself down on a bench and was very quiet. It was then proposed that every one should sing a song one by one as it went around. It was not long until it came my turn to sing. I was called upon to sing. I made the excuse that I could sing no English songs, but this was no excuse as they were singing in all kinds of languages. They then began to inquire what nationality I was, but I would not tell them. They then said: "Sing a song in your native tongue, and we will not mind your nationality." When I saw there was no getting out of it, and that one man was already watching the door, I began to laugh at them. As I was strong in body and spirit and in the best of health, I now resolved to sing them a song in a spiritual language. As I had never tried to sing one or any of these songs in public, or in a crowd of this kind, I had two objects in mind for so doing, first, whether my spirit was able and strong enough to sing one of these songs correctly as to its melody and wording to the end; second, that I might have some fun with these men and to puzzle them as to my nationality. I now began to sing one of the spiritual songs in a clear, strong, loud voice. Every one was as quiet as a mouse. I sang one of these songs to the end, and when I stopped a roar of hurrahs went up for the stranger, and they wanted me to sing another one, but this I refused to do as I had done my part. These men were afterward disputing for two weeks as to what nationality I was, for some of them said I was a sailor and could talk many different languages. There were in the camp: Swedes, Norwegians, Germans, French, Italians and Spaniards, with many others.

This being true, it ought to be very plain to you, my reader, and also reasonable, that I would in twenty years or more be able to learn to read a spiritual language written by these messengers on material paper, and that there is no secret about this any further than what I am not able to read and understand, on account of not having advanced far enough in these studies, for it may be understood that this knowledge does not come to a man by instinct but by persistent efforts and study. It, however, is not as difficult to learn as it at first looks, for you are instructed in a way that is both pleasant and delightful to you. When I first came to this United States I could not speak, read or write one sentence in the English language, and all the books and writings were a profound secret to me, and in this state I was so disgusted with myself that I resolved to go back to my native country as soon as I was able to earn money enough to take me back. I once told a friend of mine, a Swede: "I will never in the world be able to speak and understand the English language," but he said: "Yes you will, if you stay here. I have learned it, and so will you." If this man at that time had told me: "You will in the future be able to write a book in the English language, yet you will not attend school one single day, or any number of days, but by your own efforts in studying the English language, by reading its papers, books and magazines,'' I would have told that man: ''When the time comes that I have written a book in the English language that the American public can read and understand, you will have the power to divide the sun at noon time and let one-half travel to the east and the other half to the west,'' but by persistent efforts in studying the English language by myself, I have learned enough of it to express my thoughts to the public in a simple way; not as it ought to be expressed, or should be if I was a learned man and had mastered the English language, yet with what little knowledge I have of the English language I have undertaken to write this book, without any assistance whatever by mortal man, except the assistance of the English dictionary, and I am able to translate letters and also newspaper articles from the Swedish language into the English and from the English into the Swedish, when such letters and articles are written in a common and ordinary style as to its expression.

This being true, it is no more of a mystery that I should be able to extract and translate a few simple articles from this spiritual language into the Swedish and English languages, as I can talk and understand this language to a degree, fully as well as I can talk and understand the English language.

There are many things, my reader, which look mysterious to us at times, and we sometimes think we have found something new. The reason of this is that we are as yet little children as to our knowledge, and are as yet hanging fast and pulling at our mother's apron strings, and are looking for something wonderful and new, but the fact is there is nothing new to be displayed before us, only what has been in the past, and that which is old is now becoming new to us, like unto a new born bady. It is new when it enters into the family circle, and there is great joy over its display within the circle, yet the new born baby is not a miracle, and in fact is nothing new, as babies are as old as the human race.

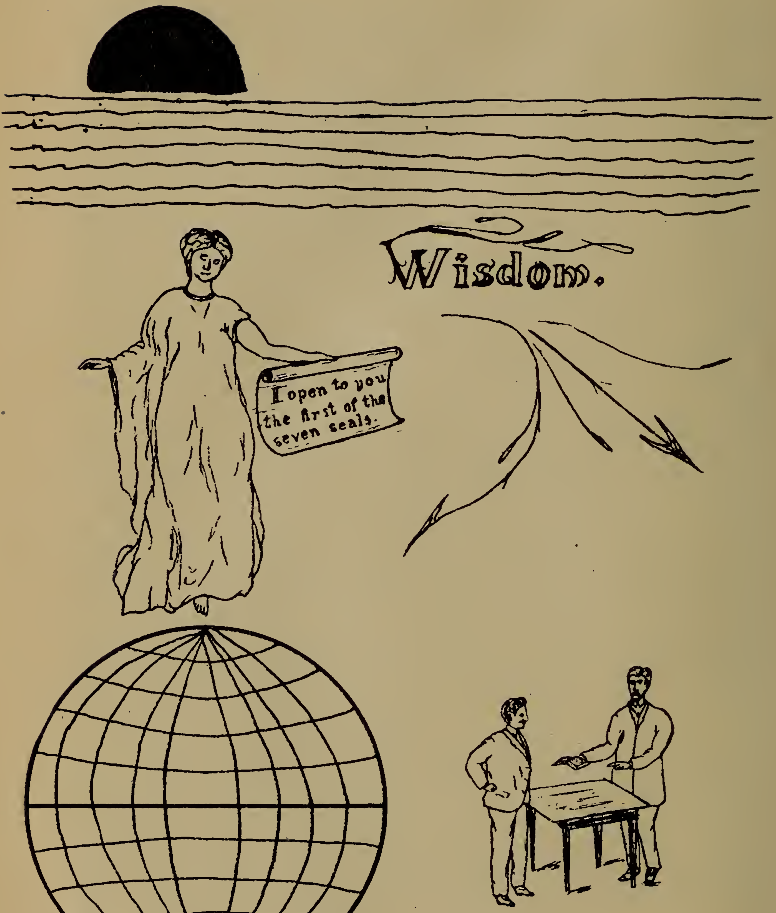
So it is with a new born tongue that can speak and talk a spiritual language; it is new to us, yet it is as old as the human race, for every man and woman has this spiritual faculty within themselves, no matter whether they are good or bad, and it is possible for every man and woman to learn how to speak and understand this spiritual language, provided their understanding is opened up and their organs of speech are cut loose as to the spirit and body combined, but this can only be done to man through the agency of the Invisible World, and the process employed whereby this is done (which will never be known to man, for the reason that it belongs to the double science of physiology).

The statement that I made here (will never be known to man) should not be taken to be an absolute fact. I believe this to be true now. If I did not, I would not express myself in this way, or in such terms, but the coming generations may learn differently. In the future they may discover new truths that we never heard of, or that we never dreamed of, and it will then be found that I was mistaken.

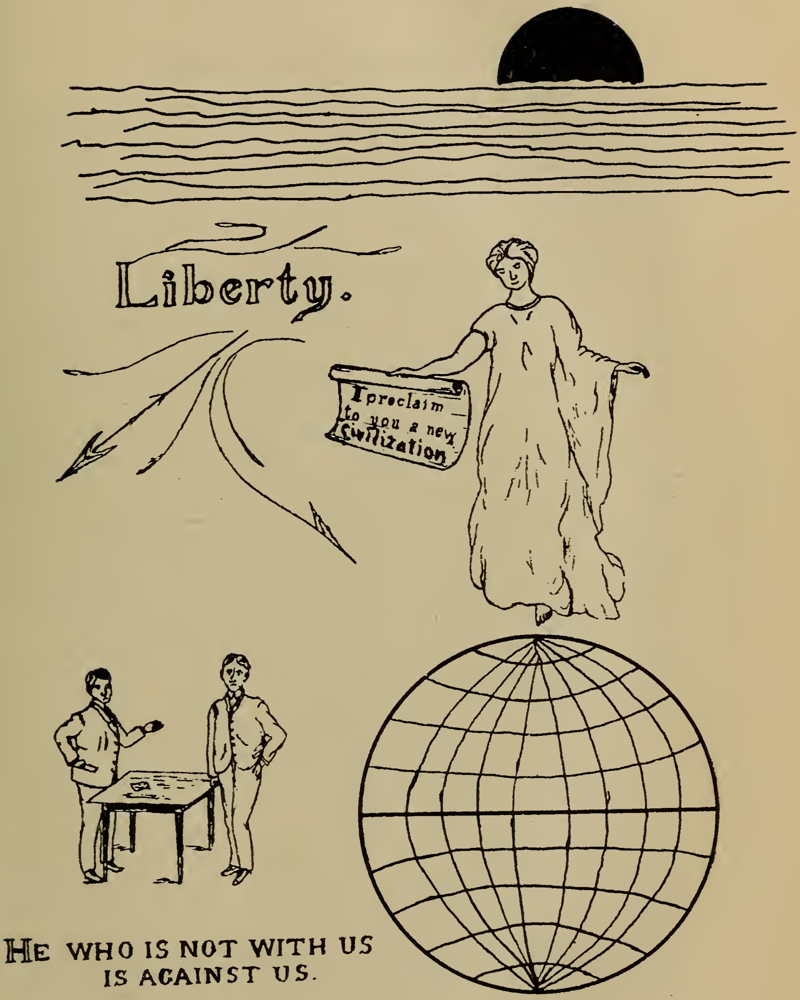
It was well known to Paul and his associates that men yet in the body were able to learn and speak a spiritual language, for we read in First Corinthians, chapter 14, verse 2: "For he that speaketh in an unknown tongue speaketh not unto men but unto God, for no man understandeth him, howbeit in the spirit he speaketh mysteries."

You can by this see, my reader, that it is nothing new for a man to learn to speak and understand a spiritual language. All the difference there is between me and the men in Paul's day is that these men who were speaking a spiritual language was thinking they were speaking to God himself, when they were speaking with messengers of light, and whether these men could read a spiritual language when it appeared to them in writing we do not know. It may, however, be that they were never instructed in that way to read a spiritual language when represented to them in writing, and it may be there were no books written for them to be instructed in, and consequently there was no way for them to learn how to read a spiritual language. If this was the case we have advanced one step ahead of them. That these men were able to speak a spiritual language and understand the same as to its Correspondence I am fully convinced, whether they had any books to read in that language or not. It is well known to us at the present day that there are many men who can speak the English language as to its common expressions, yet they can neither read nor write it.

Some of you, my readers, may want to know in what way a man's tongue is cut loose that he may thereby be able to speak and understand a spiritual language and its nature as to its development of his spirit. Such development, however, is not as easy accomplished as men in general may suppose, for you are thereby taking a good deal of a chance as to your individual self, and also those who are opening these faculties within you, for you are after that time subject to having conversations with satans and devils and also mischievous spirits as well as messengers of light. Therefore, if you are at any time visited by infernal individuals, you will have to stand on your own feet and be watchful that you are not led astray by them. As to its nature I cannot describe this to you, my reader, in a material language. We will have to leave this to those who are more advanced in knowledge upon this double science of physiology.


Wisdom.
I open to you the first of the seven seals.

TRUTH IS MIGHTY AND WILL STAND FOREVER.


Liberty.
I proclaim to you a new civilization
HE WHO IS NOT WITH US IS AGAINST US.

SECOND PART.

Introductory Thoughts.

As we are here to represent the present and the future in this our second part of this volume, we shall have to deal with our present condition, as to our material affairs and what pertains to liberty and comfort, namely, politics. As it is well known to all of us that politics is the science of government, it then follows, if we do not study such science, we will have no government, but will have what is known as despotism, and our nation will be thrown into a military camp, where one man by force of arms is compelling his fellow men to do and obey, contrary to his will and inclination of his nature. Despotism, therefore, is no science and never can be. It then follows, despotism has nothing in common with forms of government. It also follows, people who live in a country where despotism is adopted as the ruling power, in place of liberty, such people are not civilized and cannot be, for they know nothing of what is meant by the science and forms of government. This is not to say that such people are ignorant of mechanical inventions and what pertains to commerce, but they know nothing of what pertains to forms of government and the science thereof, for such people are like unto a father who lives with his wife and children in a deep forest where there are no schools and are forbidden to learn to read and write, but whose sport and pleasure consist in trapping and hunting wild beasts and animals.

We laborers, farmers and mechanics of this United States and Sweden have therefore found that our civilization is not what it ought to be, and that we are in a certain measure ruled by despotism, and that this despotism is increasing year by year, and will endanger our liberty; that is, what liberty we have is in danger of being taken away from us, and for this reason we are now entering into politics—in order to study its science that we thereby may learn in what way to construct a civilized form of government, for we sincerely believe if we do not enter into politics and save what liberty we now have, despotism will raise itself up against liberty, and in this way our children are in danger of having to eat soup cooked in a pot by barbarians and drink water placed in vessels by savages.

And that our country will be inhabited by two classes of human beings—one class will be the ruling class, composed of educated savages and barbarions; the second class will be composed of subjects of barbarians and savages, and in this way all liberty to our children is forever lost, and their pursuit of happiness destroyed, as to their mind.

We laborers (not the sluggards, sleepers and bums), but we the honest laborers who are making it a business to labor for the good of the state, and in this way provide for our families and ourselves, as to the necessities of life, we are dissatisfied with the present condition we are in, and the societies we are surrounded with. We therefore believe the cause of this our present condition is the defective laws inserted in our science of government, and that many of these laws are not only false and pernicious, but that they are also unjust to us. We also know these laws are many of them a menace to our liberty, for we are not at all times at liberty to labor in the channels of labor, which are natural to us as to our body and mind. And furthermore, we do not receive under the present science of government, an equal percentage of what is coming to us for our labor, as our portion of what the soil of our country is producing, and for this reason we are entering into politics for the purpose of studying the science of government, and we therefore throw our political influence with those who are in favor of a more scientific government than what we now have, and a higher civilization as to our comfort and happiness.

We farmers are dissatisfied with the present condition we are in, as we cannot obtain justice from the present science of government, and we therefore enter into politics for the purpose of bettering our condition and save our children from serfdom, and that they may enjoy liberty, to take up any trade or occupation that they may see fit. If their minds are directed from agriculture, and in case they are so doing they shall receive a just compensation for what labor they are performing. Furthermore, we do not believe our present laws and statutes are protecting us as to its justice and safety, and cannot protect us as to its justice and safety, for they are defective in purpose, and the science of our present form of government is in a measure, as to its construction, but wildcat stories invented by men for the purpose of classification and usurpation, whereby one class may be able to feed and subsist on the other, in a way whereby they are able so to do without giving an equivalent for what they receive. For this reason we farmers belive we, under the present condition we are in, have to feed and support in an indirect way with our labor and the product of the soil, a class of idlers and drones, who are non-producers, but miserable wrecks as to their existence in stealing, robbing and defrauding the farmers in an indirect way. And that the laws of our government are so written that they uphold this class in their thieving and robbery in an indirect way, and that they in this way live on the fat of the land without giving an equivalent to the state for what they receive. For this reason we, the farmers, producers and tillers of the soil, will throw our political influence with those who are in favor of bettering our condition and giving justice to all the people alike, that every one may receive an equivalent for what useful work he is performing to the state, and in this way elevate ourselves into a higher civilization.

We, the mechanics of these United States and Sweden, have found that in order to secure and maintain our liberty it is an absolute necessity that we must take upon us the study of political science of forms of government, that in order to uphold law and order, and to be secure as to our lives and property, we must enter into politics, and that it is every man's duty as a citizen to look after our political affairs, that our government is not to be overthrown, and that we must fight and guard against autocracy, against democracy, despotism, against liberty, barbarianism, against constitutions. It is also necessary we shall keep our government intact, and at the same time guard against a foreign enemy, that we are not by loose and foolish statesmanship led into any unnecessary and unprofitable wars with any foreign power, and we regard as unnecessary and unprofitable wars, as work of barbarians, and as we are regarded as a civilized people who know right from wrong, we are therefore not justified in committing murder and destroying property, only so far as we are on the defensive, for we do not believe wars by conquests of arms are commended by God or the Great Architect of the Universe, but that such wars are pure and simple robbing and murdering, and are the work of barbarians and educated savages who are delighted in plundering their fellow men, and committing murder in order to secure what rightly belongs to some one else. But it is right we should fight any one who is trying to invade our country and do us mischief. It is also right we should fight any one who is conspiring against us, indirectly, in the way of planning our destruction and endangering our liberty.

We also enter into politics for the reason that we may have and be able to secure for us a proper representation, for we believe we have no representation in our halls of congress, and in fact we know this to be true, as our laws are so written we can have no representation, who are looking after our interests, and that we in this way are suffering from the injustice perpetrated against us as to legislation. We also believe we do not receive our percentage of the products allotted to us for the labor we are performing in the service of the state and to the public in general. We are building elegant mansions and gorgeous palaces, but many of us are living in rented houses and pay tribute to those who are performnig no useful work to the state, but live in idleness and are nuisances to the state and the community in which they live. We are building elegant palace cars but cannot afford to take a ride in them, for the reason that our income is not sufficient to defray the expense. For the reason our laws are so written that private individuals are favored by the state, whereby they are able to put a premium on our skillful labor and our mechanical ingenuity to their profit and gain. We also believe that under our present statutes and forms of government it is impossible for us to advance into a civilization such as is congenial to our nature, and that if measures are not taken whereby the aristocracy of our nation is held in check from further advancing in their evil and wicked devices, unnatural living and dissipated lives, and the destructive plans and wicked designs they are daily costructing against the state and the common people, we will lose what liberty we have got and the crown of despotism will be put upon the eagle's head, for we have any amount of evidence and proof that the spirit of the Roman Nero, Poppea and Pretonius is manifesting itself in high places. We also believe it is possible for history to repeat itself. It is also well known to us by reading ancient history, that there has not as yet been any statesmen, kings or emperors who have been able to save a state or a nation from destruction, when wickedness has become the ruling power in high places. But we, the honest laborers, respectable farmers and truthful mechanics of these United States and Sweden, believe we can by our combined strength under the facilities we are now working under be able to save these United States and Sweden from destruction in keeping our government intact, and thereby securing liberty for all the people. We are also aware that the wickedness and degradation among the lower classes and in the slums of our large cities is also increasing to an alarming extent, and that our tramp element is of such a nature that an honorable mans life and property is not safe at all times. We also believe this condition is brought about by defective laws within our constitution and statutes of our government. Statistics also prove to us that the criminal element is increasing to such an extent that it threatens to weaken the very pillars upon which our government is standing, and for this reason we believe and can prove that those who are now holding the reins of our government are not to be trusted as to their fidelity to the state and the common people. We further believe that it is possible for these men to in time become so corrupt and dishonest that if an opportunity should be offered to them they will not hesitate to sell their country for money and for price.

We have therefore good reason to believe if the criminal element of these United States and Sweden is not properly taken care of and punished according to the crimes committed, and also kept out of office in the government's employ, we are not secure as to our life and property, for past history tells us that wicked men will plunge a nation into a foreign war when there is no necessity for so doing, and for this reason we, the mechanics of these United States and Sweden, are entering into politics, in order to save our country from destruction and secure liberty for ourselves and children. Therefore we consider he who is not with us is against us in this our undertaking.

We will also remind you of this, our reader, and those who oppose us in this undertaking, that there will be a short period in which justice without regard to mercy or sympathy will be meted out to all.

CHAPTER I.

CRITICISM ON THE DIFFERENT GOVERNMENTS.

As we laborers, farmers and mechanics are not educated for lawyers and statesmen, we do not understand complicated laws, neither do we understand the wording of many of our laws as to their full meaning, and for this reason we will have to confine ourselves to common speech as to our expression. We, however, know what we want and what we ought to have, what is justly belonging to us, therefore, what is belonging to us is ours. It then follows whosoever takes away from us what is rightfully ours, and our children's, is a tyrant and a robber, as a people and a nation we are like unto one family, a father who has many children which he is tenderly caring for, if he is a civilized man. If he is a barbarian he will treat his children in a savage way. This is also true of nations and governments. We find that the laws of a nation or of a people are the implements whereby such a nation or people are cultivated —as to its civilization. It then follows that in order to make and cultivate a people or a nation, as to its civilization, it also requires such people must be given liberty in order to bring forth the qualities in which such people are in possession of. We shall here only speak of the Caucasian race, as we are not interested in the balance of the races.

As our Caucasian race is the highest type of being on this our planet, it follows that it requires the most skillfully invented machinery and implements for the purpose of cultivating all of us in a body into a certain degree of civilization. We also find that true civilization does not consist in a few men and women who live in luxury and have invented a code of ethics as a rule to go by, and along with it have read a few books, and that they within their respective circles imagine themselves to be superior to the balance of the people, and in this way cultivate a spirit of arrogance and foolery, with some vanity as to their pedigree. Where such societies are in existence within a state and a nation, such a nation can only become partly civilized, as such society puts a blot on the balance of the people as to their civilization. Nor can a people and a nation advance into a higher degree of civilization as long as part of the people are robbers and tyrants, and another part is living in a low, degenerate state as to their body and spirit; in filthiness, poverty, misery and wickedness. Where such societies are in existence within the state or nation, the people of such nation can only become partly civilized, therefore, a civilized nation can only be called a civilized people when they have advanced to a stage where all the people are civilized. A certain number of men and women may be what we now call civilized as to their politeness, courtesy and polished manners, but these men and women have only obtained this degree of civilization by cultivating these faculties within themselves. But these men and women are not civilized to the degree in which they are polite, courteous and polished, unless this became natural to them in acting in this manner, for if they have learned this by etiquette in the same manner as a man learns a trade or a profession, they are counterfeit and their civility is artificial, for they may be civilized today and tomorrow become savages and barbarians. That this is true I have learned with much experience. I was once working for a mining company up in the mountains. The bookkeeper of that company was as polite and courteous and polished as a man could be when at home among respectable families, but when he got up into the camp he was conducting himself worse than an Indian. I had a plate along side this man at the table, but he became so petty in his talk and manner while at the table that I refused to eat at the same table that he did, as we had two tables in the cooking camp. When he found I took my seat with the other table, he began to abuse me and make sport of me. I would have no words with him, but told him he could not feed me with his vulgarity while at the table. I therefore pulled off my coat and challenged him for a fight, but he was a coward and dared not fight me. Civility, however, does not consist in mere courtesy, politeness and polished manners. These things are only the outward expressions as to the body. Therefore, if a man or woman is not civilized as to his spirit, they cannot be civilized. And this requires a man to be honest, truthful and upright, and refrain from low and degraded habits. These qualities are not cultivated within a man merely by taking lessons in the school of ethics, but they are cultivated by growth within man. If this is true of individual life, it is also true of our national life.

As we are not here dealing with individuals, but with nations, it is very plain to us that a nation cannot to any degree advance into a civilized state unless all the people can become civilized. It then follows that in order to cultivate a nation into a civilized state, it is necessary for us to be equipped with the proper implements and machinery as to the execution of this cultivation, and that these implements and machinery must of necessity be adapted to the soil we are cultivating. If not our undertaking will become a failure and we have lost our labor.

We laborers, farmers and mechanics of these United States and Sweden believe we are now in the possession of the necessary implements and machinery whereby we will be able to cultivate the Swedish and American people into a civilized state, and that these implements and machinery are not man-made implements and machinery, but are constructed by messengers of light and given to us gratis, for the purpose of cultivating our nations into a civilized state.

We shall now take a glimpse of man-made laws that have been formed into man-made governments. There has in the past been tried nearly all kinds and forms of governments as far as our profane history is recorded, and we find there is nothing new of today that has not been in the past. Kingdoms and empires have fallen in pieces, republics have been overthrown time and again, and communism has failed and no satisfactory government has as yet been put up so as to give justice to all the people. We ask why is this so? There is many reasons therefor, and we shall here give our reason for some of them. (It may be well to note we are here only referring to governments constructed by our Caucasian race). We find there has not been a time when all the people of a nation has been instructed in the science of government, but it has only been part of the people who have been instructed as to science of government, and this has lead to selfishness. Consequently such governments have drifted into autocracy, and at last been overthrown by its own power. And there has not been a time, as far as our profane history has recorded, that all the people have been in unity in what way they should construct a government satisfactory to themselves and in this way their government has drifted into a monarchial government. And there has not been a time in our profane history when all the people have been honest and upright to deal fair and square with one and the other, and in this way the cunning and crafty have been taking advantage of the weak and honest.

The European monarchial constitutional governments, such as Sweden, England and Germany, with many others, are not satisfactory to the inhabitants of these respective governments, for the reason that the common people, such as laborers, farmers and mechanics are not allowed to study the science of government. It then follows these people cannot advance into any higher civilization than where they are, as nations, for they are not allowed to be cultivated into civilization and will therefore degenerate and decay. Thus all the people suffer in one way or the other more or less, for the reason that autocracy and despotism are the sciences of their governments as there are aristocratic privileges and titles allotted to parts of its citizens as a premium on their pedigrees from despots and barbarians. It then follows such nations cannot be called civilized, but are barbarians as to their spirit, for their laws are so written they cultivate a hatred and revenge against its own citizens, and they are at daggers points with citizens of their own state and would kill one and the other if it were not for the punishment of the civil laws of the state, and that one part of its citizens are compelled to be equipped with arms of war in order to prevent the other part from committing rapine and murder. Thus we find such nations and people are living in a wild and savage state as to their spirit as a nation and a people, and there is therefore no possible show for such nations to make any advancement into a higher degree of civilization as to their spirit, for it may have been noted that mechanical inventions and skillful workmanship and knowledge in material sciences are not to be recognized as having any part whatsoever in the science of civilization, for mechanical inventions, skillful workmanship and knowledge in material sciences differ as widely from the science of civilization as the house differs from the men who live in it. The science of civilization is politics and forms of government, in which are the implements whereby a people and a nation are cultivated, refined and elevated, as to their body and spirit, into a civilized state, such as intelligence, honesty, uprightness, truthfulness, integrity, loving kindness, prudence, cleanliness, respectability, individual independence and activity. These things all belong to the science of civilization and unless a man or a nation is in possession of all this he or they are not civilized. Mechanical inventions, skilled workmanship and knowledge in material sciences all belong to the department of skillfulness and ingenuity of man. It is not to say a man is civilized because he is a skillful workman. He may be a low down brute for all of it. The most skillful workman I ever knew lived with a woman in adultery, not being married to her, and their home was not in any respect any cleaner than an Indian wigwam. A man who is an inventor may be a dishonest rascal, liar and a tyrant. I know an inventor who got a patent for a number of inventions. This man is a low down, unprincipled rascal, has no honor whatsoever, and will swindle anybody and everybody who comes in his way, and will not even keep his face and his hands clean, but is dirty as an Indian. A man who is learned in material sciences may also be a bad man, a cruel barbarian, who has sunk below the wild tribes of our Western Indians. This is clearly demonstrated to us by high officers in the various armies of this country and Europe. If it is true as the newspapers are reporting that General Alexieff, the ruling viceroy at Port Arthur, called up before him a number of naval officers, he draws a pistol upon a young officer and killed him dead in the presence of his fellow officers, because he imagined the young officer was one of the causes that led to the defeat with the Japanese. And this he does without first finding out whether the young officer had attended to his office or not. We understand that this man Alexieff is a learned man and is well versed in many material sciences and highly educated. You ask here, my reader, is the man Alexieff not then a civilized man? We say No, he is not civilized. He is what is known to political science as an educated savage. This man Alexieff is a barbarian of the most low and degraded nature as to his spirit, and therefore is not as far advanced in civilization as our Indian chiefs of the wild tribes of the forest. This being true, it is plain to all of us that mechanical inventions, skillful workmanship and knowledge in material sciences have nothing in common with the civilization of a nation any further than it gives its citizens comfort as to their body. It is therefore very plain to us that the people of Sweden, England and Germany, with the balance of the nations of the earth, are as yet living in this wild state as to their national life, and that they will remain in this wild state is also very plain as long as all its citizens are not allowed to study the science of politics, and in this way they are not as happy as to their spirit as the wild tribes of the forest, for it may be noted there are many individuals in Sweden, England and Germany who are civilized. It then follows, these men and women are suffering most severely in being compelled to live within a state where despotism is the ruling power and where barbarians are their neighbors. As to their spirit: These nations, as we understand it, has already grown into such a wild state as to their spirit, that the aristocratic classes who hold the reins of government in their hands dare not let go of it, for fear they will then be murdered and their property taken away from them by the labor classes, and that they in this way would be abused and misused. The laboring classes and the common people are planning murder against their oppressors, and the overthrow of their government, and they in this care nothing for their own life, but will risk it at any time, provided they can have revenge on those who are oppressing them. Thus they live in terror as to their spirit and their science of government is a failure to them all, as none of them know what day their government might be overthrown.

A people who live under an absolute monarchy like the people of Russia and China cannot advance into any degree of civilization as to a nation or a people, for such people are given no cause whatever to study the science of government, and therefore live in a wild state as to their knowledge of politics and the science of government. Absolutism, therefore, is only good for the wildest of tribes of the forest where there is no chance whatsoever to make any advance into civilization. But for a people like the Russian people, who are the highest type of being created on this planet, and who belong to our Caucasian race, absolute monarchy is not satisfactory to such people, for they are by nature adapted to a constitutional government and can therefore not be a happy people unless they are given a constitutional government. We will, however, have to admit that an absolute monarchy like that of Russia has many advantages over a constitutional government, for such a constitutional government is defective in its science of government. It is also true that a people and a nation will endure and survive longer under absolutism and barbarian regime than a people or a nation who are governed by a defective constitution. This looks almost unreasonable to us when we look upon it at the surface, but when we penetrate deeper into the science of government we find many reasons therefor, and history also tells us that this is true. We have also good proof of this of today in the Chinese and Russian emperors. Past history also tells us that a defective constitutional kingdom and a defective constitutional democratic republic are the shortest lived governments of any. It is also true of a democratic republic which is adopting a defective constitution that its citizens are thereby misguided and misled into a false and delusive policy. Such democratic republics are easier overthrown than any other form of government.

In time of conquest by arms to acquire and annex territory, an absolute monarchy like that of Russia is the most powerful and has many advantages over a democratic republic or a constitutional kingdom, for at such times as in time of war, absolutism and barbarism are in full sway and power, as there is no necessity of any legislation as to the appropriation of money or the calling out of any volunteer soldiers, for everything is—"take it," and with one word you must go, and if you do not go you are a dead man. An absolute monarchy has also this advantage over a constitutional government: In time of conquest everything can be carried on secretly as to its policy, and even the inhabitants of such country or government will not know what is going to be done, or even what is going on, for the despot on the throne alone knows what is going on and what is going to be done, and even he may adopt some certain measure today and tomorrow he will change it to something else. Thus a barbarian despot who can by the discipline of military tactics keep the people from revolt against him and his counselors, have an endurable government. Yet such government is not satisfactory to the people and not even to the monarch himself, for they are all living in a barbarian state as to their spirit. There are a good many people in Russia who are civilized. These men and women are suffering most severely as to their spirit, for they are intelligent, brave and daring and would give their lives for the liberty of their children, but they are not able to gain this liberty as long as they are not permitted to study the science of government. It has been reported that Nicholas III, the present emperor of Russia, is a civilized man. We do not believe this to be true, for if he was civilized he would then call his counselors of state and say to these men: "Gentlemen, I am tired of this barbarian state we are living in. Let us draw up a constitution for our people and let us make all Russia into a democratic republic and we shall be one of the greatest and highest civilized people the world has ever seen. And let us all run for office and see who will be the first president." But a barbarian despot will not permit such an act, for it would be revolting to his nature to see liberty and civilization blossom as a rose in front of his door steps. Is this not a good proof that such a man is not civilized?

Anarchy and communism have been advocated in different ages of the past, and is not what we may call new. It has, however, been advocated of late years in these United States and Europe. Josiah Warren, an American, began to take up anarchism and communism something like fifty years ago, and Michael Bakonnene, a Russian, has written upon the subject. Those men who are writing and advocating anarchism and communism do not know what they are writing about. When we are talking of anarchy we are referring to the highest state of civilization, where a people and a nation have become so highly elevated, cultured, refined and strictly morally honest that every man and woman would do right for right's sake, and could not do any other way unless they had to suffer as to their spirit; and in this way dishonesty, low and degraded habits and laziness would become revolting to their nature. It therefore would be utterly impossible for us of today to try to live and exist under an anarchist communism, for then we would have no government any further than what would pertain to rules and regulations in connection with commerce. We, however, believe it is possible for the Caucasian race to be elevated into such a high degree of civilization that anarchism and communism is possible, for I have records to show that there has been a time on this our earth when anarchism and communism were practiced by our Caucasian race, but this is nearly 800,000 years ago, as far as I am able to figure it out through the science of Correspondence. I may not be correct as to the exact figure, but I am satisfied I shall not miss this figure more than 50,000 years one way or the other. In the present low degree of civilization as we are now living and the condition we are in, the state of affairs that exists among us, the barbarian and savage nature we have cultivated within us as to our spirit, are such that if we of today should take up a higher civilization and thereby begin to cultivate ourselves, we believe that under ordinary conditions it will take perhaps 20,000 years to elevate us into a degree of civilization where anarchy and communism, with the rules and regulations of commerce would be advisable and preferable to a constitutional government. Finding this to be true, we shall abandon all anarchistic ideas for the present.

There has been advocated of late years socialist communism, and colonies have been established under the rules and regulations of socialist communism in the United States, Australia, the West India Islands and many other countries, but all these colonies have gone under in a short time and are failures, and have not been satisfactory even to the members of such colonies. These people, however, could never be convinced that such colonies would become failures, and that they would not be satisfactory even to the promoters of such colonies, and that our Caucasian race is too high spirited a people to endure the bondages of socialist communism is very plain and clearly proven. But no man could convince these people unless they will try it by actual experience and in this way find out they are mistaken. These people, however, were tired and sick of the present political science of our government and the defective laws that are in existence within it, and were trying in this way to become more happy, but they failed to understand their own nature and had no knowledge of the science of politics, for any one who understands the science of politics will tell us that whenever you place a man or woman of our Caucasian race into a colony where there is socialist communism, that man will become sick as to his spirit, if he is not sick as to his spirit before you place him there, for the members of such socialist colonist communism are like unto convalescent patients in a hospital who are working for their board and lodging, until they get well and strong, and be able to take care of themselves.

The founders of this socialist colony, however, claim that socialism is not a failure, and that if the whole state was governed by Bellamy socialism and the political doctrine of Karl Marx, the German Jew, with many others, these colonies would be a success. But in this they are mistaken. They would not have been any more successful then than they are now. The doctrine of Karl Marx and many others who are writing upon the political doctrine of socialism, together with the different newspapers in the United States and Europe, who are advocating socialism, are not advocating socialism, and there are not any of these men who have studied political science far enough to understand that they are and do advocate a conglomerate socialistic infidelity, and that their writings and political doctrine prove to us that they are socialistic infidels and are in this way in their limited understanding of the political science of socialism and forms of government, trying to mislead and misguide the public into false and delusive conglomerate political ideas, such as do not belong to the political science of socialism whatsoever. We are fully satisfied that these socialistic infidels, if they ever should advance far enough with their doctrine, such as they are now advocating, and get enough of the people with them to set up an infidel socialist government, they, the leaders themselves, would be the first who would be disappointed, and in fact more so are the founders of a socialist community colony, for they would find their government would not stand as long as any of the socialist community colonies. There are, however, many socialists at the present time who are taken up with the doctrine of Karl Marx, the German Jew, with many others, who are sincere and honest in their conviction and firmly believe such a government would be satisfactory to the people and all the people at the present time. But these men are like the anarchists who are advocating anarchist communism. They have heard of ancient anarchist communism, but do not know what it means and that they are thousands of years ahead of the times. And so it is with the honest socialists. They have heard of ancient socialism, but do not know anything about the political science of ancient socialism, and are therefore hundreds of years ahead of the times. As these men do not understand the political science of socialism, it also follows they do not understand the double science of physiology, and for this they never take into consideration our physical and spiritual development, for they imagine that if they could put in practice their socialistic infidelity they would change man as to his way and habit by man-made law, which are mostly false and deceiving ideas. What we mean by infidelity socialism is this: A doctrine that has no foundation in anything, but are purely wildcat stories, such as may be approved of today and rejected tomorrow, and those men who are inventing and advocating such theory or doctrine are in doubt as to its merit or value, and that they do not believe in its principles themselves, but by the excitement from others who are endorsing their wildcat stories they make themselves believe they are right, and at last confirm their wildcat theories as a basis of demonstrated scientific truth.

The reason infidelity socialism is so rapidly advancing in the United States, Germany and many other countries is this: The common people have found out they cannot get any relief from the bondage they are kept in, or in any way obtain justice as to their political rights under the present despotism and aristocratic regime where they, the common people, have to confer privileges and titles upon liars and thieves, worthless scoundrels, and to men and women who are a nuisance to the state and a menace to the nation, and for this reason the common people will take cause, right or wrong; they will embrace and uphold infidelity socialism, for many of the socialists believe this: If we only can get socialism in practice once we will be able to adjust things to suit ourselves. Infidelity socialism, or genuine socialism, based on political science, does not signify anything to us, as long as we get a chance to practice and study political science and get rid of despotism and aristocratic regime. But let me here tell you my infidel socialists, you are in this badly mistaken, and if you ever attempt to set up infidel socialism or that you should be successful in so doing, you are making one of the greatest mistakes any political party ever has done in late years. For we can positively assure you that an infidel socialist government will not stand in this United States at the present time or in the near future (ten years) before it would be overthrown, and there are ten to one chances against you that a monarchial government would be put up, with a counsel of state and that the discipline of military tactics would be the governing power and absolutism in place of constitution adopted, and you would in this way throw your children into bondage and lose your own liberty, and it would be one of the greatest misfortunes and disasters that ever could happen to the American people. Many people at the present time believe socialism is a new political doctrine, but in this they are mistaken. Even the socialists themselves, many of them, believe they are introducing something new. It is, however, true that infidel socialism is to an extent a new thing, but political socialism, based on political science, has been in operation almost in all ages of the world and is nothing new, but as we have for the last 15,000 years degenerated into a lower civilization, we are as yet not far enough advanced into a state of civilization that it be advisable for us to put up a socialist government based on political science, for in order to be successful, we would have to reconstruct our human propensities as to our nature, by acts of legislation, which we could not do, neither would we be able to run, maintain and keep intact a socialist government based on political science, and would be in danger of overthrowing such government ourselves by selfishness on the one hand and by thriftlessness and laziness on the other, and in this way confusion and disorder would follow, and in course of time would have no government and the consequences would be we would drift into a degenerate state and from this degenerate state into barbarism again, and we would then not be any further advanced than we were one thousand years ago. This, however, would take some time, but it would surely come to pass.

For the benefit of those who have not had time to make themselves acquainted even with our profane history we shall here copy some passages from the works of Flavius Josephus, to show to you, our readers, that infidelity socialism, mixed up with socialist communism, is not a new thing. It was practiced among the Jews in ancient times and no doubt this people had some records from the most ancient political socialism, based on the science of political economy, or they had heard of political socialism, based on the science of political economy. In the works of Flavius Josephus we read, page 690:

''And now Archelass, part of Judea, was reduced into a province, and Caponius, one of the equestrian order among the Romans, was sent as a procurator, having the power of life and death put into his hand by Caesar under his administration. It was that a certain Galilean whose name was Judas, prevailed upon his countrymen to revolt, and said they were cowards if they would endure to pay a tax to the Romans and would, after God, submit to mortal men as their lords. This was a teacher of a peculiar sect of his own and was not at all like the rest of those their leaders.

''For there are three philosophical sects among the Jews. The followers of the first of whom are the Pharisees, of the second the Sadducees, and the third sect who pretend to a severe discipline, are called Essenes. These last are Jews by birth and seem to have a greater affection for one another than the other sects have. These Essenes reject pleasures as an evil, but esteem continence and the conquest over our passions to be virtue. They neglect wedlock, but choose out other person's children while they are pliable and fit for learning and esteem them to be of their kindred and form them according to their own manners. They do not absolutely deny the fitness of marriage and the succession of mankind thereby continued, but they guard against the lascivious behavior of women and are persuaded that none of them preserve their fidelity to one man.

''These men are despisers of riches and are so very communicative as to raise our admiration. Nor is there any one to be found among them who hath more than another, for it is a law among them that those who come to them must let what they have be common to the whole order, insomuch that among them all there is no appearance of poverty or excess of riches but every one's possessions are intermingled with every body else's possessions, and so it is, as it were, one patrimony among all the brethren. They think that oil is a defilement and if any one be anointed without his own approbation, it is wiped off his body, for they think to be sweaty is to be a good thing, as they do also to be clothed in white garments. They also have stewards appointed to take care of their common affairs. Every one of them have no separate business, but everything is for the use of them all.

"They have no certain city, but many of them dwell in every city and if any of their sect come from other places, what they have lies open for them just as if it were their own, and they go into such as they never knew before as if they had been ever so long acquainted with them. For this reason they carry nothing with them when they travel into remote parts, though they take their weapons with them for fear of thieves. Accordingly there is in every city where they live one appointed particularly to take care of strangers and to provide garments and other necessaries for them. But the habit and management of their bodies is such as children use who are in fear of their masters. Nor do they allow of the change of garments or of shoes till they be first entirely torn to pieces or worn out by time; nor do they either buy or sell anything to one another, but every one gives what he hath to him that wanteth it and receives from him again in lieu of it what may be convenient for himself, and although there be no requital made, they are fully allowed to take what they want of whomsoever they please.

"As as for this their piety toward God, it is very extraordinary, for before sunrise they speak not a word about profane matters but put up certain prayers which they have received from the forefathers, as if they made a supplication for its rising. After this every one of them are sent away by their curators to exercise some of those arts wherein they are skilled, in which they labor with great diligence till the fifth hour, after which they assemble themselves together again into one place, and when they have clothed themselves in white veils they then bathe their bodies in cold water, and after this purification is over, they every one meet together in an apartment of their own into which it is not permitted for any of another sect to enter, while they go, after a pure manner, into the dining room as into a certain holy temple and quietly sit themselves down, upon which the baker lays them loaves in order. The cook also brings a single plate of one sort of food and sets it before every one of them. The priest says grace before meat and it is unlawful for any one to taste of the food before grace be said. The same priest when he hath dined, says grace again after meat and when they begin and when they end they praise God as he that bestows their food upon them after which they lay aside their white garments and betake themselves to their labors again till the evening, then they return home to supper, after the same manner, and if there be any strangers there, they sit down with them. Nor is there ever any clamor or disturbance to pollute their house, but they give every one leave to speak in their turn, which silence thus kept in their house appears to foreigners like some tremendous mystery, the cause of which is that perpetual sobriety they exercise and the same settled measure of meat and drink that is alotted to them, and that such as is abundantly sufficient for them.

''And truly as for other things, they do nothing but according to the injunctions of their curators. Only these two things are done among them at every one's will, which are: To assist those that want it and to show mercy, for they are permitted of their own accord to offer succor to such as deserve it, when they stand in need of it, and to bestow food on those that are in distress. But they cannot give anything to their kindred without the curator's knowledge. They dispense their anger after a just manner and restrain their passion. They are eminent for fidelity, and are the ministers of peace. Whatsoever they say also is firmer than an oath. But swearing is avoided by them, and they esteem it worse than perjury, for they say that he who cannot be believed without swearing by God is already condemned. They also take great pains in studying the writings of the ancients, and choose out of them what is most for the advantage of their soul and body and they inquire after such roots and medicinal stones as may cure their distemper.

''And before he is allowed to touch their common food he is obliged to take tremendous oaths, that in the first place he will exercise piety toward God and then that he will observe justice toward men and that he will do no harm to any one, either of his own accord or by the command of others, that he will always hate the wicked and be an assistant to the righteous, that he will ever show fidelity to all men and especially to those in authority, because no one obtains the government without God's assistance, and that if he be in authority he will at no time whatever abuse his authority nor endeavor to outshine his subjects, either in his garments or any other finery; that he will be perpetually a lover of truth and propose to himself to reprove those that tell lies, that he will keep his hands clean from theft and his soul from unlawful gains, and that he will neither conceal anything from those of his own sect nor disclose any of their doctrines to others, no, not though any one should compel him so to do at the hazard of his life. Moreover, he swears to communicate their doctrines to no one otherwise than as he receives them himself. That he will abstain from robbery and will equally preserve the books belonging to their sect, and the names of the angels or messengers. These are the oaths by which they secure their proselytes, to themselves.''

On page 693:

''They condemn the miseries of life and are above pain, by the generosity of their mind, and as for death, if it will be for their glory they esteem it better than living always, and indeed our war with the Romans gave abundant evidence what great souls they had in their trials, wherein although they were tortured and distorted, burnt and torn to pieces and went through all kinds of instruments of torment that they might be forced either to blaspheme their legislator or to eat what was forbidden them; no, nor once to flatter their tormentors or to shed a tear, but they smiled in their very pains, and laughed those to scorn who inflicted the torments upon them and resigned their souls with great alacrity, as they expected to receive them again.

''For their doctrine is this: That bodies are corruptible and what they are made of is not permanent, but that the souls are immortal and continue forever and that they come out of the most subtle air and are united to their bodies as in prisons, into which they are drawn by a certain natural excitement, but that when they are set free from the bonds of the flesh they then, as released from a long bondage, rejoice and mount upward. This is like the opinion of the Greek—that good souls have their habitations beyond the ocean in a region that is neither oppressed with storms of rain or snow, or with intense heat, but that this place is such as is refreshed by the gentle breathing of a west wind that is perpetually blowing from the ocean, while they allot to bad souls a dark and tempestuous den full of never-ceasing punishment, and indeed the Greeks seem to me to have followed the same notion when they allot the Island of the Blessed to their brave men whom they call heroes and demigods, and to the souls of the wicked, the region of the ungodly, to Hades, where their fables relate that certain persons, such as Sisyphus and Tantalis and Ixian and Tityus, are punished—which is built on the first supposition that souls are immortal and hence are those exhortations to virtue and dehortations from wickedness, collected, whereby good men are better in the conduct of their life by the hope they have of reward after their death, and whereby the vehement inclinations of bad men to vice are restrained by the fear and expectation they are in, that although they should lie concealed in this life, they should suffer immortal punishment after their death. These are the divine doctrines of the Essenes about the soul, which lay an unavoidable bait for such as have had a taste of their philosophy.

''There are also those among them who undertake to foretell things to come by reading the holy books and using several sorts of purifications and being perpetually conversant in the prophets, and it is but seldom that they miss in their prediction.

"Moreover, there is another order of Essenes who agree with the rest as to their way of living, their customs and laws, but differ from them in the point of marriage, thinking that by not marrying they cut off the principal part of human life, which is the prospect of succession, nay, rather that if all men should be of the same opinion the whole race of mankind would fail. However, they try their spouses for three years and if they find that they have their natural purgations, thrice, as trials, that they are likely to be fruitful, they then actually marry them. But they do not usually accompany their wives when they are with child, as a demonstration that they do not marry out of regard to pleasure, but for the sake of posterity. Now the women go into the baths with some of their garments on, as the men do with something girded about them. And these are the customs of this order of Essenes."

We here find these Jewish Essenes were to a certain degree a civilized people and according to what Josephus says about them they were further advanced in civilization than the Swedish and American nations of today. This you conceited American will object to, and say it is not true, but we will show you we are right. When we consider mechanical inventions and skillful workmanship is not in any way connected with civilization, only as far as it pertains to the comfort of the body, what community is the most civilized: where the inhabitants are eminent for their fidelity and are the ministers of peace; "whatsoever they say also is firmer than an oath (but swearing is avoided by them), and they esteem it worse than perjury, for they say that he who cannot be believed without swearing by God is already condemned,"—or a community where its inhabitants are one-half liars and thieves and morally depraved leoperds and have no more sympathy for their fellow men than the beasts of the forest and that when they can swindle, cheat and beat their fellow men they consider it as a part of their business to do so, and the other half are interested in nothing but material wealth and would monopolize the product of the earth if they could, and are thinking of nothing but material honor and empty fame. This is the difference between the Swedish and American people of today and the Jewish Essenes of old, as to their spirit.

According to Josephus, we find the Essenes had odopted and put in practice a political socialism and socialistic communism and also had it mixed up with philosophical religious doctrine, coupled together with infidelity and socialistic theories. That the Pharisees and Sadducees were not approving of such a form of government is very plain, for they were versed in the double science of physiology, especially the Pharisees, and that they knew it would be impossible to keep the government intact on a political science of economy, such as the Essenes had adopted, and that such a government, founded on a conglomerate political theory would be disastrous, the Pharisees no doubt were fully convinced.

As for us to undertake at the present time to set up a government principly on scientific socialism, based on the science of political economy, would be utterly impossible as to its success and lasting endurance, and any man or set of men who are telling you, my reader, that he or they can set up such a government and make it become satisfactory even to twenty per cent of our people, and keep such a government intact without being overthrown, are either knaves or fools, or may be both. We have this, however, to say in favor of those who are advocating socialism: These men, many of them, are honest as to their conviction; they love liberty and are also patriotic; they are brave and conscientious, and are in fact bright as to their political economy, and the balance of the politicians who oppose them, yet they fail to understand that the development of and the effort to raise ourselves as a nation and a people into a higher degree of civilization, with the instruments applied by the science of political economy, can only be brought about by growth.

And for any man or set of men who are trying to force scientific socialism or infidel socialism upon a people or a nation like that of these United States and Sweden, with its spirited inhabitants, will sooner or later get himself or themselves into trouble, and will spend their time and money for nothing, and will receive misuse and abuse for their labor. How can it be otherwise, my reader, in a cut-throat age like we are now living in, where every other man and woman is a liar and a thief and cares for nothing but material wealth and will venture anything and everything for gold, and many will take desperate chances with their own lives of going to prison for the sake of acquiring money or property in an unlawful way, or they will risk their lives as to physical endurance, in penetrating inaccessible mountain regions in search of gold. The nature of this is clearly demonstrated to us where the different gold excitements have been in operation in different parts of our country, especially Alaska a few years ago, where hundreds of men lost their lives unnecessarily. But their faith in gold caused them to lose their lives in the wilderness among the beasts of the forest. Are these facts not proof enough to us that we are as yet in a savage and undeveloped state as to our spirit, when the simple thing of gold and material wealth have such a power over us that it will take our lives?

For us to explain scientific socialism, based on the science of political economy, we cannot here do, as we have not made any translations from the most ancient history as to these laws, as such laws would at the present time not be understood. But for the benefit of those of our readers who are not acquainted with infidelity socialism of today, such as is advocated by the socialists of the United States and many of the European countries, we shall here give you, our reader, a glimpse of it, and you can judge for yourself as to the stability of such a government. Of course we do not here give even an outline of their work, but only a glimpse.

THE SOCIALIST PLATFORM

Adopted at Indianapolis, Indiana, 1901.

The Socialist party in national convention assembled reaffirm its adherence to the principles of international socialism and declares its aim to be the organization of the working class and those in sympathy with it, into a political party with the object of conquering the power of government and using them for the purpose of transforming the present system of private ownership of the means of production and distribution to collective ownership by the entire people.

Formerly the tools of production were simple and owned and were owned by individual workers. Today the machine, which is an improved and more developed tool of production, is owned by the capitalist and not by the workers. The ownership enables the capitalist to control the produce and keep workers dependent upon them.

Private ownership of the means of production and distribution is responsible for the ever-increasing uncertainty of livlihood and the poverty and misery of the working class and divides society into two hostile classes—the capitalist and wage workers. The once powerful middle class is fast disappearing in the mill of competition. The struggle is now between the capitalist class and the working class. The possession of the means of livlihood gives the capitalist the control of the government, the press, the pulpit and the schools and enables them to reduce the working men to a state of intellectual, physical and social inferiority, political subservience and virtual slavery.

The economic interests of the capitalist class dominate our entire social system. The lives of the working classes are recklessly sacrified for profit, wars are fermented between nations, indiscriminate slaughter is encouraged and the destruction of whole races is sanctioned in order that the capitalists may extend their commercial dominion abroad and enhance their supremacy at home.

But the same economic causes which develop capitalism are leading to socialism, which will abolish both the capitalist class and the class of wage-workers, and the active force in bringing about this new and higher order of society is the working class. All other classes, despite their apparent or actual conflicts, are alike interested in the upholding of the system of private ownership of the instruments of wealth production; the democratic, republican, the bourgeois public ownership parties which do not stand for the complete overthrow of the capitalist system of production, are alike political representatives of the capitalist class.

The workers can most effectively act as a class in their struggle against the collective powers of capitalism by constructing themselves into a political party distinct from and opposed to all parties formed by the propertied classes.

While we declare that the development of economic conditions tends to the overthrow of the capitalist system, we recognize that the time and manner of the transition to socialism also depends upon the stage of development reached by the protectorate. We therefore consider it of the utmost importance for the Socialist party to support all active efforts of the working class to better its condition and to elect socialists to political offices in order to facilitate the attainment of this end.

As such means we advocate, and to gain which we believe in—

1. The public ownership of all means of transportation and communication and all other public utilities, as well as of all industries controlled by monopolies, trusts and combines, no part of the revenue of such industries to be applied to the reduction of taxes on the property of the capitalist class, but to be applied wholly to the increase of wages and shortening of hours of labor for the employees, and to the improvement of the service and diminishing the rates to the consumers.
2. The progressive reduction of the hours of labor and the increase of wages in order to decrease the share of the capitalist and increase the share of the worker in the product of labor.
3. State or national insurance of working people in case of accident, lack of employment, sickness and want in old age, the funds for this purpose to be collected from the revenue of the capitalist class and to be administered under the control of the working class.
4. The inauguration of a system of public industries, public credit to be used for that purpose in order that the workers be secured the full product of their labor.

5. The education of all children up to the age of eighteen years, and they shall receive state and municipal aid for books, clothing and food.
6. Equal, civil and political rights for men and women.
7. The initiative and referendum, proportional representation and the right of recall of representatives by their constituents.

Here we find infidelity socialism out and out in the above platform and that these men have no faith in their political doctrine is very plain to us, and that they are roaming about in a dense political fog is also very clear to us when they say: "But the same economic causes which developed capitalism are leading to socialism which will abolish both the capitalist class and the class of wage workers."

Here we find they are going to exterminate the capitalist class, yet they propose in article 3 to collect revenue of the capitalist class, to be administered under the control of the working class. Where they are going to keep this capitalist class whom they are going to collect revenue from we are at a loss to know, as they in article 4 propose to inaugurate a system of public industries and public credit to be used for the purpose, in order that the workers be secured the full product of their labor. In what way they are going to abolish the class of wage workers we are also at a loss to understand, as they propose in article 4 to give those who work for wages for the government the full product of their labor. We can see no difference in the condition of a man who sells his labor to the community or the state, or the one who sells his labor to an individual, where the compensation of such wages are the same for the same kind of work, unless it is some special privilege conferred to one or the other.

That these infidel socialists have no faith in their doctrine is to us very plain when we read article 3, where it reads: "State or national insurance of the working people in case of accidents, lack of employment, sickness and want in old age." Here they expose their infidelity to the public for they believe there is going to be a lack of employment and for this reason they are going to have a state insurance fund, whereby they can pension those who are out of employment, and they also believe that the workers will not be able to earn enough in their young days or when they are able to work to secure themselves the necessities of life in their old age, and for this purpose they will have a state insurance fund, and that these also will have to be taken care of by the state, and that these individuals will also have to be granted a pension.

We are under the impression that if ever it should come to pass such a government were set up in this age of the world, there would be any amount of those who would be continually out of employment, and would try every scheme imaginable to be out of employment, and that there would be still more who would be wanting in old age, and it would be but a few years before the whole United States, from the Atlantic to the Pacific, would be turned into a poorhouse-hospital-charity-pension-bureau institution and that infidelity socialism would then be crowned into its supreme power.

We shall here introduce some of the infidel socialist wild-cat theories—clippings from a socialist newspaper:

Under socialism will a common laborer get the same amount of pay as a tradesman, for the same amount of hours?—Dubuque, Iowa.

They will if a majority decide it that way. To my way of seeing it they certainly would. Don't they and their families need as much clothing, as much shelter, as much instruction and entertainment? How can they have these things if they do not get as much purchasing power? Is not common labor essential as any labor? Could we have anything except for common labor? The majority are doing common labor, and if the majority think their work does not entitle them to live as well as other workers, why they can refuse to accept as much, but bear in mind each worker can have as much wealth as he or she can consume even if none get more than another, so what would one want with more?

How a man who has intelligence enough to publish and be editor of a newspaper that has a circulation of more than 100,000 copies, and have no more sense than to advocate such wildcat schemes, we are at a loss to understand. We are inclined to think that the majority of the common laborers would decide to have a little more for their labor than any one else, as they are in the majority and in course of time Mr. Newspaper Editor would find out that his printing business would not pay as well then as it does now, and it is our opinion he would have to apply for a pension in his old age, for as we understand him, each worker can have as much wealth as he or she can consume. We are inclined to believe that there would be any amount of families who would have to be provided with an extra delivery service, whether their necessities of life were delivered to them at the government warehouse or at their place of residence. Therefore, we are of the opinion that there would be some of the newspaper editors who would have to walk in their stocking feet part of the time, for no doubt the shoe department would not be able to fill all the orders.

And we further read in the same newspaper:

> How will bankers, paymasters and others give bonds under socialism without any one having titles to large amounts of property?—C. L. Crosby, Fairgrove, Michigan.
>
> There will be no need of bankers under socialism. The people who work in the public industries will receive credit for their servies and these credits will buy them anything produced by the labor of the world. It will be just as if men put money in bank when they had no immediate need of it, and when they need it check it out, but instead of checking it out in coin, it will be checked out of the public department in wealth. There would be no paymasters, except the places where the people would exchange their credits for the wealth they had produced by their labor, the wealth would remain subject to their order, then what use would be a paymaster?

Here we find this editor is in favor of a wildcat banking system that has neither beginning nor end and its credit unlimited before the world, and he imagines that the balance of the nations of the world outside the United States are all suckers. It is clear to us that he is figuring on swindling foreign nations if he can, for he says the people who work in the public industries will receive credit for their services and these credits will buy them anything produced by the labor of the world.

Of course this means they will issue labor checks, based on the wealth they are producing, but as the laborers, as he infers, are in the majority, it follows they have the power to put any kind of value on their labor they are a mind to, in order to preserve their credit, and would raise up the value of their labor way beyond all reason. It is therefore hard to tell where such a swindling game would end.

Democratic republics have been in all ages of the world and we find them to date back as far as 650,000 years, or in that neighborhood. A democratic republic is suitable for a people who are far enough advanced into civilization that they will admit of what is right and wrong and approve of working in unity for the preservation of the nation and stability of the government. A democratic form of government therefore, based on the science of political economy, is a liberal and a lasting government and cannot be overthrown very easily by internal revolution, nor is it easy to conquer by a foreign power of equal strength. A democratic republic, based on the science of political economy, is best adapted for a people who are prepared to advance into civilization, for it gives its citizens full liberty to exercise its natural inclinations and at the same time administer justice to all its citizens alike, regardless of mercy and sympathy, and that such democratic republic are the most satisfactory to a people who are far enough advanced into civilization that they know when justice is meted out to them.

It was calculated by the Invisible World that such a democratic republic, based on the science of political economy, was going to be put up in the United States when the British colonies were releasing themselves from the British, in the 1770's, and I have been informed that there were messengers of light sent down to earth for this purpose to assure the founders of these United States to that effect, and I have been told by them that Samuel Adams, James Otis and Patrick Henry were their best instruments, and that they were able to make Patrick Henry deliver a speech to that effect, and which I believe was the address he delivered before the Virginia assembly. But they say that the conditions were such that their instruments became out of order and were overcome by counterfeiters, and that they in this way constructed a counterfeit democratic republic, based on fraud.

We find when we read our profane history that all other doctrines, philosophy and wildcat theories, based on falsification and fraud, will not stand but a short time, and cannot stand or endure, for such doctrine, philosophy or theory has its foundation in the empty wind, and therefore when the sunshine of truth throws its light upon it, such doctrine, philosophy or theory will scatter and disappear like unto the clouds in the sky after a thunderstorm has cleared its atmosphere. This being true, it then follows that a counterfeit democratic republic, based on fraud, will also disappear when the sunshine of the science of political economy is set on it, that all such counterfeit democratic republics, based on fraud, have had a very short life is clearly proven by our profane history. There is scarcely any of them which have stood over two hundred and fifty years except the little Swiss republic which got its independence in 1648 and is known as a republic, but such a little republic has never had any influence in international politics, and that is the reason why it has stood that long; it has been kept intact by the neighboring constitutional kingdoms. The Roman republic stood more than four hundred years, but it had four different periods as to their internal or civil wars, and their laws and statutes were amended and changed also absolute. Most of these republics have been overthrown before they have become one hundred years old. Remember here, you reader, whenever there is an effect there is also a cause, and in this we can never be mistaken. The cause of overthrow and death of many different democratic republics, in infancy, are that they every one of them have been only an imitation of democracy.

And all the democratic republics that are in existence at the present day, such as the republic of the United States, Mexico and the different South American democratic republics, together with the French republic, are all of them counterfeit democratic republics, founded on fraud, in opposition to the science of political econmy, and are like unto a counterfeit coin made of clay and coated with thin covering of gold, in the imitation of a gold coin, and like unto wheat straw tied into sheaves or bundles and set up over the field as to its appearance, being the product of the soil, but where the kernels in the heads of the stalks were blighted with frosts and hot winds and the wheat thereby never came into maturity, and in this way the soil of the field has produced nothing but straw. But to a passerby who is a stranger it appears to him when he looks over the field in the time of harvest that it will be a productive soil.

A counterfeit democratic republic, based on fraud, such as is in operation in these United States at the present time, cannot be satisfactory to its citizens as it has no power to mete out justice to any and all of its citizens, and may be overthrown at any time, for such counterfeit democratic republic is the easiest overthrown of any form of government we know of, and has no advantage over infidelity socialism whatsoever, as to its endurance and lasting safety, for where infidelity socialism will bring a people and a nation into stupor, idleness, shiftlessness, laziness, and in this way will degenerate, a counterfeit democratic republic, based on fraud, will make liars, robbers, rogues, thieves, rascals and murderers out of its citizens, and in this way such a nation or people will degenerate into a barbarian and a savage state. It then follows as soon as this state is reached its citizens, as to their lives and property, are no longer safe, and as wickedness is increasing among them, they are like unto a robber gang who have banded themselves together for the purpose of plunder and murder. Such robber gang has a chief over its members, who is given power over life and death as a constitutional power of law and order. Such chief is invested with absolute, supreme power, otherwise its members would overthrow and break up the organization, and would be fighting and killing one another. And so it is with a counterfeit democratic republic. As soon as its citizens have degenerated into a barbarian, savage state as to their spirit, they are then no longer safe as to their life and property, under the protection of a counterfeit democratic government, for they are then like unto a robber gang which has no chief to enforce law and order, and will therefore cry aloud for an emperor or a king, to govern by force of arms and military discipline, and their counterfeit democratic government is overthrown. That this is the fate of a counterfeit democratic republic every philosopher and historian will tell you, provided they will admit it and tell the truth, whereas a democratic socialist government, founded on the science of political economy, is the most endurable as to its stability and cannot be overthrown by internal revolution or the equal strength and power of a foreign invasion. Its laws are simple and easily understood, but are as to its science rocks of ages. There are no complications or frictions or patching up, for every thing is in its place as to the science of political economy and the courts are the anvils upon which the hammers of justice are striking, lifted by the arms of the statutes in the sight and hearing of all the people.

But it is otherwise with a counterfeit democratic government, founded on fraud. Such government must have laws in abundance and there is no end or limit to its statutes, neither is there any beginning or end to its complicated revision, for in order to make falsity appear as truth it is necessary to have the laws so complicated that they can be turned in any direction, as to the four winds, with a circling cyclone as to the center pivot of its power and in this way no one can tell where the power lies concealed, as to its workings. A counterfeit democratic republic must also contain laws that have no beginning nor end, but are so complicated in their construction that they carry within their scope unlimited explanation and boundless justification of what has happened in the past, among gamblers and thieves, and that the magnitude of cunning and fraud must not be forgotten to be used as a leverage against justice and truth, when such juctice and truth are on the side of the innocent and weak, thus to keep the public in a political fog as to its understanding of the wonderful political machinery that is holding the government together and at the same time conferring privileges upon gamblers and thieves and giving full protection to robber gangs that they may not be interferred with in their dens of operation, and in this way explain to the public how powerful their government is and how God in his mercy is helping them to govern the people in a just and righteous way, and in this way make the innocent and good inhabitants believe they are blessed and that they must not be discontented, but patriotic and contented. All the amendments that are made by legislation as to the laws and statutes of such counterfeit democratic republic are mostly as to design, on the principle of a puzzle such as are invented for the amusement of children and are of no utility whatsoever, any more than to keep such children busy working and studying over its design until they become satisfied in their mind that they are intelligent boys and girls, who are able to open and shut shuch wonderful puzzles.

The courts of justice of such counterfeit democratic republics are like unto a gypsy camp where the members of the gypsy family are telling fortunes to the public for money. The parties who have their fortunes told will get the decision according to what the cards are explaining, as to fortune or misfortune. But it also depends upon what way the gypsy understands the cards as to the science of the rules that govern the deck. One gypsy may understand the science of the deck one way, and another gypsy may understand it some other way, and in this way decide as to the understanding of the deck one way or the other.

That such is the nature of the courts of justice, within the boundaries of a counterfeit democratic republic, we have many a proof, especially here in the United States a few years ago, when the two houses of congress passed the Income Tax Bill. That bill, as everybody knows, passed the two houses of congress. It was signed by the president and became a law. Many individuals payed their income tax into the government treasury, but there were others who refused to pay their income tax, for they said the two houses of congress and the president did not understand the constitution of the United States, and that they had committed an unlawful act against private citizens. These men refused to pay their income tax and were sued by the government. Their case was taken to the United States Supreme Court. As this court comprises nine justices, and is the guardian of the constitution of the United States, it was reasonable to think that these nine judges would understand the constitution alike. But they did not. Four of these judges understood the constitution to the effect that the two houses of congress and the president had acted in good faith and had done a lawful act, but the other five judges of the court understood the constitution, together with the amended statutes to the effect that the two houses of congress, with the president, were in error and had committed an unlawful act, and the income tax payers had the decision decided in their favor, and those who had already paid their income tax to the government got their money back.

Here we find there were something like four hundred and fifty men of the best brain of the nation, together with the president, had committed an unlawful act, because they were not able to understand the science of a counterfeit democratic republican constitution as to its complicated interpretation, and there were also four of the judges of the supreme court who differed with the other five, as to the interpretation of the law in this income tax case, and when we come right down to a fine point in this case we find that there was one man in this case who had the power to reverse and decide this case one way or the other, and in deciding this case as he did he had more power than all the people of the United States, the two houses of congress and the president included. Now then, my readers, you will understand what we mean by a counterfeit democratic government? This case referred to above did not amount to hardly anything one way or the other, it was only a few dollars as revenue into the government's treasury, and this would not have any effect on the public whether the government got this money as revenue or not. But suppose this case had been of such a nature that in its indirect tendency the life or death of the nation would have been dependent on this decision. Then what would you say? Or the preservation or overthrow of the republic because its legislators were not able to understand the interpretation of the laws and the reason of this is: Any laws that are not founded on the science of political economy cannot be understood and interpreted any further than right is right and wrong ought to be right too, and there it ends, and whosoever is the most cunning and crafty are on top and have the money to keep the game going.

But you say: The laws of our country are not as complicated as you are trying to make it out, and the lawyers and the judges know and understand the interpretations of the laws and statutes all well enough, but as the lawyers and judges are as a rule poor men and are always hard up for money they will try to make all they can out of the office in order to meet their daily expense and pay bills due. We believe you are mistaken. We do not believe they understand the interpretation of the laws and the statutes any more than did the different gypsy fortune tellers know the rulings and interpretation of the deck of cards, when they are telling young boys and girls who they are going to get married to.

But we will now take you up on your theories and admit you are right, that it is money that is back of legislation and the decisions of the different courts in case of law suits, suppose this to be true, will it not then be a policy for those who are gambling in the finances of the government to keep the lawyers and judges poor and hard up, in order to compel them to interpret the law in their favor, and in this way take advantage of the public? A lawyer or a judge who does understand the interpretation of the law and wilfully and maliciously construes it in a way that falsity may appear as truth before his client, such a man is no more to be trusted than one who does not understand the interpretation of the law—for what is the difference between a man who is camping in the forest in the dry season of the year, and through his ignorance is setting fire to the woods and burning it up, or a man who goes into the timber and intentionally set fire to the forest and burns it down in order that he may the next season buy his wood a little cheaper of the remnant that is left. In either case the forests are destroyed by fire; whether it is done in ignorance or whether intentionally makes no difference to the state, if the timber belongs to the state, and so it is with the legislators of a counterfeit democratic republican government, who do not understand the interpretation of the laws, and who understand the interpretation of the laws but construe and falsify it and make falsity appear as truth.

That the courts of justice of a counterfeit democratic republican government are like unto the different gypsy camps scattered over the country is very plain to those who will admit the truth to themselves, for we can take you, our reader, with us and examine the different court records of the several courts of this United States of today, and we will there find that there is on record for the last twenty years in these different courts more than five hundred cases where one judge has understood and interpreted the law right directly opposite to some other judge, and the case pending has been completely reversed as to its decision. These judges are interpreting the laws as they understand them, in the same manner as lawyers and judges of the different horse race trotting associations and whist league games, but as the laws of a trotting association and a whist league are based on what sport and money the members can make out of it, the horse jockeys and whist players are more apt to have their laws enforced and justice meted out to them than a people who are governed by the laws of a counterfeit democratic republic, where its courts and laws are based on the wind of the lawyers and has its foundation in political cyclones.

For the benefit of those of our readers who have no time to look up the court records we shall here introduce two decisions of the many thousands of such decisions that are on record within our republic.

SUPREME COURT REVERSES ITSELF.

Olympia, Washington, February 26th, 1904.—(Special).—An opinion which overrules a former decision of the supreme court and disposes of a large number of motions for dismissal of appeals now pending, was handed down by the supreme court today and is said to be of general interest to the bar of this state. In the case of Brockway vs. Abbott, 74 Pac. (Wash) 1069, the supreme court has dismissed the appeal on the ground that notice of appeal had not been served on the sureties of a non-resident's cost bond. This is the decision that is now reversed in the Lincoln county case of John O'Connor, appellant, vs. F. M. Lighthizer, et al., respondents, a motion for dismissal on identical grounds being denied, the court simply discusses a number of cases along the same line, reversing only the case of Brockway and Abbott and holding that where judgment cannot be entered against sureties, they are not parties to the action and notice of appeal need not be served on them. The case of O'Connor vs. Lighthizer is decided on its merits in favor of Lighthizer.

Exactly so your honor. It is the merit of the case that should be looked after and you are on the bench for that purpose, to see that the weak are protected and that the innocent may obtain justice. But what about the balance of the cases of the same nature? Who were the innocent and suffering parties there? But you say I was not on the bench when those cases were decided, and furthermore, there has been some amendments made to our statutes since these decisions were handed down. Well then all right, we take it for granted you have interpreted the laws as you understand them.

The trotting associations also amend their laws, but their statutes are the same, and for this reason the jockeys are dissatisfied with their government and will undoubtedly adopt a new constitution, for they say it is unusual to have a ruling reversed by judges as has been done in the case below.

OREGON RULING REVERSED—DURFEE AND HIS SWEET MARIE REINSTATED ON THE TURF.

San Francisco, February 26.—(Special).—The Pacific Coast board of review of the National Trotting Association has repudiated the ruling of the Oregon Fair Association, whereby William Durfee, of Los Angeles, and the trotting mare Sweet Marie were ruled off the turf. The ruling off occurred at Salem, Oregon, last year. Durfee appealed from the ruling and A. B. Spreckles and John Kirkpatrick, after hearing the evidence, have recommended that Durfee and the mare Sweet Marie be restored to good standing.

It is the opinion of nearly all horsemen at Salem that the judges acted with too much haste. It is unusual to have the ruling of judges reversed.

Durfee is a well known reinsman and is a son of Charles Durfee, of McKinney fame.

It is our opinion that if Durfee had not been a noted jockey he would not have been reinstated on the turf.

We have this to say in regard to a court of justice within the boundaries of a counterfeit democratic republic: That it will in time, as to its jurisdiction, become so corrupt that there will be nothing to depend on, and the public will have to take chances on lawyers' wind and political cyclones, so as to obtain justice, and when that time arrives the public will lose their faith in the courts and the judges and disregard the courts and its laws as a mere sham institution holding within its bosom only the shadow of the law, and will then not appeal to the court for justice, but will take the laws in their own hands and every man will then be his own judge and will establish a mob court of violence and the appeal will then have to be conferred to military discipline by force of arms.

CHAPTER II.

INTRODUCTION OF A NEW CONSTITUTION, COPIED FROM THE MOST ANCIENT APPAGEJANS.

We shall now introduce to you, our reader, a democratic socialistic constitution, based on the science of political economy. It is a translation into plain English; it is the same as is represented in Part First, Chapter XVI, and was adopted as the constitution of the most ancient Appagejans. The endurance of this government was something like 125,000 years, before it finally went down. We have taken the following from the plain Swedish translation and are using all English names, the same in place of Swedish, such as president, senator, representative, etc., and have arranged it so as to apply to the United States government. This we have done that you may read it more readily and have a better understanding of it. The meaning is in every respect the same. It also has the same meaning as that which is written in Correspondence in the book by the messengers.

ARTICLE I.

1. Paragraph 1. The making of all laws shall be vested in a congress of American citizens, and shall consist of citizens of the Caucasian race.

2. Par. 2. Congress shall be composed of a senate and house of represenatives.

3. Par. 3. Members of the house and senate shall be elected every two years, and shall be selected from amongst mechanics, agricultural laborers and the laboring class in general; all judges shall be elected similarly.

4. Par. 4. Said laboring class shall elect from amongst themselves one person for every fifteen thousand voters, more or less; miners and stone-workers, one for every fif-

teen thousand, more or less; mechanics and laborers, one for every fifteen thousand, more or less.

5. Par. 5. Merchant men, one for every fifteen thousand, more or less; scientific men, one for every fifteen thousand, more or less, which means whether they can muster fifteen thousand votes or not they are entitled to one representative.

6. Par. 6. An eligible person for congress must not be less than thirty years of age, and shall have been a resident in the United States for at least five years, or sailed under the United States flag for not less than five years.

7. Par. 7. Should any of the different classes lose their congressman through death or in some other way, then shall their speaker call together all representatives for an election, and elect a new member in his place. Not more than one candidate from the different classes shall be represented, and the one who receives the highest number of votes shall fill the vacancy. But if two or more receive one and the same number, then shall the speaker cast his vote for whomsoever he pleases, and the one who receives the vote of the speaker shall take the place of the absent congressman.

The second article is not translated as yet and it is not advisable to have it translated at the present time, for it was the second article in this constitution that helped to overthrow this government here represented; that is, it was one of the causes that helped to overthrow the government.

Article III.

8. Par. 1. The members of the senate shall be from the four winds and from the different parts of the country, but their number shall not exceed more than one-half as many as the congressmen, but shall hold their office for four years, and every senator shall have one vote.

9. Par. 2. At the first assembly after election the members of the senate shall be parted into two classes of an equal number; the first class shall hold office until the expiration of the second year, and the second class shall hold office until the expiration of the fourth year, so that one-half of the members shall be elected every two years; but if it so happen that the two classes have an odd number, then shall the odd number be thrown to the first class. If any of the members accidentally, in one way or another, be removed from his office through death or otherwise, so that they become incompetent to hold the same, then shall the vice president appoint another in his place, who shall serve until the next election.

10. Par. 3. Members of the senate shall not be less

than thirty years of age, and be an American citizen, of the Caucasian race, and shall have resided within the United States for a period of not less than five years.

11. Par. 4. The president of the senate shall not cast any vote, only when there are an equal number of votes on both sides.

12. Par. 5. If the president of the senate, in holding the office of the preident, is by some means taken away, then shall the members of the senate elect another in his place from among their number, and the election shall be conducted in the same manner as in the house. They shall have the power to appoint all other officers within the senate.

13. Par. 6. Members of the senate shall have the power to judge all government officers within congress when any of them have committed any crimes against the people. If in any case the president has committed any crime, then shall be called three judges who shall judge and explain the crime to the senators, and if it is found that the defendant is guilty of crime then shall he be removed from office and shall not again hold an office under the government. But this shall not take place without an election among the senators, who shall cast one vote each, within closed doors, and the majority shall be the decision one way or the other. If found guilty of crime the judge shall read the sentence in accordance with the law.

Article IV.

14. Par. 1. The highest and most responsible office shall be held by a president. He shall hold office for two years, but after the first election is over the people shall no more elect a president, for his office shall be filled by the president of the senate, and office of president of the senate shall be filled by the speaker of the house, and the office of the speaker of the house shall be filled by vote of the people every two years.

15. Par 2. The president shall be given power to send messengers to foreign countries.

16. Par. 3. The president shall have the right to call to his aid servants of different classes, etc.

Article V.

17. Par. 1. There shall be nine judges who shall interpret the laws for the people and judge in different cases. They shall hold their office for a term of eighteen years. (This paragraph is shortened for lack of expressions. See the same paragraph in Chapter XVI, Part First).

18. Par. 2. But after the first election shall they be counted in three different parts or classes. The first class

shall hold their office six years, the second class shall hold their office twelve years, and the third class shall hold their office eighteen years, so that the people shall have a chance to elect three judges every six years. They shall among themselves cast lot to know who shall serve six years, twelve years, and eighteen years.

19. Par. 3. This court shall be separate from congress.

20. Par. 4. The judges shall amongst themselves elect a foreman of the court, who shall throw his ballot for the one he deems innocent.

21. Par 5. This body of judges shall come together every year for a term of two months, more or less, as required to complete their labor.

22. Par. 6. The judges shall be divided into three different parts, for another season of the year, of two months, more or less, to explain less important cases, but at this time they shall have no foreman.

23. Par 7. No candidate for judge shall be nominated before he has attained thirty-five years of age, and a citizen of the United States, born of American parents within the American borders and of the Caucasian race.

24. Par. 8. If a judge is taken away by any means, then shall the president present a candidate before both the senate and house of representatives, and they shall then cast a vote for the same. Sixty-five per cent of the votes shall elect the candidate who is presented. If the first candidate is not elected, five more can only be presented; not more than ten time for each and every candidate can the members of congress cast their ballot for each and every candidate, and if it so happens that none is elected, then shall the speaker of the house cast one ballot, the president of the senate shall cast one ballot, and the president of the people one ballot, and whichever of the two that receives two votes shall take the office as a judge.

25. Par. 9. All offices of less importance shall by law be regulated by congress from time to time.

ARTICLE VI.

26. Par. 1. The time for voting shall be on the same day throughout the country, and shall be the first Saturday after the first Monday in October, or some other day.

27. Par. 2. Every American citizen shall have the right to cast one vote only.

28. Par. 3. Suffrage shall be given the male sex only, and those who are full nineteen years of age, and have been a resident of the United States for a period of one year, or shall have sailed under the United States flag for a period of one year. No one shall have the right to vote unless he is an American citizen and of the Caucasian race.

29. Par. 4. The government alone shall have the right to

manufacture alcohol, for scientific purposes, and any person or persons who, in the least, directly or indirectly, have an interest in the manufacture of spirituous and fermented drinks of any sort, for profit or payable to others, or the manufacture of opium and morphine, or any other destructive chemicals for the human system, he shall be debarred from casting a vote for any of the country's officers.

30. Par. 5. Any person or persons who buys or sells intoxicating drinks for any purpose, for profit or payment to other persons, he shall be absolutely detained and prohibited from casting a vote for any of the country's officers, with the exception of druggists and those who deal in scientific inventions; and they shall obtain a license of congress for the right to deal in alcoholic liquors.

ARTICLE VII.

31. Par. 1. All members of congress shall meet once every year, and shall meet the second Monday in January, and the next Monday shall the president of the senate take the office of the president of the people, once every two years.

32. Par. 2. Examination of the books of the previous election shall first be made, and if there are any members who shall illegally or some other way misrepresent themselves, they shall be sent off and their places shall be empty until next election.

33. Par. 3. There must be two-thirds of the members present of both the senate and the house before labor can begin.

34. Par 4. On the first Thursday after the third Monday in January shall the president welcome all the members of congress, and with his own mouth give a report as to the people's condition, also the relation and condition with foreign countries, regarding both land and sea.

35. Par. 5. On the first Wednesday after the third Monday in January shall congress separate in two parts, the senate to one place and the house of representatives to another.

36. Par. 6. All bills to become laws shall have their origin in the house.

37. Par. 7. Bill A, or No. 1, shall have been written by whom it is introduced; there shall also be a copy of same which shall be delivered to the clerk of the house. The representative shall read Bill A once or several times for the members of the house. The congressman who introduces the bill shall have undisturbed liberty to explain the same and its contents. There shall be undisturbed and free discussion over Bill A by all the members of the house.

38. Par. 8. After the debate is ended, then shall all the representatives cast a vote for its life or death. The

speaker shall cast no vote. He is the one who is keeping order and the leader. If Bill A receives a greater number of votes to become a law, then shall it be sent to the senate, but if there is a greater number against it, then is Bill A dead, but if there is an equal number for and against, then shall the speaker cast his vote as he pleases.

39. Par. 9. The balloting shall be transacted in this way: They who wish Bill A to live shall walk ahead and go around the column *Fiffi* and call their names to the clerk, and they who wish Bill A dead shall walk ahead and go around the column *Giggi* and call their names to the clerk.

(The temples of the ancient nations were built different from the capitol in Washington, therefore I find no way of translating the above section in any other way, but will explain this further on).

40. Par. 10. If it lives it shall be sent to the senate. Here shall it be read once or several times; there shall be free and unobstructed explanation amongst the senators over Bill A, and if it is found that the Bill A in the whole is not complete for the purpose for which it was written, then shall it be handed over to the clerk and he shall place it on the table.

41. Par. 11. The vice president shall now call on two or more to draft a new Bill A, or No. 1. This must be in the whole and in every respect for the same purpose as Bill A which came from the house. This shall be read one or more times by the president. There shall now be undisturbed and free discussion and explanation of the same by one and all the senators. When the discussion is at an end, then shall all the senators cast a vote for the life or death of Bill A, or No. 1, with the exception of the president, and the greater number shall decide the life or death of Bill A; but if there is an equal number for both the life and death, then shall the president cast his vote and his vote shall decide the life or death.

42. Par. 12. The voting shall be transacted in the following way: Every senator who wishes Bill A's life shall walk ahead and call their name and ring *Lallfall Felfi* (a clock of righteousness), and those who wish Bill A's death shall walk ahead and call their name and ring *Nepnipo Dunpu* (a bell of falsity). If the new bill lives then shall it be sent to the president, together with the one which came from the house, and the president shall, if he considers the bill good, set the government seal on same and this bill shall become a law, but the president shall have the power to veto one or both if he so pleases, but if both are vetoed by the president, then shall they both be sent back to the speaker of the house, and he shall order them printed in full form and delivered to the people, and the

people shall then vote on the same at the next coming election, and if it be so that the Bill A receives a greater number or majority of votes for its life, then shall it become law, but if it receives a greater number for its death, then it is killed and cannot become law. But if it so happens that there is an equal number for the life and death of the bill, then shall the president and vice president and the speaker of the house, each one cast a vote, and if Bill A, or one of them, receives two votes for its life, then shall it become law, but if it receives two for its death, then can it no more exist. The voting of the president and vice president, also the speaker of the house, shall take place in the senate.

43. Par. 13. If the new bill which came from the senate is killed, then shall the one which came from the house also be killed.

44. Par. 14. All bills which shall become law shall go through the same process as the Bill A, or No. 1, with the exception of minor resolutions and bills of minor importance.

ARTICLE VIII.

45. Par. 1. Congress shall have power to make treaties with foreign nations.

46. Par. 2. Congress shall have power to break treaties with nations which have become the country's enemies. Congress shall have the power to regulate the commerce on the seas.

47. Par. 3. Congress shall have power to regulate the speed of *Poptu, Penvelin,* and make laws for those who travel within.

(See Part First, where it speaks of flying machines).

48. Par. 4. Congress shall have power to regulate trade and commerce on land and water, and shall give protection and support to American citizens in foreign countries.

50. Par. 6. Cogress shall have the power to give orders for the building of vessls, also for the building of all kinds of buildings for the government's use, also for the construction of public highways and public parks, etc.

51. Par. 7. Congress shall have the power to construct canals, lay out villages and cities, also the construction of *Tefno Fevi.* (See translation for this foreign name).

52. Par. 8. Congress shall have the power to regulate the prices of the country's products from time to time, in comparison with labor.

ARTICLE IX.

53. Par. 1. All the officers and laborers in the employ of the government shall be paid from the treasury of the

government, and congress shall fix the value of their wages and salaries from time to time.

54. Par. 2. Congress shall have the power to assess contributions and taxes on the people for the expenses of the country, if it is so required.

55. Par. 3. Congress shall have the power to create money out of the people's labor, or those who are engaged in the government employ.

56. Par. 4. Congress shall create money in the following way: If one or more vessels are to be built for the government's use, then shall contract be let to private persons for material and supervision of such vessel or vessels, but the government shall pay all labor on such vessel or vessels, from the smallest to the greatest, and this labor shall be paid in paper money. These notes shall have the model of the vessel engraved on the face, name, date, etc., and if the vessel is lost, then shall these notes immediately be redemmed for the vessel are their intrinsic value. All persons engaged in the government employ must be American citizens and of the Caucasian race.

57. Par. 5. Bookkeepers and foremen must be paid from the government treasury of notes before created. Congress shall have the power from time to time to regulate and give premiums to skillful mechanics and laborers. A mechanic may have worked five hours, but his labor may have been worth six or eight, more or less. No laborer shall receive any less than one *Ferfi* (the value of five hours' labor when the days are divided into ten hours) for five hours' work, for one note on the whole is the value of five hours' labor, and a measure of value whereby all other measures shall be measured, and any laborer who cannot fulfill this first measure of value shall immediately be discharged, for false measures shall be thrown away.

58. Par. 6. Congress shall have the power to build houses, roads, canals, etc. In these enterprises, if it is found expedient, contracts can be let to private individuals for materials and superintendence of same, but in all these enterprises shall the government perform the labor and pay for the same in paper notes. All labor shall be performed as sections 4 and 5 describe.

59. Par. 7. Congress, with the advice of the treasury, shall have power to redeem the paper notes at pleasure and at any time.

60. Par. 8. Congress shall have the power to appropriate labor for prospecting for minerals, but these notes are so created that should the prospecting enterprise become a failure then shall the notes be redeemed inside of five years, but if the prospect is hopeful and mineral is found to warrant the working of the mine then shall congress regulate its future progress in every respect. It shall

be reported from time to time to congress how the mine is running.

61. Par. 9. The treasurer of the treasury shall report to the people from time to time the condition of the government treasury, and how many notes there are out amongst the people. No American citizen shall be sent to any foreign country to redeem these notes.

62. Par. 10. Congress shall make treaties with foreign nations in what kind of country's cereals or produce these paper notes shall be redeemed, but shall as much as possible give the different nations what they desire, gold or silver, wheat or corn, copper or steel.

63. Par. 11. No notes shall be created from the labor of women.

64. Par. 12. Congress shall regulate the volume of the currency in proportion to the population.

65. Par. 13. The manufacture of the paper to be used with the engraving office for the printing of the notes shall be of special make and its imitation shall in every respect be prohibited by the most stringent penalty.

ARTICLE X.

66. Par. 1. A tiller of the soil, or farmer, must live on the place he holds deed to, and no person has a right to hold deed to any ground where he does not reside. No one can have more than one home at one and the same time.

67. Par. 2. Any person who labors in trades or is engaged in commerce or holds an office or is making his living outside of agriculture, these shall only have the right to hold deed to eight hundred *Lallefi* (a long measure of nineteen and one-eighth inc.) square or less.

68. Par. 3. Any person or persons who directly or indirectly hires or employs a person or persons of the different races, outside the Caucasian race, half-breeds or quarter-breeds, or in the least having foreign blood in his system, such person or persons who have these foreigners in their employ, or as servants, shall pay a tax of one note to the government for every day for each and every person he employs.

69. Par. 4. All labor shall be hired by the hour, day or month, and all binding contracts between husband and servant shall be null and void and without value before the law.

70. Par. 5. Every citizen shall have free and unlimited religious liberty.

71. Par. 6. The laws of the state and the spiritual laws are two different maxims and shall be entirely separate from each other. No money or products shall be ap-

propriated from the treasury of the government for religious purposes.

72. Par. 7. Congress, if it finds it good, may appropriate money for schools, universities and other institutions of learning.

73. Par. 8. No American citizen shall be prohibited from the manufacture of wine or alcoholic drinks, for their own use, but are forbidden by penalty to sell or trade away such goods to others for gain or economy.

74. Par. 9. Every American citizen and law abiding stranger shall have the liberty to free and openly read speeches to the public on both political and religious themes, and such person or persons who so speaks or reads shall have protection from government officers of peace.

75. Par. 10. There shall be free and unobstructed printing liberty of all kinds, with the exception of immoral literature or drawings or paintings of a vulgar nature. All such shall be forbidden by fine.

76. Par. 11. The people shall have the privilege to assemble together to petition congress for what they think is right for them to secure.

Article XI.

77. Par. 1. All criminals in the country shall be punished in accordance with the law. Every criminal shall have the right to employ one or more to defend his case.

78. Par. 2. No one shall be condemned to death. All shall be prosecuted according to laws which congress shall recognize from time to time, and such as have become laws within the country.

79. Par. 3. Any person who kills a traitor to the country and its flag shall go free.

80. Par. 4. A person who kills or in some other way assaults a neighbor who has invaded his family home and has committed adultery with his wife or daughter, he shall go free.

81. Par. 5. A person who forcibly robs a woman of her virtue shall be expelled and put on some island near the North Pole, where no person of the race can be found.

Article XII.

82. Par. 1. Every American citizen shall be protected in his home and the government shall pay what is right and in full value redeem what it desires to buy. No soldiers or mariners shall be quartered in a citizen's home or other buildings, but if such cannot be avoided in time of war, or in some other way, then shall the owners of these buildings receive full payment for the same.

83. Par. 2. Tramps and traveling strangers shall have

the same protection, in the same manner, as a citizen if such persons are not enemies to the country and its people.

ARTICLE XIII.

84. Par. 1. The senate and house shall not go to work unless all the members of both house bodies are together and to enable them to begin work there must be sixty-five per cent of the members present.

85. Par. 2. No senator or representative shall receive any pay for the time they are absent when labor is being performed.

86. Par. 3. No one of these two bodies shall have the right to suspend work unless they both agree to the same, and this suspension shall not exceed five days, unless the time is expired for the present session or term.

87. Par. 4. All labor that has been performed the previous session has to be recorded or *Cincenfemvid* in a *Centumlevi.*

88. Par. 5. The speaker of the house, with advice from congress, shall have the power to call out the country's sons to battle if wars break out or in case of revolution or some other disturbance.

89. Par. 6. No titles or other privileges shall congress give to one person more than another.

90. Par. 7. The speaker of the house shall have command of the army and navy in case of war or a revolution, but congress shall be his advisor. The speaker shall have command over the army and navy until peace and agreement prevail over the whole country.

91. Par. 8. The speaker in time of disturbance shall be released from his office in the house, and a representative shall be appointed to take his place for the time being.

92. Par. 9. No person can become speaker of the house unless elected by the people.

ARTICLE XIV.

93. Par. 1. All government officers shall promise with morality and honor to use all their physical and spiritual strength, as far as lies in their power, to be truthful in the office they now enter, and so remain until their term expires.

94. Par. 2. All the members of congress and the president shall take the following oath before they enter the office, and this oath shall be taken before the clerk, or some one else, and shall read as follows:

95. Par. 3. I, before this clerk, lay down my honor and morals that I, ..., shall as far as is in my physical and spiritual power, in one and all of my official duties be true to the seat and office of same which I

now enter. Moreover, I shall be bound under the laws of the land, and be willing to be attracted to honesty and truth in the same manner as the magnetic needle is attracted to the Polar Sea, and furthermore, I will promise that I always shall be willing to protect the Flag of Liberty, Oreflamme of Innocence, and the Banner of Light, as a true and watchful country's officer.

96. Par. 4. No officer shall be allowed to hold more than one office at the same time under the United States government, but an officer can be removed from one office to another.

ARTICLE XV.

97. Par. 1. The public shall have free and open access to congress, newspaper editors shall have a desk or more in the halls of congress.

98. Par. 2. No civil officer or servant within the state or province shall be discharged unless it is found they are guilty of crime in one way or another, or are incompetent to occupy their place.

99. Par. 3. The president and all members of congress are forbidden to travel to foreign countries during the time their labor is in progress in congress.

ARTICLE XVI.

100. Par. 1. These laws are those which have been and are not, and yet they are, and will hereafter come, for they were written on the cedar tree and engraved on the granite rock, on the first period. These laws shall be supreme in the land for a time of one hundred and twelve years or more. Counting from 81—take away 44—add to 37—to 51—of the new period—whose names are cedar and granite.

101. Par. 2. No one shall have the right to take any thing from these laws for a time of one hundred and twelve years, but congress shall have the right to appeal to the people for addition. The bill shall be printed and distributed amongst the people and at the next general election shall the people vote on the same, and if there is sixty-five per cent for the life of the same then shall it become law, and the president and the vice president and the speaker of the house shall set the country's seal on the same.

102. Par. 3. But if such a bill as is described in Article XVI, Par. 2, receives less than sixty-five per cent of the people's vote, then shall it be killed.

103. Par. 4. There shall be one teller for each trade represented at the polls, who shall count the votes.

104. Par. 5. If one or more industries or trades are represented in one, then shall these only have one teller. Congress shall have the power to regulate the laws for elections from time to time, and the officers who shall serve.

105. Par. 6. Any person whose record shows he has been a law breaker against the country shall not be entrusted with any office within the state.

106. Par. 7. The president shall have the power to send ambassadors and ministers to foreign countries.

CHAPTER III.

Lesson on Article I—Forms of Government.

We shall here deliver to you, our readers, a lesson on each section separately of the above constitution, in a way we understand it; in a simple and comprehensive way, and if you, our reader, understand our interpretation differently we have no objection. We shall theretore agree to disagree with you, and then try to compromise with you, in an honorable way, but if we cannot compromise with you in a reasonable and honorable way, we will challenge you for a duel on the political arena, and there fight out our differences, afoot or horseback, or any other way you care to choose. We will, however, confine ourselves to the science of political economy, and our argument will not extend beyond the limit or boundary of the science of political economy.

Article I.

Section 1. The making of all laws shall be vested in a congress of American citizens, and shall consist of citizens of the Caucasian race.

As a nation and a people we are incorporated into one body, like unto a man, with all its different members, as a man's brain and head are the controlling and governing power of a man's body as to its actions and deeds, it also follows that as a nation and a people we must have a head to our political body, and which is known as congress, where we have placed in a body the best and most intelligent brain of the nation, to there in a body govern the nation as to its whole body. It is well known to us that if one member of our material body suffers, the whole body suffers. Therefore a sick man cannot be happy, but will also suffer as to his spirit. It also follows a man who has become lame or in some other way crippled, he will have to call in a doctor to repair his body. The body we are here introducing is a sound and healthy body. It is composed solely of American citizens of the Caucasian race and no others, and for this reason we have faith in such a body that they are able and competent to guide the nation, and to lead the people into a happy and prosperous state of existence.

But the American congress that is guiding and leading the American people is not a healthy body. It is lame and crippled and is therefore in need of a doctor. You ask why it is so. Because all the members of that body are not of the Caucasian race, and one senator that we know of is Senator Simon of Oregon, who is a Hebrew Jew. You will here say, can one Hebrew Jew make our congress an unhealthy body when he is an American citizen? To be sure he can. He can make it lame, and also make a cripple out of it. The fact of it is: Our senate body was sick when it granted the Hebrew Jews the franchise of citizenship. The fact of it is, if one Hebrew Jew can hold office as a senator in the American congress two can also, and ten, forty, and also eighty, as time goes on. Even if there were no Hebrew Jews as members of the house of representatives in the United States congress, the senate would be ruled by Hebrew Jews, in which case that body would become an invalid cripple, and would in this way have to be taken care of by the people, and may be some outsider would come and whip and kill the cripple and bury him in the grave. Therefore, the American congress, the congress of the United States, is not formed on the science of political economy, and has therefore become a cripple and is sick in body. For the science of political economy does not permit or allow such a body to consist of but one race as to its members, whether it consists of Caucasians, Hebrew Jews, Mongolians, Negroes or Indians makes no difference. Therefore such a body, known to us as a congress, must of necessity, if founded on the science of political economy, consist of members of but one race, no matter what that race may be. Therefore any race or people who depart from the science of political economy, or in any way allow an alien race to meddle or tamper with their political affairs will have to suffer and sooner or later will go under. The Hebrews and the Chinese have already found this out of late years. We therefore forbid an alien people to in any way meddle or take part in our political affairs, as we have nothing in common with them as to politics.

Section 2. Congress shall be composed of a senate and house of representatives.

Here we find there are two branches within the body of congress, which are endorsed with the science of political economy, for in order to have a complete body as to its movement, there must be one right foot and one left, one right hand and arm and one left; one right eye and one left. It then follows if there were not two branches in this congress it could not be a complete body as to its congressional jurisdiction and power, as to execute and frame laws. What branch of the science of political economy does the house of representatives belong, and what is its purpose? The house of representatives is one-half of the body politic. It is through this body of representatives that all the people are represented, as to their respective trades and occupations, from the laborer to the scientist. It is therefore democratic in its nature as to the science of political economy, and is as to its construction the representation of the material interest of the many different trades and occupations, commerce and sciences of the nations and its citizens. The house of representatives is therefore the cause of all laws being written upon our statute books, and are as to its science the intelligence and will of the people, whatever that intelligence and will might be. It is in the left foot and the left hand and arm of the congressional body politic as to its science, but as to its representation of the nation or the people, with its many different trades, occupations, professions, commerce and sciences, it comprises the whole material body of the nation represented, and which is as to its science a complete material body, with the many thousands of members, as to its commercial and industrial branches. This being true, it here looks as though there would be no necessity of a senate chamber in congress, as the house of representatives would in this way be able to do all the legislation independent of a senate chamber. It looks that way when a man looks at it on the surface, but when a man begins to study the science of political economy he finds such a government would be like unto a man with one leg or only one hand or arm, or a man with only one eye, and therefore would not be founded on the science of political economy.

To what part of congress does the senate chamber belong, and what is its purpose in relation to the science of political economy? The senate chamber is the right foot, the right hand and arm, and the right eye of the body of congress, as to its science of political economy; it is the effect brought into operation by the cause as to its equilibrium. As the house of representatives is representing separate and in part the different trades and occupations, commerces and science from all the different parts of the country, it follows if there was no senate there could be no justice done to those different trades and occupations, commerces and sciences which were represented, for the greediness of the human being is such that it will never be satisfied, for there are men who think they are unjustly dealt with even when they are getting more than what is justly coming to them. This being true, it follows if there was no senate chamber the members of the house would be dickering and trading with one and the other as to different measures, and from different parts of the country, the laborers would think they were unjustly dealt with, the farmers would be dissatisfied unless they could have some advantages over the mechanics, and the mechanics would be punching up their representatives for the purpose of getting a little advantage of the merchants and shippers, and so on all along the line, and in this way there would be a great scramble among the representatives. But as the senate chamber is representing all the people collectively in a body, and from all parts of the country alike, regardless of trade, occupation, profession, commerce and material sciences, it then follows such senate chamber cannot be thrown away, but must be in its place, as the senate chamber is the *Semibreve Equilibrium* of the congressional body, and is as to its parts the moral justification of the nation and the people as to the science of political economy. And for this reason the house of representatives and the senate cannot be divided, and one cannot exist healthfully without the other, and to take one or the other away would be to depart from the science of political economy.

The house of representatives of these United States, with many other democratic republics, is only an imitation of a representative government, together with the different monarchial constitutional governments. As all these governments are of very little difference as to construction, we shall in our lesson confine all our argument to the United States government, as it comes the nearest of being founded on the science of political economy. The house of representatives in the congress of the United States is not a representative body as to the science of political economy, for it does not represent the laborers, farmers, mechanics, miners, mariners and artisans, and for this reason all these classes have no representation in the United States congress, and cannot have, as their representatives are representing a certain district, with all its people in such district collectively, and such representative as a rule is a lawyer by profession and knows nothing about the different trades and occupations he represents, and furthermore, such a representative may live in a district where he will represent all the different trades and occupations of the whole nation, together with bankers, brokers, horse jockeys, fortune tellers, saloon keepers, robbers and thieves. In what way is such a representative going to represent all these different industries and classified occupations, when some other representative is representing his district in very much the same way; and so on from the first to the last of all the congressmen. It then follows such conglomerate representation is a counterfeit or sham representation and cannot be otherwise, for it is utterly impossible for one man to be able to represent all the different industries, trades, occupations and professions and do justice to them all, and furthermore, it is contrary to the science of political economy to make such a representation.

The senate chamber of the United States congress is not founded on the science of political economy, and is simply a sham senate and is violating all rules of the science of political economy, for the senators of the United States can introduce bills, the senate can also tamper and amend bills that come from the house, in a way that such bills after they have passed the two houses are as to their nature not what they were intended for. We here find that the senate of the United States congress is also a representative body, in opposition to the house in many instances, in which is clear proof that they are not holding the office in the body congress as to its *equilibrium,* but become eccentric as to its workings in connection with the house. Thus the house and senate are mixed up as to their principle in politics and take issue with one and the other. We find they are as to their individuality organized into different political parties, such as Democratic, Republican and Populist. We find Democrats and Republicans in the senate mixed up as to their politics—like unto chicken feed, half wheat and half oats, on which the poultry man is feeding his chickens for convenience. For the poultry man knows when he thus feeds his chickens with wheat he is also feeding them oats, and they will not know the difference, and when he is feeding them with oats he is also feeding them with wheat, in which case they can use their own judgment in picking up the wheat first and leave the oats until they get hungrier. We also find Democrats and Republicans in the house of representatives mixed up like unto the poultry man's chicken feed—half oats and half wheat. As these two houses are mixed up in this manner, but are as to their workings placed in congress in a body together, for the sole purpose of putting the political philosophy of the people into operation, and in so doing are to explain to the people whether such political philosophy is in harmony with the science of political economy or not. But as these two houses of congress in these United States are mixed up in this manner it is utterly impossible for them to put in operation the political philosophy of the people, or to be able to explain to the people in what degree they, the people, are right or wrong in their political philosophy as to their relation in harmony with the science of political economy. We here find there is no way for the two houses of congress, mixed up as they are, to instruct the people in what way their political philosophy is right or wrong, in its relation to the science of political economy, and for this reason they will have to feed the public with their political mixtures of wheat and oats—oats and wheat—in the same manner as the poultry man is feeding his chickens and the people will know no more as to whether they are right or wrong in their political ideas than the chickens know in what way their feed is mixed up. When the two houses of congress are in session they are fighting out great battles as to political issues, and by all appearances it looks to the public as if the very life or death of the nation was hanging in the balance. But when we look at it a little closer and take the science of political economy as our guide, we find these great battles are only sham battles and mean nothing to the public. The Democrats and the Republicans in the United States senate have been fighting their sham battles for the last twenty-four years, over tariff measures, as every one knows, and for all the long-winded articles that have been written and all the fiery speeches that have been made over this tariff measure, the public knows as much about it now as they did twenty-four years ago, and the Democrats and Republicans are as well off now as they were then, for the whole racket summed up in a nutshell amounts to this.

We claim it is more humane, our reader, to collect the rent for the houses you are renting to the laborers—at the end of the month—and hold their furniture as security for the pay, for in so doing you are sure they will pay you, even if anything should happen to them in case of sickness or misfortune. In collecting the rent in advance each month you are no more sure of getting your pay, for the reason that if anything happens to the renter through the month he may occupy the rooms a week or so more and not pay for it, in which case you are taking chances in losing a month's rent. This is all that the tariff racket has amounted to in the United States congress for the last twenty-four years. A volume could be written on this, but suffice it to say, the nature of tariff measures are local and periodic and cannot therefore be permanently established, for the reason that what may be of advantage to one section of the country may be a disadvantage to some other, and what is good for us today in the way of tariff legislation may be a damage to us five years hence. It then follows that a politician who upholds any tariff measure as a fixed political policy is either a knave or a fool, or he may be both.

Section 3. Members of the house and senate shall be elected every two years, and shall be selected from amongst mechanics, agricultural laborers and the laboring class in general; all judges shall be elected similarly.

Here we find that the two houses of congress shall be elected every two years, by the different industrial branches of the government, which is in harmony with the science of political economy, and that the judges of the different courts shall also be elected by the different industrial branches of the nation; thus every member of the body politic of the nation is represented in its true state, as to the place and usefulness it holds within the nation, and that every two years there shall be held an election for the purpose of electing the two houses of congress. This is also in harmony with the science of political economy, as two years is long enough to find out whether the members so elected are fit for the office they are elected to, and are willing and able to study the science of political economy. It then follows if such member so elected is able and willing to fill the office he is elected for, they stand a betttr chance to be elected the second or third term, and so on, as he will have an advantage over a new man—as a man who has been a member of congress for a term of two years has some experience and knows the ropes in the rigging of the political vessel better than a new man, unless there has been a mistake made by the voters—that they have placed a man in who is not fit for the same. In this case two years is long enough, and the voters have then a chance to rectify their mistake. And for this reason an incompetent or mischievous politician can never become influential enough in the body congress to do any serious damage to the branch of the industry he is representing.

We find that the members of the American congress of the United States are not selected from amongst the mechanics, agricultural laborers and the labor class in general (which means anybody and everybody who, in any way, are engaged in any useful work, whether he is a scientist, philosopher, scribe, mechanic, farmer or any one who performs common physical labor), but are elected by the people, divided into districts, and that the members of the senate are not elected by the people at all, but are hoisted into the senate chamber by masqueraded political harpooners who are playing ''seven-up'' on the political arena in the sight of God and men. This is also contrary to the science of political economy, and no intelligent people will ever stand such unjust games to be played any length of time, as the members of a senate chamber so thrown together have a tendency to become corrupted and political parasites and microbes infest their body, and in this way the whole nation may in time be infested by the disease.

The house of representatives of the United States congress is not a representative body of the people as to the science of political economy, but is a counterfeit representation and cannot be otherwise, for the representatives are all of them representing one and the same thing collectively, with the exception that they are representing their respective districts, which is of no concern to the laborers, farmers and mechanics, with the balance of the minor branches of trades and professions. For the reason that a counsel of state would in every respect be as useful to them as a non-representative body of a house of representatives.

In the selection of the judges of the supreme court of the United States, the people have no choice whatsoever. This is also contrary to the science of political economy. The judges of the supreme court are holding their office for life and are appointed by the president, and his appointments are then confirmed by the senate chamber. But the house of representatives, the representation of the people, is not to be considered to have any part in the confirmation of the judge appointed by the president. This would, however, be according to the science of political economy provided the senate chamber was elected by the people and the judges were also elected by the people. But as it is neither the senate chamber nor the members of the supreme court are chosen by the people. As the supreme court of the United States is the guardian of the constitution, and holds its office for life, it follows this body of judges (or justices) have more power than the two houses of congress and the president, as the constitution is so written that any citizen or a number of citizens of the United States can appeal to the supreme court for redress. This being true, it follows that such a court as the supreme court of the United States has more power over the nation than a counsel of state has under an absolute monarchy. For a counsel of state is limited in its power by the monarch himself. The supreme court of the United States is not limited in its power, but is the supreme power itself, and therefore is dressed in the power of the United States navy, and clothed in the strength of the United States army, and when this court is interferred with or upset, the government is also overthrown, and right here is where a counterfeit democratic republic has built its temples on a quicksand foundation, and therefore its political altars will wash away every season, and its temples, wrecked and scattered by political cyclones, for when such storms are in sight judgment is turned backward and justice cannot enter.

Section 4. Said laboring class shall elect from amongst themselves one person for every fifteen thousand voters, more or less, miners and stone-workers, one for every fifteen thousand, more or less; mechanics and laborers, one for every fifteen thousand, more or less.

Here we find a true representation. The laboring class are here formed into a political party by themselves, and are nominating and electing representatives of their own class to represent their interests in congress. This laboring class includes the whole argicultural department. Horticulture and poultry are also included, and everybody who is interested in agriculture, horticulture and poultry. This political party has nothing in common with the miners and mechanics, as we all belong to this (first) party ourselves, we will now enter into politics in a respectable way and have our interest represented in the halls of congress by our own men and no others, and we are instructing our representatives to ask for no favors or privileges but a just and equitable legislation as to our interests, and we will not be discriminated against by any other party, but are satisfied with what is just and right.

We, however, have a double policy as to our principle in political doctrine; the *first* is to have our laws so framed that we are protected in our industries and justly dealt with, and for this reason we have our representatives in congress to look after our interests. Our *second* policy is to have our laws so framed that our nation is safe and secure against any foreign invasions and internal revolutions and that all its citizens may be properly protected as to life and property, and that justice may be meted out to all, and for this purpose we have a senate chamber as the equilibrium which shall throw all our work into the balance, and in this way we shall be satisfied to receive what is coming to us and what is justly belonging to us, for the toil and labor we have expended and performed.

The second political party we find is the miners and all those who work in stone quarries and are cutting stones. We have formed ourselves into political party for the purpose of having our interest represented in congress, and have for this reason elected representatives from among the miners and stone-cutters to represent our interest and look after us, see that our laws are so written and legislation is legislated that we are not imperiled or discriminated against by some other political party. We also have a double political policy, as to the safety and security of the nation—the same as our first political party.

We also find a third party composed of mechanics. This includes also builders and contractors and anybody and everybody who are interested in machinery, or are manufacturers. We have also formed a political party for the purpose of having our interests represented in congress by our own men as representatives, that we may obtain proper legislation as to the protection of our rights and just reward for our labor. That we may not in any way be discriminated against by some other political parties, we also have a double political policy as to the safety and prosperity of the nation, and are endorsing the second policy of our first political party.

We here find these different political organizations have a representative for every fifteen thousand, more or less. This seems to be too much representation as to the way we are conducting politics in our days, as it would be nearly four times the representation we have in these United States in congress today. But we find a clause inserted, more or less, which is in harmony with the science of political economy. It is well known that one man can boss one hundred men when at work, as easily as he can fifteen, provided he has the one hundred in one place, and moreover it is easier for him to boss and attend to one hundred when together than it is to boss fifteen who are divided into different parties and are working in two different places, and so it is with this representation. One representative can represent one hundred thousand voters as easily as he can fifteen thousand where he is representing a thickly settled district where all the voters interests are the same. To illustrate this to you, our reader, that you may understand the political economy of this, we will tell you in what way this may be accomplished. Here is a locality which had one hundred and twenty-five thousand votes cast the previous election. Out of this number are one hundred and ten thousand farmers and laborers belonging to the first party, and only fifteen thousand voters of this number are miners and stone-workers. Such a locality will have onely two representatives, and all the difference there is in the representative who is representing the farmers and the laborers are representing one hundred and ten thousand voters, and the ones who are representing the miners and stone-workers are only representing fifteen thousand. This may now be the reverse in some other locality where there is one hundred and ten thousand miners and only fifteen thousand laborers or farmers belonging to the first party. This locality will also have two representatives, one representing fifteen thousand laborers and farmers and the other representing one hundred and ten thousand miners. Thus we find there is in the two districts or localities two hundred and fifty thousand votes cast, and they have four representatives, and two of these representatives represent one hundred and twenty-five thousand laborers and farmers, and two representatives represent one hundred and twenty-five thousand miners and stone-cutters, and so on. It then follows that when the different representatives of the different industrial political organizations come together in the halls of congress they there collectively represent their industrial political organization. If this representation was not divided up in this way (more or less) there would be many branches of industries and rural districts that would have no representation, and it is for this reason it reads fifteen thousand, more or less.

As the different laboring classes of these United States, with many other countries, have found they could get no representation in the legislative halls, the cause and outcome of this has led to the formation of strong and powerful labor organizations. These different labor organizations are most tyranical in their workings and are founded on despotism against liberty. These different labor organizations are not only depriving their own members of their liberty but are putting those who belong to these labor organizations under absolutism and they are also infringing upon the liberty of those who are not members of these organizations, for they are meddling with the management, business and affairs of individuals who have no part in their organization, and who are not in the least concerned with them. That such organizations, founded on absolutism, are based on tyranny, is a damage and a menace to the nation and the public welfare, and in a measure an injury to the members themselves, can never be doubted.

I think we shall be able to speak intelligently on this subject as I am a mechanic myself, have contracted more or less, and have also worked for wages. We find that the cause of these different labor organizations (causes that brought them into existence) are this: It is the imperfection of the laws of the government under which these people live. The members of the different labor industries have adopted the same measures as the different governments; they have therefore banded themselves together into organizations, thinking in this way they will be able to protect themselves in their industries, and at the same time better their condition. To look at it from the surface it looks as if this might be true, and that they were right in their undertaking, but when you begin to uncover their work and let the sunshine of truth from the double science of physiology shine upon it we find they are mistaken, and that their organizations are only temporary relief, as to their spirit, but have never been a help to them as to their bodies, any further than what help and support the members have received in time of sickness. That the laboring organizations do not help the laboring classes any can plainly be seen, for the more they organize the more strikes and lockouts they will have. How can it be otherwise, as they are all depending on the wages they are receiving for their physical and mental labor, and they are dependent on the capital for what they receive for their labor? It then follows that under the present condition these labor organizations are only instruments in the hands of capital. It also follows when industrial depression begins to be visible and capital does not furnish the necessary money to keep everybody busy and at work there is no demand for labor and somebody has to be idle, whether he belongs to the labor union or not, for the labor union is so founded it has no way whereby it can employ those who are out of employment. It then follows that when industrial depressions overtake the people or the nation there is no demand for labor, therefore many who are out of employment are willing to work at something outside of their trade or occupation in order to pay their daily expense, provided they can find such employment, but such men who are so out of employment cannot seek employment wherever they please for the reason that they do not belong to such and such union. These men are deprived of their liberty whenever they cannot inquire for work where work is to be had, and he who would employ these idle men cannot do so because they are not members of the union of a certain labor organization, and he is also deprived of his liberty. Who has taken the liberty away from these men? The labor union. Is it not absolute tyranny when one laborer is prohibiting another laborer who is out of employment to seek and obtain work wherever he can find it, and work for any kind of wages he desires? Under the present circumstances and the condition we are in, and the state of affairs that exists among us at the present day, the labor market is the same as any other market. Like unto wheat or some other product, when it is scarce it brings a good price, but when plentiful and in abundance it is low and away down; and so it is with labor. When labor is scarce it brings a good price, but when labor is plenty and there is very little demand for it wages are bound to drop; therefore it is impossible for a labor organization to set a fixed price on labor of any kind, as such an institution does not employ any laborers of any kind. A number of brokers may say to the farmers who raise wheat: We will set the price on your wheat and you must sell it at a certain figure and no more nor less, and you must also deliver your wheat at a certain place where we have our warehouses, and as we are in the wheat business and have agents to buy and sell your wheat, you must sell it to them and no other. Although these brokers never raise a bushel of wheat they are setting a fixed price on the farmers' wheat. This they cannot do, nor will they be successful in their operation provided they leave the farmers alone and let them sell their wheat in the open market, for the reason that when there is a failure of crop in some parts of the country, and the wheat becomes scarce, it will bring a better price, but when there is a bountiful harvest, and wheat is in abundance, the price of wheat will drop. It then follows, unless the brokers by agreement among themselves, bind themselves together and by oath and contract agree to pay the farmers a fixed price for their wheat crop when it is but half a crop, they will not be successful. But by a combination of operation, and in taking the liberty away from the farmers, in prohibiting them from selling their wheat in the open market, and at the same time take advantage of the public, and infringe on the liberty of those who buy wheat, and compel them to buy wheat from them and no others, they would be successful. But such a combination of brokers would be an abomination among a liberty loving people and would be considered a gang of public thieves and a band of national robbers in the sight of God and men.

And so it is with a labor organization that is setting a fixed price on labor of any kind. They cannot be successful in their undertaking unless they are depriving those who do not belong to their labor organizations, of their liberty, and prohibit them from working for whomsoever they please, and for what wages the two contracting parties may agree upon, and also at the same time put the employers who employ labor under bondage and by force of threats and physical strength are compelling the employers to agree on a fixed price of labor. In this way and no other is the labor organization successful—temporarily only.

We will now prove to you, Mr. Labor Organizer, you who are setting a fixed price on labor, that your organization is only a temporary measure, and is of no benefit to an honest mechanic or laborer whatsoever, but that a skillful, active and prudent mechanic and an energetic and truthful laborer has the burden on his shoulders to care for and shelter those who are living from hand to mouth, most of the time. These men and women, no matter what wages they get or what kind of times there are, they are always hard up and dissatisfied with everything that takes place. are also out of employment half the time, for the reason that labor does not agree with them, and they would not work unless they were compelled so to do in order to pay their daily expense. For such men and women these labor organizations are in place, as such men and women have the union to line up against. For them the union is in a measure beneficial, as the money they are paying into the union would make them no better off financially if they kept it in their jeans; but it is otherwise with those mechanics and laborers who are prudent and make good use of the money they are earning by their toil and labor. What money these men and women are paying into the labor union is forever lost, for they will never receive any equivalent for the same, directly or indirectly.

Let us now look at your union as it exists, in a true light. Here is the carpenters' and the plasters' union as it exists in the city of A—. No one, you say, can work on a building as carpenter or plasterer unless he belongs to the union; that the price fixed is $3.50 per day for carpenters and $4.50 for plasterers. It is the policy of the union men to set this price as a protection against outsiders, that their wages may not be cut down. And for this reason the contractors are not willing to pay any more than the fixed price agreed upon by the union. Two years ago we built 1,500 houses in the city of A—, big and little, stables and barns included. It required 3,000 carpenters and plasterers to construct and complete these 1,500 houses, all belonging to the unions. Last year we built 2,000 houses. The time was flying and the unions were very prosperous, as it took 4,000 men to complete these buildings there became a scarcity of men, as there were only 3,000 available in the city to do the work, which required 4,000 to do. If the carpenters and plasterers unions had been so founded that they had the power to delay the construction of 500 houses until this year their union would have been of some benefit to them, but as the union had not this power the contractors were determined to complete and finish their contracts, strike or no strike. The contractors then had to have 1,000 additional men and took them wherever they could get them. There came 500 union carpenters and plasterers from other cities into the city of A—, expert mechanics, and 500 carpenters and plasterers joined the union in the city of A— that had not been members of unions before, because the contractors advised them to do so in order to help them to complete their contracts. The contractors last year had a hard time of it and did not make as much money as they expected, for they lost money on many of their contracts on account of being compelled by their union to pay men $3.50 and $4.50 per day who were not competent or able to earn but one-half of these amounts. But the contractors, my reader, are not fools, they are bright and intelligent men and therefore they said nothing about their loss, for they knew that the union men were not as powerful as they themselves imagined, and the contractors also knew that it is safer to be a friend to a neighbor's dog than to whip him. This year only 1,000 houses are going up in the city of A—, and only 250 of them are under construction; the plans of the balance are as yet in the architect's office and it is uncertain whether all of them are going to be built, as the owners of these houses to be built are figuring on having them built as cheap as possible.

This year it only requires 2,000 men to complete these houses. It then follows that 2,000 men of the plasterers' and carpenters' unions are now out of employment. Even if they should agree to divide the work they would then only have work for three days in the week, but in this they are not likely to be successful, for as it now is the contractors' time they are picking out the best men, and will not submit to any changes. They will also make their men earn every cent they get, for there are now 2,000 additional men to pick from that are willing and ready to go to work at any time, and if the carpenters do not make every lick count they are liable to be notified of something to this effect: "If you fellows in laying these floors strike more than three licks on a nail you can stay at home tomorrow and rest up."

These very words were told to me one time by a boss of a San Francisco contractor. I knew carpenters who worked so hard for that man that at night they were too tired to eat their supper.

We will now call on the president of the carpenters' union and also plasterers' union. "Mr. President, what is the matter with your union? There are in the city 2,000 carpenters and plasterers roaming the streets and hanging around like crows on a farmer's fence with their wings cut off, cursing the government and the country, and are wondering if times are not going to be better. Why do you not try and get work for these men?"

President: "Our organization is not founded for that purpose. It is founded on the principle of protection and for the purpose of keeping up wages."

"But it appears you are only protecting one-half of your men this year, and the other half do not receive any wages at all, not even half pay. We therefore believe you, Mr. President, are a failure and only as far as you draw your salary from the union are you successful."

We here find when we explore the true nature of these unions that they are a damage to a skillful and prudent mechanic and to a good and honest laborer, for such men will be employed whether they belong to a union or not, if there is employment to be had; if there is no employment the union is unable to put them to work. All such unions, therefore, founded on such principles as the carpenters' and plasterers' unions are an imposition on the public and a damage to those who are affiliated with such unions. We therefore have this advice to offer those who belong to these different labor organizations: If you organize yourselves properly into a political party, with the object of having your interests represented in congress, you will accomplish something, and what money you now throw into the unions which does no good whatever, spend that amount for a political organization and have all your grievances laid before congress, for there, and only there, is the place where your interest can be represented properly. Your grievances will there be taken note of, and in taking such steps you will better your condition and also that of your children.

Section 5. Merchant men, one for every fifteen thousand, more or less; scientific men, one for every fifteen thousand, more or less, which means whether they can muster fifteen thousand votes or not they are entitled to one representative.

We here find that there is a fourth party of merchants who have formed themselves into a political organization for the purpose of having their interest represented in congress and that they for this purpose are nominating and electing representatives of their own class to defend their interest against some other political party, that they may not be discriminated against. To this fourth party belong all those who are buying and selling anything and everything; all the sailors and mariners belong to this fourth party, together with the shippers and captains of vessels.

We also find a fifth party of scientists, who have formed themselves into a political organization for the purpose of having their interests represented in congress, that they may obtain proper legislation as to the sciences in which they are working, and that they for this reason are electing a representative of their own class to look after their interest. To this fifth political party belong scientists, poets, philosophers, doctors and lawyers, and all those within the realm of the literary world who are interested in politics. If this party cannot muster fifteen thousand votes they are entitled to one representative just the same, even if they have no more than five thousand voters in their party, or even one thousand, for it may be noted that many of the doctors, lawyers and a great portion of the literary people will affiliate with some of the other parties, who are strangers, in order that they may secure a position under the government as to their adopted nature, which is right that they should. This will be the case with the lawyers especially, and professors of the different institutions of learning.

The astronomers, however, do not belong to this fifth political party, for I find in reading the recorded statutes that they have a representative of their own exclusively; that is, they allow no outsider to come into their party unless he is recognized as an astronomer by their association, as the members of the other political organizations can affiliate themselves with any other political organization they see fit, and can change from one to the other. The astronomers do not permit such canges to take place. The reason they are not mentioned as a political party in section 5 is that their organization is international, and their representatives attend congress only once every two years. But this makes no difference, for according to the recorded statutes they are entitled to one representative in congress. It is, however, not necessary to name this as the sixth political party, for the reason that it is an exclusive body of politics from the balance of the body politics.

The merchantmen, sailors and mariners are in no way represented in the United States congress today, and cannot be, and for this reason the true, honorable merchants are suffering more or less; the honorable and energetic shippers who deal in foreign goods and commerce are also suffering because they do not have their interests represented in congress. It may be noted that there are two classes of these merchants and shippers who are engaged in foreign commerce and trades in these United States. One class consists of indirect thieves and robbers, rogues and rascals, who have nailed all principle and moral honor to the bottom of their shoes, and are walking on them. The other class consists of honest and upright men who are useful to our country and a pride to our nation. This is the class that is suffering for want of proper legislation in congress as to their interests, for how can it be otherwise as long as they have to compete with a gang of gamblers who are continually speculating with the finances of the government? Everybody knows that an honest and prudent man, whether he is a laborer or a wholesale merchant, who is making his living in an honest way, cannot afford to take chances with gamblers who have no respect for friends or relations, and regard their own life, and the country, as of no concern to themselves, only as far as it pertains to money in a harum-scarum way, happy-go-lucky with the plan of committing suicide if they meet with misfortune.

The scientists and the literary world are also not properly represented in the United States congress at the present time, and are, therefore, suffering more or less, especially the scientists, as they do not get the proper help and protection from the government that they should in many respects, and for this reason many scientists have become discouraged in their researches and their lives have become blighted; whereas, if they had had the proper protection and care and attention paid to them by the government, they would accomplish much good. I know some of you, my readers, will differ from me in this way and say: "If the government should undertake to help every crank who is experimenting in chemicals and searching for something new in the different sciences there would be no end to these experimenters.'' This is not what we mean, that the government should help anybody and everybody who comes along and pronounces himself a scientist, and they would not be liable to do so if the scientists had a representative in congress to represent their interest, and to explain in a proper way what is needed. The government would then know what to appropriate money for, but as it is now they do not, as most of the representatives in congress at the present time are lawyers and do not know anything about the different sciences; therefore, if any of them are presenting a bill for the promotion of certain scientific discoveries he does not know what he is presenting, and even if such representative is in earnest to have such a bill passed, and even in a measure knows what he is presenting, nine times out of ten he is defeated for the reason that the balance of the representatives will say: ''We are not here to appropriate money for imaginary purposes, and furthermore, Mr. N. B. who presents the bill may get a rake-off from the sum appropriated if the bill passes through,'' and there it ends. Yet the truth of it may be that it is all straight, square business. We, however, have this to say in regard to appropriating money for scientific research: If one appropriation in ten has helped the scientists to discover something new, all the money is well spent, and the government has value received for all the money expended.

We are not posted on the treatment the astronomers get from the governments, and therefore cannot speak for them intelligently, but it appears to us that they should have a representative in congress in order to have their interest protected together with the interest of the people as we are indebted to them for what we know about the construction of the material universe.

Section 6. An eligible person for congress must not be less than thirty years of age, and shall have been a resident in the United States for at least five years, or sailed under the United States flag for not less than five years.

That a representative shall not be less than thirty years of age is proper, as a man's mind is not at maturity before he reaches that age. It is also safe if a foreigner has been a resident for five years or has been a sailor for that many years, and in that short time has gained the confidence and the esteem of his party sufficiently to be elected to congress, he is an intelligent man, for such a man unless he is superior as to his makeup, will never be nominated and elected over one who is an older resident and native born.

Section 7. Should any of the different classes lose their congressman through death or in some other way, then shall their speaker call together all representatives for an election, and elect a new member in his place. Not more than one candidate from the different classes shall be represented, and the one who receives the highest number of votes shall fill the vacancy. But if two or more receive one and the same number, then shall the speaker cast his vote for whomsoever he pleases, and the one who receives the vote of the speaker shall take the place of the absent congressman.

We here find that when any party has lost one of their congressmen, they would have a slim chance to get their candidate elected, as they would have but one or two votes to cast. But when we look at it from the science of political economy we find it is a just measure, for the reason that the party who loses their congressman has met with misfortune, and the laws do not recognize that they must repair loss or misfortune. Moreover, if any one of the weaker parties should lose their congressman (we will say the astronomers or the scientists) there is not any one of the other parties who would single-handed be able to elect their candidate over all the balance. It is, therefore, reasonable to suppose if the scientists lost their congressman, the candidate they represent to take the vacancy would be elected, as the other parties would not agree on any other candidate, as any candidate from the first, second or third parties would have to represent the scientists or the astronomers to the next election. Just the same we find here that there is but one ballot cast in this election, and if there is a tie the speaker casts his vote as he pleases, and that settles the election. This is also in line with the science of political economy.

CHAPTER IV.

Lesson on Article III—The Organization of Congress.

Section 8. The members of the senate shall be from the four winds and from the different parts of the country, but their number shall not exceed more than one-half as many as the congressmen, but shall hold their office for four years, and every senator shall have one vote.

We find that the senators shall be selected from different parts of the country, that is the senators shall be elected from their respective districts. As a body the senate is the equilibrium or the balance in which all political measures are weighed as to its justice and right to all the citizens alike, and that no bills can pass or any political theories or proposed measures become laws before they have been weighed in the senate, it follows that the members of the senate are elected from their respective districts by all the different political parties combined, regardless of party politics. For it may be understood that in accordance with the science of political economy the senators are not a representative body, nor are they affiliated with any certain political organization, but they are one and all acting in a body together for the purpose of serving all the people alike. For this reason they are elected from their respective districts collectively by all the people. This is also the reason why it is not necessary for their members to exceed more than one-half the members of the representatives. It may also be noted that if the senators were allowed to affiliate themselves with the different political organizations they would also in a measure become representatives of their different political organizations in which they are affiliated or belong to, and in so doing they would lose their power as to its equilibrium, and the whole senate would be like unto a pair of balances hanging up-side-down with a broken center bar, as such a pair of balances would be of no value to a merchant only as an ornament or as a relic of past and present times. In the same measure would the senators in congress be only ornaments or relics to the nation and the people as far as their power of equilibrium was concerned. But we must not forget also the mischief that would follow if the senators were allowed to affiliate themselves with the different political organizations as there would be nothing to prevent them from affiliating themselves with one or two parties in a body or holding the balance of power in one party, and in this way control all the legislation as they see fit, and in working in harmony together, and in favor of their political organization they would be able to defeat and prevent any measures or bills to become laws, and record them on the statute books unless they were in favor of their political organization, as no bill presented from the house of representatives can become a law unless it is weighed in the balance of the senate and there approved, to see if it was found wanting.

We can plainly see what mischief it would create to allow the body of senators to affiliate themselves with one certain political organization, or for any for that matter, for in so doing, if they were bent on mischief, they would become like unto a council of state under a constitutional monarchy, and the president of the people would be the only one who could limit their power, and in this way the representatives in the house who were representing their own party would then become of no available use to the people they were representing, but would sit there only as ornaments, or amuse themselves by playing political sham battles.

We can plainly see, and we will have to admit, that if we allowed the senators to affiliate themselves with political organizations after they were elected to office by the people our whole political structure would fall to the ground, and we ourselves would become dismal failures. You will then ask: "In what way then shall we be able to elect our senators if the candidates for senators are not allowed to be affiliated with any political organization, or how will we know their views as to their philosophy of political doctrine unless such a candidate makes public speeches that the voters thereby may know whether such candidates are fit, or can be qualified for the office as senator?" A candidate for senator is not a senator unless such candidate holds the office as senator already. It then follows that a candidate for senator who does not hold office as senator can belong to any political organization at the time he runs for office. He may be a chairman of the national central committee of any of the political organizations. This will not prevent him from becoming a candidate for senator. He also has the privilege of advocating any political doctrine he sees fit, even to this effect: he may tell the public: "A crow is not black, but white," and prove it in this way: "A crow is white all the way through; it is only the shade of the feathers that are black, and that is what makes her appear black to a man's eye, but the crow itself is as white as a pigeon as to her body, flesh and bones and the inside of her feathers." He may also prove to the public that a black glass bottle is white, in this way: that a black glass bottle, as you call it, is white; it is only the shade of the glass that is black. Take a bottle and break it into pieces and grind it into powder and you will find that it is white. But in making such an argument as this to the science of political economy would be of no purpose to the public or the senatorial candidate himself. It will, therefore, be in order, whenever there is a vacancy to be filled in the senate from any one district, or a number of districts, for all the different political organizations to put up a candidate for that office or offices, if there are more than one vacancy to be filled, and they will then collectively elect their senator by a majority of votes. We will now suppose the two candidates for senator are elected in the First District, one from the second political organization and the other from the third political organization. It then follows that the candidates from the first, fourth and fifth political organizations are defeated, but this does no damage to the first, fourth and fifth political organizations, nor is it of any advantage to the second and third political organizations that they get their candidates elected, any more so than they were able to bring forth the best material for that office, and in this way glorify themselves over the success of their candidates, for it will now be understood that the two candidates so elected from the second and third political organizations who now will take the office of senator will, *the very hour they take the oath of office as senator, and the very minute they enter that office, have severed and disconnected themselves with their former political organization,* and have resigned all their rights, privileges and membership, and are no more affiliated with one political organization than they are with another, for they are now married to the president of the senate, and are as to their body and soul wedded to him politically, and they also become one flesh with him, as far as the science of poltical economy is binding them together. It may be noted that the president of the senate is the king of the senate; he is also the husband of the senate chamber and the head of the senate body, and that this body of senators are politically married to the president of the senate, and after taking the oath of office as senator they become his wives as to their political household duties, which he commands them to perform. (It is such wives we read of in chapter 11, verse 3, First Kings, in the Bible where it reads that King Solomon had seven hundred wives, ''princesses'' and three hundred concubines). As the president of the senate is the king of that house, it follows that the senators are his wives, ''princesses,'' and that in being so politically married they constitute a complete whole as to justice, law and order. It is said that Solomon's wives turned away his heart, which was his senators, from which we will infer that his senators were, as to their political cunning, able to turn Solomon's heart away from justice. We also find that outside of his seven hundred wives and three hundred concubines he had strange wives who burned incense and sacrificed unto their God. We also will understand by his strange wives that there were within King Solomon's senate chamber many senators who did not agree with him, but were advocating different political doctrines from the king's, and of course this also caused the overthrow of his kingdom. It also required a stong and able man to preside over a senate chamber in order to keep the senators in line, that they may not depart from the science of political economy, for in so doing they are burning incense and are offering sacrifices unto their own political gods, gods which are imaginary and have no foundation in the science of political economy. The senators must, therefore, of necessity confine themselves to the science of political economy and never for a moment allow themselves to favor one political party more than another, and as they are not affiliated with any one political party more than with another, but are bound to their office by oath to serve all the different political organizations alike, therefore any senator who stands on the floor of the senate chamber and makes speeches in favor of any one political organization, or in any way declare himself in sympathy with one particular political organization more than another, or where it can be shown that he has by word or action used partiality as a lever to lift up or favor one political party in the sight of the law above another political party, such a senator or senators is no longer true to the office that he holds, but has broken the marriage vow that he made to the president of the senate, and has, therefore, become a concubine within the senate chamber the same as King Solomon's concubines. For such a senator or senators who so favors one political party more than another by putting one party in a position where they can gain some advantage over another party was never truly married to the president of the senate, but was a concubine the very first day he entered the senate chamber. This being the nature of the senate chamber as to the science of political economy, it then follows that it requires able and truthful men to hold office as a senator and that such men must necessarily be well informed as to the science of political economy.

The senators, unlike the congressmen, shall hold their office for your years; the reason for this is that it is a continuous body, one-half of its members being elected every two years by the direct vote of the people. It then follows that where the people in a senatorial district are to elect their senator. the senator who is in office from that district will be put up as a candidate to succeed himself by the people who put him up the first time, provided such a senator has proved himself to be an able debater, man of good judgment, well informed in the science of political economy and true to his office. Therefore, such a senator who is a candidate to succeed himself has a right to electioneer and to set forth to all the people in his district what his doctrine and views are in relation to the science of political economy, the same as a candidate for the office does. But a senator who is a candidate to succeed himself is not allowed to contribute any time or money, valuables or favors to one political organization more than to another, nor is he allowed to leave his office in congress if such congress is in session and to come home to his district and electioneer.

As self preservation is the first law of nature with animals as well as human beings, and as we all know that a farmer will save his own crop first in time of storm before he helps his neighbor, it then follows that a candidate for senator or a senator who is a candidate to succeed himself has a right to promise that he will and shall look after all the people interested in his senatorial district regardless of party politics, and the first duty to be performed in his office as senator will be to put his political weight in the Balance of Justice, as to the equilibrium of all the people of the nation. The second duty as to his office as senator is to throw his political weight on the scales of righteousness when it concerns the welfare and protection of the people of his senatorial district.

We find that as the representatives in the house of congress are representing the different political organizations with which they are affiliated and are throwing all their political weight into the national body of such political organizations, their first duty and their second duty is to represent the political organization of the district or province to which they belong as to the interest of their respective political organizations. The senator of such district or province is also indirectly, in a measure, a representative at large from his senatorial district, as it becomes natural for a senator or senators to work in harmony with the representatives from their senatorial district.

This is what is meant, ''that evey senator shall have one vote.'' All bills and measures that go through the senate shall be voted on, and they shall have one vote only no matter what district they are from, big or little.

The founders of this democratic republic of the United States of America understood that according to the science of political economy in forming a democratic republic there must necessarily be two houses in congress. This knowledge they partly obtained through inspiration from the Invisible World, and partly from reading ancient profane history of past and present democratic republics. The English statesmen had studied the constitutions of many of the ancient democratic republics. They, therefore, molded their constitutional monarchial kingdom, as much as they possibly could, after these ancient republics, for the English statesmen found that the ancient Greek philosophers and statesmen such as Aristotle with many others had studied the science of political economy and could not be mistaken as to their theories and diversified practice. They, therefore, adopted a house of lords and a house of commons. The founders of this democratic republican government of the United States of America found logic in the old English laws and constitution, forgetting that the English government was a monarchial government, but as they found it was based to a certain extent on the science of political economy they found it was advisable to have two houses in congress, a senate and house of representatives. Whether the founders of this democratic republic of the United States of America knew the function of the office of these two houses in congress, and their relation as to the science of political economy, we do not know, as they never explained this to the public in a philosophical way only as to their theories, and they did not have time to put these theories into practice when they were living. But that the senators at the present time in the American congress do not know what the senate chamber is for, and what relation it holds as to its office in connection with the science of political economy we are absolutely certain, and we can prove it as clearly as we can prove that two and two make four. But some of you, my readers, will say: "They do know what the senate office is for." We will then say, if these different senators of the United States congress do know that the senate chamber is as to its office the Semibreve Equilibrium of justice of the people of the United States of America as to their political power in relation to universal political science, and do not let this office perform its functions and properly execute its power as to the justice of all its citizens alike in accordance with the science of political economy, they are rogues and rascals, liars and thieves, robbers and falsifiers, and will, therefore, sooner or later, overthrow the American republic of the United States of America. But the work of the United States senators does not show that they know what the senate chamber is for, and what that chamber holds as to its office in connection with the science of political economy, for the different senators of the senate chamber in the United States congress at the present time are divided up into two different political parties; democrats and republicans. Republicans on one side of the house and democrats on the other, thus the senate chamber is divided in two. As the house of representatives is the sundry representation of the people, it then follows that when a bill comes from the house into the senate chamber to be weighed in the Balance of Justice by the Power of Equilibrium of the office of the senate, how can such bill be weighed as to its justice when the senate chamber is divided in two, and the balance bar of the scales is broken and cut in two, and whosoever of the two fractions that has the longest piece of the balance bar of the scales is the stronger. It then follows that when a bill comes from the house into the senate chamber it will be scrambled for like unto a football thrown into the arena among two football teams, and whosoever is the stronger and most powerful are the winners. Thus it can plainly be seen that the senate chamber of the

United States of today cannot measure out justice to the public even if it wanted so to do, as long as its members belong to two or more political organizations, and for this reason the members of the senate chamber of the United States congress are of no benefit to the people of the United States whatsoever, but a damage and a stumbling block to all the legislation as far as the common people who are interested in politics are concerned, as the house of representatives could do all necessary legislation, and would then not be tempted with a counterfeit senate chamber.

Section 9. At the first assembly after the election the members of the senate shall be parted into two classes of an equal number; the first class shall hold office until the expiration of the second year, and the second class shall hold office until the expiration of the fourth year, so that one-half of the members shall be elected every two years; but if it so happen that the two classes have an odd number, then shall the odd number be thrown to the first class. If any of the members accidentally, in one way or another, be removed from office, through death or otherwise, so that they become incompetent to hold the same, then shall the vice president appoint another in his place who shall serve until the next election.

We here find that when this constitution was first adopted by the most ancient Appagejans (as before this time they lived under anarchist communism, and their laws were very simple, as they lived in communities) it was, therefore, necessary when they consolidated themselves into a nation that there should be a first election, at which first election they elected all their senators collectively, and they afterwards parted them into classes, and cast lots among themselves in order to decide who would serve two years. As they were all elected for four years they did this in order to be able afterwards to elect one-half of the body of senators every two years. It may also be noted that their communities were large like unto provinces or states in our day, and that they had great cities, magnificent palaces and gorgeous temples built for public use, and that they had advanced into a high degree of civilization. We also find that the seat of a senator could not be vacant for any length of time, for if a senator was removed from his seat through death or otherwise, the president of the senate had the power to appoint a temporary member to fill the vacancy until the new election. It then follows that if such temporary senator desired to hold his office any longer he would have to get the nomination as candidate from the district of which he was a member. Such temporary senator appointed by the president of the senate could take the place of one who had only served one year and had three left, but he could not serve out those three years of his predecessor unless he was elected by the people of his district for the last two years. This is, however, of minor importance. It only shows that the people were to be consulted in all matters as to the more important offices.

Section 10. Members of the senate shall not be less than thirty years of age, and be an American citizen, of the Caucasian race, and shall have resided within the United States for a period of not less than five years.

This section is very much the same as Section 6, where it speaks of congressmen. It there admits sailors and mariners to become congressmen if they can get the nomination and be elected, but in Section 10 it appears that sailors and mariners are excluded from becoming senators. We are, however, not sure of this, as it does not specify in what way sailors and mariners are excluded from being nominated and elected or permitted to be nominated and elected, and I cannot find where it refers to them in any other place as to this office. But as to our judgment we believe a sailor or mariner has as much right to be nominated and elected as one who is making his living on land, provided he is qualified for the office, but it is not likely that a man who is at sea all the time will study politics enough to be fit for such an office, as such a man has no chance to be posted on what is going on in regard to politics, and therefore, stands a slim show of being nominated for such an office.

Section 11. The president of the senate shall not cast any vote, only when there are an equal number of votes on both sides.

We here find that the president of the senate chamber does not vote on any bills that are passing the senate chamber to become laws, only where there is a tie, which is in order as he is the presiding officer and has the power to decide a final measure when it becomes so close that there is an equal number of votes on each side.

Section 12. If the president of the senate, in holding the office of the president, is by some means taken away, then shall the members of the senate elect another in his place from among their number, and the election shall be conducted in the same manner as in the house. They shall have the power to appoint all other officers within the senate.

We here find that if the president of the people is removed from his office through death or resigns his office, the president of the senate shall take his place, and in this case all the senators shall call for an election among themselves and elect one of their number to take the office of the president of the senate. It says the election shall be conducted in the same manner as in the house, referring to Section 7, but as there is no party politics in the senate I further find that there shall be four candidates put up only, dividing the country into four different quarters by a straight line, and that one candidate shall be from the north and one from the south, and one from the east and one from the west, and this election must necessarily take place before the outgoing president of the senate leaves his office to take his place as president of the people. As there are only four candidates put up, it then follows that the different senators from the four different quarters will have to have a caucus, and in this way nominate their candidates. The senators by agreement or vote also have the power to appoint all other officers within the senate, such as janitors, sergeants-at-arms, etc.

Section 13. Members of the senate shall have the power to judge all government officers within congress when any of them have committed any crimes against the people. If in any way the president has committed any crime, then shall be called three judges who shall judge and explain the crime to the senators, and if it is found that the president is guilty of crime, then shall he be removed from office and shall not again hold an office under the government. But this shall not take place without an election among the senators, who shall cast one vote each, within closed doors, and the majority shall be the decision one way or the other. If found guilty of crime the judge shall read the sentence in accordance with the law.

Here we find the senate is also a judicial court as far as all the officers within congress are concerned, even to the president himself. This power of judging the officers within congress does not, however, extend any further than that it relates to their official duties. It then follows that they have no jurisdiction over the president of the people only as far as his official oath is concerned. If this be violated the senate then will call three judges, who shall plead the president's case and the members of the senate will be the jury. In this way they will impeach the president, and take his office away from him. The reason that they should hold this impeachment within closed doors is that it is not necessary to have such proceedings in public.

The sentence imposed upon the president, if he be found guilty in accordance with the law, is to take his office and salary away from him, or put him in prison for life if he be guilty of treason.

CHAPTER V.

LESSON ON ARTICLE IV—RELATING TO THE PRESIDENT'S OFFICE.

Section 14. The highest and most responsible office shall be held by a president. He shall hold office for two years, but after the first election is over the people shall no more elect a president, for his office shall be filled by the president of the senate, and office of president of the senate shall be filled by the speaker of the house, and the office of the speaker of the house shall be filled by vote of the people every two years.

We here find that the ancients were ahead of the people of today, when it comes to the construction of forms of government, and that they knew what a continuous government meant, and that they were well versed in the science of political economy is very plain. Although their laws were very simple they were so written that they could not be misconstrued, and as they were well versed in heavenly Correspondence they based all their laws on such Correspondence. They, therefore, never dissolved or parted the Trinity when it came to the relation of man as to his constructive power and as to his body, soul and spirit. It is, therefore, true that *Justice, Law* and *Order*; *Order, Law* and *Justice* cannot be parted nor separated, for to take one or the other away would be to render the other two entirely useless, no matter what one you take away. *Justice, Law* and *Order* are, therefore, the three pillars upon which the temple of congress is standing. It is for this reason that it is said that King Solomon's temple had but three walls. We, therefore, find when we study the science of political economy in connection with the science of Correspondence as to the relation of man in connection with universal activity as to a nation's protection, care, welfare, prosperity, liberty and pursuit of happiness, that the body congress with its three heads, the speaker of the house, the president of the senate, and the president of the people, is like unto one man with his body, spirit and soul yet living in the body. We are not able to express what we want to tell, as the English language is too limited in its expression, for the reason that every head of any institution, no matter to what it relates, the government or a private institution, is called president, the same as an Indian calls everything he eats ma-ka-mak. It is for this reason that we are unable to explain in what way the temple of congress, with its three heads, is related to the science of political economy, as we would have to use Correspondence in this explanation, and we do not like to do so lest we should be misunderstood, as there are two presidents in this temple of congress. But it sufficeth to say that the temple of congress is like unto a man and his wife who are out sailing on the high sea. The wife is attending to the rudder and the husband is on watch, attending to the sails and giving commands as how to steer it. The speaker of the house, therefore, is as to his power the vessel that is plowing the political ocean of the nation. The president of the senate is as to his power the one who is steering the vessel on the nation's political ocean, and the president of the people is the one who is attending to the sails on the vessel of national politics, and who is also beating the vessel against the wind of international politics into a sheltered and safe harbor; or we may define the three heads in the body congress as to their offices in this way: They are like unto a man yet living in the body, a shipbuilder who is dressed up in his working clothes, and who is equipped with the necessary tools to construct a skiff or boat, and he will produce with a certain amount of labor a skiff or boat, but he cannot do so without the operating spirit that resides within his body. This operating spirit within man is changable and is of a progressive growth as to its intelligence, knowledge and understanding, and can also degenerate into stupidness, ignorance and folly. This operating spirit within man is the covering or clothing of the man's soul. The soul of man, therefore, is the life itself; it is the very essence of a man's love, as to whether he is good or bad. (It requires a philosopher in a volume of one thousand pages to explain and define the body, spirit and soul of man, as to its relation in connection with the science of political economy). We, therefore, know that the body, spirit and soul of man are one, yet it is a three-fold combination as to its working. It is a trinity, and to injure or deaden one or the other of this trinity would be to render the material body useless, and so it is with the body congress, it is a trinity that cannot be separated, and to take away one or the other of its heads would be to rend the temple of congress from top to bottom. It was such a temple that was rent in Jerusalem that we read of in the New Testament when the Jews had crucified Spiritual Truth. The speaker of the house, therefore, with his representatives is, as to his office, the material body of congress; the president of the senate with his senators are as to their office the operating spirit of congress, and the president of the people is as to his office the soul of congress. We find that after the first election is over the people shall no more elect a president, for after that time his office shall be filled by the president of the senate, and the office of the president of the senate shall be filled by the speaker of the house. This we find is in line with the science of political economy, as in this way there is a continuous government, that will not permit of any radical changes as to its policy. As the speaker of the house is elected by a majority vote of the people every two years, it therefore follows that when the speaker is elected by the people he is, practically speaking, elected for six years. The people are in an indirect way electing the president of the senate and the president of the people every two years. This way of electing the president and the vice president will prevent all political scramble over who shall be elected for president of the people, and the people will not be disturbed as to the policy of the government, for in such a government there cannot be any radical changes made. The changes that will come will come gradually and the people will prepare themselves for any changes that may take place. The policy of such a socialistic democratic republic is bound to be continuous as the people are the only ones who can change its policy by electing men who are advocating new political doctrines to the office as speaker of the house. It then follows if such speaker should be elected who has laid before the people his new political doctrine he could not change the policy of the government all at once, as he in his office as speaker is only part of the body congress, and in order to make his theories become effective he would have to wait until he was in office as president, which would take four years, and if the people then found he was right in his political doctrine they would elect on the following two elections speakers of the house who were of the same political stamp, and in so doing the people would naturally prepare themselves for the change that was coming, and continue their policy in that new line. But on the other hand if the people found out that they had been deceived in their judgment when they elected this man to become speaker of the house who was advocating this new political doctrine they would have a chance to amend their mistake the next two elections by electing men for the office as speaker of the house who were opposed to the new doctrine, and in so doing no serious harm could be done by their mistake or by the man who had deceived them. The speaker of the house, if an able man, will be better trained and more competent and better fitted to take the office of vice president, or president of the senate, after being speaker for two years than any other man, and it is also in order that after holding the office as president of the senate for two years he will know the nature of the office of the president of the people more thoroughly than any other member, as he has been trained and fitted for that office for four years and is the safest man that can be put into the office as president of the people, for he is already the spirit of the body congress as to the political policy of the body congress. It is, therefore, very plain that the president of the senate can enter and take up the office as president of the people with less disturbance than any other man, for the reason that the trinity of the three heads of the body congress is as to its office one man and one body, and cannot, therefore, be separated. It then follows that if we should undertake to introduce a strange spirit and soul into the body congress we would be taking chances in having a collision or disturbance in the body congress, and in so doing we would deaden and degenerate the body of representatives as to their office. By electing by vote of the people men into office for president and vice president who do not belong to the body congress, who were not prepared for such office, but were outsiders and strangers, would be like unto a husbandman who had prepared a feast for his friends to dine with him and to give them honor for their fidelity and friendship, and when a tramp came along begging for bread, he set the tramp at the head of his table and in this foolish way dishonored his friends who in return broke their former friendship and fidelity with him, It may here be noted that the spirit and soul of man are an inheritance of the body. and they have grown and developed together, but without the body the spirit and soul would have no foundation whatsoever on which to construct its temple. and so it is with the office of the president of the senate and the office of the president of the people. These two offices have laid their foundation upon the house of representatives, and they are, therefore, as to its office, resting upon the speaker of the house. The office of the speaker of the house is the cradle in which the president of the senate and the president of the people are born and nourished as to their adoption in the training, development and growth in the science of political strength, as to their fidelity to the nation, understanding of the law and wisdom in piloting the nation's political vessel on the boundless ocean of destiny. It then follows that the office of president of the senate and the office of the president of the people are inherited offices from the speaker of the house, therefore, no man can enter into the office as president of the senate or president of the people as long as there is a speaker of the house who has an inherited right by law to enter the office as president of the senate whenever that office becomes vacant, and no man has a right under any circumstanes to enter the office as president of the people as long as there is a president of the senate who has an inherited right by law to enter the office as president of the people when such office becomes vacant.

This is the fundamental principle, my fellow reader, which you must not forget, and always bear in mind that there is a trinity office in congress; the speaker of the house, the president of the senate, and the president of the people. They are the three pillars upon which our political temple is standing, and these three pillars are resting upon one solid block of hewed granite, which is the American people. Therefore, we have this to say to you, laborers, farmers and mechanics who have the power in your hands to place these pillars in their right position, place them that they will not vary one way or the other, so that your socialistic democratic temple will stand as it was built after the plans and specifications drafted by the science of political economy. But if you do not rest these three pillars on the solid granite block, but on three different blocks, one of granite, one of sundry marbles, and one of rotten sandstone, your political temple will not stand. For remember a sundry foundation under a political temple will not endure, but will fall sooner or later. It, therefore, does not matter how strong and solid one or two pillars are, if only one gives way, no matter which one, the temple will collapse. The sundry foundation here referred to are three classes of people. The granite block are those who are honest, truthful, noble and who love their country; the sundry marble block are those who are as to their appearance honest, truthful, noble and in public speak of patriotism, but as to their hearts they are cowards and care nothing for the country as long as they live on the fat of the land and live a life as ornaments of the nation: the rotten standstone block are those who are dishonest, liars and thieves, and who care nothing for themselves, their country or the welfare of the nation. It may also here be noted that a continuous government, such as we are here representing has many advantages over one where the president and vice president are elected by the people from outside the body congress, as such president and vice president do not harmonize with the speaker of the house, but are separated from him. It then follows they are a crippled body as to the material welfare of all the people of the nation. A president and vice president elected to the offices by the people from outside the body congress to fill the office as president of the senate and president of the people are like unto two strange invisible spirits who are powerful enough to enter a human material body and set the inherited spirit of that material body to one side, and in so doing take full possession of that body and use its organization as their clothing in an official form, and in this way act and speak with the organization of that human body, like unto a man in a trance who is acting and speaking unconsciously as the invisible disembodied human spirit is in full possession of the man's organization. You can plainly see and understand this, my reader, if there was no house of representatives with its speaker as its head of what use would a president or vice president be in congress? As the house of representatives is the material body of congress it then follows that the speaker of the house is the high priest in the center of the political temple of congress, and his representatives are the altar upon which all political sacrifies are made. It then follows that the speaker of the house belongs to the president's cabinet when it comes to advice and counsel. I find when I read the statutes further that when the president of the people calls his cabinet together for council in international affairs, the speaker of the house shall have his seat next to the president at his right hand, and the president of the senate shall have his seat next to the president at his left hand. This seems rather strange, but not so much so when we remember that the speaker of the house is the commander-in-chief of the army and navy. We, therefore, find that in the president's cabinet when it comes to advice and counsel the speaker of the house must be there if he can, as to ignore the speaker of the house or exclude him from the cabinet of the president would be to set the political altar in the temple to one side, disregard justice, and turn the temple of congress into a divers den.

The way we elect the president and vice president in this United States at the present time is a menace to the public welfare, as it has a tendency to corrupt politics, and make thieves and rascals out of honest men, not only among the less important officers, but also among the higher and more important officers. It follows that it cannot be otherwise as the different parties are allowed to nominate and place their different candidates in the field to be elected as president of the people. The influence that one party has over the other in the way of corruption, dishonesty and political scramble is more than the common people have any idea of. There is, as we all know, hundreds of thousands of dollars, if not millions of dollars, spent when there is a presidential election held in this country, and the politicians resort to every kind of meanness to get their candidates elected. This is well known to the general public, but the common people do not realize the evil that lies concealed in such a scramble, and that this scramble will lead the people to entertain false ideas as to forms of government, and they do not understand political economy. You will ask me here what is meant by political economy. Political economy is a science; this science is a trinity, which cannot be divided or separated, but is one. Political economy is therefore, an altar placed on three columns whose names are *Justice, Law* and *Order; Order, Law* and *Justice.* On this altar lies the principles of politics. Political economy is, therefore, the altar upon which political principles are sacrificed, and on which incense is burned to political gods. The three columns are, therefore, three gods in one, who has created and given life to the science of political economy as to its body, soul and spirit. Political economy is the science of government also. Therefore, a man puts the knowledge and philosophy that he has of political economy in practice and burns incense and makes sacrifices to the gods of the science of political economy, which science is our one great God in its trinity, *Justice, Law* and *Order.* It then follows that if we begin to advocate any political doctrine or philosophy that does not harmonize with *Justice, Law* and *Order,* and is outside the jurisdiction of these three gods, we are then worshipping and making sacrifies unto strange gods, and have parted with the science of political economy which we call *Justice, Law* and *Order,* the three political gods, or the one great trinity, the same as the ancients did, or if we call it the science of political economy makes no difference. We, therefore, find it dangerous and a menace to a people and a nation when the politicians begin to advocate political doctrines that are not in harmony with the science of political economy as is done in different countries in order to gain political power, and especially here in this United States among the different political organizations. As young as this nation is, only a child of one year and twenty-eight days, we are already at a stage where the political machinery is running wild with no governors on its engine; therefore, a man who enters the political arena in these our days does not know whether he will come out of there alive or not, as in many cases an office will cost a candidate more money to secure it than he will ever receive for holding such office. This being true, it then follows that no one can enter into the political arena unless he pleases the public, and is as to his nature a gambling maniac who has put his life and honor into the pot of a political cyclone. We do not criticize individuals here in the United States for we know there are men within this government who are honorable and upright, and are also patriotic and love their country, and are as intelligent and humane as any men on earth, but they are few within the official government.

It is, therefore, almost impossible to get an honorable and upright man to enter into the arena of politics and take chances with a gang of unprincipled rascals that will do anything for money. An honest man, therefore, who enters politics will have the hardest kind of a time to keep himself within the bounds of what is just and right, and nine times out of ten he will become dishonest before he has served his apprenticeship in the political ring. This is, however, nothing to wonder at when we take into consideration the way we have parted from the science of political economy, for such would be the result among any people or nation, no matter who they were or where they came from, as no effect can come into existence without a cause, as we all know, and in this we can never be mistaken. What then is the cause of this political corruption such as buying and selling offices, defrauding the government and the public in numerous ways? The cause is this: We have departed from the science of political economy when we elect the president and vice president of the people into the office of president of the senate and into the office of the president of the people, and in this way deprive the speaker of the house of his inheritance and ignore him as to his office in the trinity of the body congress, and in this way tear down the altars and break the gods to peices in the temple of congress and drive the high priest out and rob him of his garment and signet and then open the doors of the temple of congress wide and turn it into a market place for the use of buying and selling divers goods, and are also trafficing in the merchandise of the king's concubines, and the king is also allowed to trade away the embroideries and laces of his wife for a harlot's carriage.

Such is the state and condition that the temple of congress is in at the present time in the city of Washington; the holy temple of the American people has been turned into a market place for buying and selling divers goods. Shall we then wonder that there is a scramble in politics and that there is discontent among the people when such a state of affairs exists among us? The gods of the science of political economy shall surely pour out their wrath upon us and we shall not escape their punishment, for we have not walked according to their statutes, neither have we burned incense upon their altars, nor have we given any sacrifices unto their honor. Is it not then high time that we should pray to our gods, and that we should fast and dress ourselves in sackcloth, that our political gods may turn away their anger and save our national life?

Section 15. The president shall be given power to send messengers to foreign countries.

The messengers spoken of in Section 15 does not mean the sending of ambassadors or ministers to foreign countries, but it relates to all diplomatic communications, secretly and openly, by telegraph or in writing, or by sending tokens as signs as to the science of Correspondence.

When I translated the word from which the word "messenger" is taken, I could find no word in the Swedish or English language that would express the meaning any better than the word "messenger" as relating to communications of every kind. The word "messenger," therefore, is not as to its full expression the word, as tokens can be sent by mail. But the way our communication is with foreign countries in our days, the word "messenger" is as nearly right as we can express it. The president, however, in sending or receiving these communications is bound by the oath of office which he took, to let all of these communications be known to the speaker of the house and the president of the senate, for these three are one. We will now suppose a note from a foreign country was to be answered in relation to the nation's protection and welfare of any nature. Before answering such note the president is bound by his oath of office to call upon the speaker of the house and the president of the senate (or vice president as some now call him) in council to decide in what way and manner this note shall be answered, The president, however, is, at such a meeting, the presiding officer and he has the balance of power. Such note. therefore, when agreed upon. must of necessity be signed by the three. In signing such a note the three names are written in a triangle. The triangle is made with one corner to the northern point of a magnetic needle of a design of a compass. The president of the people signs his name on the east line of the triangle as it hangs, the president of the senate signs his name on the west line, and the speaker of the house signs his name on the lower line. All treaties with foreign powers are signed in the same manner before they can be effective and become legal or binding by the nation from which they came. All the president's proclamations to the people when he finds that good advice or instructions have to be given to the people, and in this way let his good will be known to the people, must be signed also by the president of the senate and the speaker of the house, and their names must always be so written that they form a triangle, and their signatures arranged in their binding connection. It looks here as though the president of the senate and the speaker of the house had too much to do when congress is in session, but it is not necessary for them to spend any great amount of time in signing these papers, as the president's office is established to attend to all such affairs as diplomacy.

Section 16. The president shall have the right to call to his aid servants of different classes, etc.

The servants referred to in the above section means that the president shall have the right to appoint secretaries to the different departments within the government, such as the secretary of state, secretary of war, secretary of agriculture, and so on all through the list, with minor appointments, whatever they may be. The different secretaries of the different departments belong in a masure to the president's cabinet, but they are secondary to the president of the senate and the speaker of the house as to their counsel, as they are not to take part in any cabinet meeting, only as far as it relates to their respective offices, and are not to be consulted upon questions that have no relation to their respective offices, but the president of the senate and the speaker of the house are always to be consulted in all things in relation to the nation's policy and diplomatic correspondence, at home or abroad.

CHAPTER VI.

LESSON ON ARTICLE V—THE JUDICIARY DEPARTMENT.

Section 17. There shall be nine judges who shall interpret the laws for the people and judge in different cases. They shall hold their office for a term of eighteen years.

The judges referred to above, being nine in number, are the supreme court of the nation; their term of office being eighteen years: These judges are the interpreters of the laws, whatever the law may be, as it is put upon the statute books.

Section 18. But after the first election shall they be counted in three different parts or classes. The first class shall hold their office six years, the second class shall hold their office twelve years, and the third class shall hold their office eighteen years, so that the people shall have a chance to elect three judges every six years. They shall among themselves cast lots to know who shall serve six years, twelve years, and eighteen years.

We find that these nine judges are elected by the people for a term of eighteen years, but in order to make this court a continuous body, as to the office or official term, they are, after the first election, parted into three different parts, before any of them take the oath of office. They cast lots among themselves to find out who shall serve six years, twelve years and eighteen years. Having such a continuous court where the judges are elected by the people every six years, it is almost certain that such a court can be depended upon, as there is no politics in this court. The reason it reads that these nine judges shall be parted in three different classes is that these judges are, as to their seat in judgment, parted into three different parts, as to the philosophy and knowledge of three different sciences outside of political economy, for it may be noted that the judges of a supreme court cannot be justified or depended upon who have only studied the laws of political economy and know nothing of any other science, for how would they know the nature of a cause that brought a case into court if they were entirely ignorant of everything else but the law. But as a man's life time here on earth is not long enough to enable him to study three different sciences in connection with the science of political economy, as to its practical use, it is therefore calculated that three of these judges of the supreme court shall be versed in the double science of physiology and have knowledge of its philosophy in connection with the science of political economy. The second class of three judges of the court shall be versed in the science of Correspondence and have knowledge of its philosophy in connection with the science of political economy. The third class of three judges of the court shall be versed in the science of mathematics and have knowledge of its philosophy in connection with the science of political economy.

It then follows that when this court is in session, there is within its office or judgment seat the knowledge of four different sciences, and upon its altar is brought forth fruit as sacrifices from the philosophy of four different sciences.

The reason it reads in Section 18, ''parts or classes,'' is that I was unable for some time to understand why there should be three classes of judges in the supreme court, and I was puzzled as to the nature and signification of that word that I came near to leaving the whole section out. It may also be noted that neither one of these ''parts'' or ''classes'' is exactly right in expression, but the classification of this the supreme court is such as to its construction, as is described above. I have tried my utmost to find a word in the English language that would express this meaning in full, but have been unable to do so.

But suffice it to say that whenever there are three judges to be elected to fill the office of the outgoing three of the supreme court, there must be elected one who is versed in the double science of physiology, in connection with the science of political economy, one who is versed in the science of Correspondence in connection with the science of political economy, and another who is versed in the science of mathematics in connection with the science of political economy. In this way there will always be an equal number of judges who are versed in the different sciences, therefore such a court can be trusted, and justice is sure to be meted out to the innocent party.

Section 19. This court shall be separate from congress.

This court has no connection with congress; it is separate by itself, as these judges do not belong to any political organization after they have taken the oath of office as judge. This, however, does not prevent the judges from having individual politics when the court is not in session.

Section 20. The judges shall amongst themselves elect a foreman of the court, who shall throw his ballot for the one he deems innocent.

It here appears that there shall be a presiding officer in the court, and that their decision in difficult cases shall be settled by ballot, and that in case there should be a tie, the foreman of the court shall then throw his ballot on the side of the one he finds is innocent. By reading this section it would appear that these judges were taking a vote on the final judgment, or the decision of the court. But this voting does not refer to the final judgment or decision of the court. It refers to the different points in the case, one by one, as they are brought forth in the court when the lawyers are pleading the case. This court it may be understood does not allow or permit any jury trials, as it would be hard to find a body of jurymen who had the requisite knowledge of the four different sciences. This supreme court of nine judges, therefore, are the judges and jurors themselves, and the reason it says the foreman of the court shall throw his ballot for the one he deems innocent is that he is presiding in the case as it progresses in the court. Therefore, after the different witnesses are heard, one day on a certain point in the case, before the court is closed that day, the judges take a vote on certain vital points in the case. If it then should happen that the eight judges should disagree, and be four on each side on this vital point, the presiding judge then throws his vote on the side he deems to be right in order to settle the dispute, as far as that one point or evidence has any bearing on the case. But where there is no tie vote, the presiding judge does not cast any vote. Thus the judges may have to vote ten, fifteen or twenty times on one case before the final judgment or decision is made or rendered. Therefore, when the evidence is all in, and the lawyers have finished pleading, it is, we would think, so much easier for the judges to give a just decision, as the case has already been partly decided during its progress in the court, and therefore, when the judgment is to be rendered and the decision written out, there can be no division of the judges' opinion, as they are then guided by the statutes, and the merits of the case, and then are one as to their opinion in the final judgment and decision of the case. The mode of proceedure in which these courts were conducted, as to the pleading of cases, and under what rulings the judges voted on the different points in the case, are not stated in the statutes relating to the governing of the court although I have been informed in what manner these courts were conducted, I shall not make such statements in writing here, as I would not be able to prove my statement to be true or false. This is a subject that is too important and delicate to be tampered with and handled in a flippant way. Therefore, to give such statements to the public, received from verbal information on such an important a subject, I will not take the risk in so doing. For the responsibility that would rest upon him who gives such statements is too great.

Section 21. This body of judges shall come together every year for a period of two months, more or less, as required to complete the labor.

This supreme court is to hold court in session every year for a period of two months, more or less; that is, they are to dispose of all cases pending every year, before they suspend the court. It may also here be noted that these ancient people had the year divided up into ten months only. Therefore their months were longer than ours of today.

Section 22. The judges shall be divided into three different parts, for another season of the year, of two months more or less, to explain less important cases. But at this time they shall have no foreman.

We here find that the supreme court was divided into three different parts at another season of the year. This was done in order to economize time. But where the division was made in the less important cases, is not stated. But suffice it to say, when the court was so divided up into three parts, it was divided up in this way: There was one judge who was versed in the double science of physiology, in connection with the science of political economy, and the second judge who was versed in the science of Correspondence in connection with the science of political economy, and the third judge who was versed in the science of mathematics in connection with the science of political economy. In this way the three parts of this court, divided up as it was, they had within its circle the knowledge of four different sciences, and upon its altar were placed sheep, goats, bulls and horses as sacrifices to the god of Justice, the god of Law, and the god of Order; that is, the offerings of study of the philosophy of four different sciences. This court even when divided up into three different parts, had lost none of its knowledge as to the four different sciences, and therefore could be trusted and relied upon. That this was a practical way to hold court there can be no doubt. This divided up court was also a provincial court as to its relation with the different provinces, or states, as to its division or judicial districts. This appears to us as though it would be almost impossible for these judges to handle and dispose of all the cases pending in the court, if it were any size government. But we must not forget that these judges knew everything by Correspondence, and were so learned in the philosophy of the four different sciences that our judges of the supreme court of the United States of America today can only be compared as seven year old school boys alongside learned doctors. It is therefore reasonable to believe that the judges were able to dispose of their cases much quicker than our judges of today, as they are entirely ignorant of the science of Correspondence, and know very little of the double science of physiology, and have the hardest kind of time to understand the constitution and the amended statutes. That the judges of the supreme court of the United States of America today do not understand the constitution of the United States with its amended statutes is a fact, and are therefore not able to interpret the same, is not the judges' fault; for the constitution of the United States with its amended statutes cannot be understood, nor can it be interpreted as to the use for which it was intended in connection with the science of political economy. How can we expect that the judges of our supreme court, who are only seventy or eighty years old, shall be able to interpret and understand laws which the angels of heaven are not able to understand or interpret.

That the judges of the United States supreme court do not understand the constitution of the United States has been clearly and positively proven to the whole American nation. It is a fact clearly proven in the income tax case here a few years ago, when four judges decided that congress had acted in good faith and passed a legal act, and five judges decided they had made a mistake and done an unlawful act.

As these ancient judges in holding, as we may term, two courts every year, and yet were able to dispose of all the cases pending in the court, it may be that the people were not lawing with one another as much then as we are doing in our days.

Section 23. No candidate for judge shall be nominated before he has attained thirty-five years of age, and a citizen of the United States, born of American parents within the American borders and of the Caucasian race.

We here find that a candidate for judge of the supreme court must be not less than thirty-five years old. This seems to be very young, for a man who is only thirty-five years old to enter the bench of the supreme court, when we consider the intelligence, ability and scholarship it requires to enter such an important office; therefore if a man who is only thirty-five years of age can get the confidence of the whole people and be nominated and also elected, he is sure to become a safe and just judge, and such a judge, entering the office as judge at the age of thirty-five years would be almost sure to get the nomination the second term, if he proved himself to be an able judge—as his first term would expire when he was yet fifty-three years old, and his second term seventy-one. This, however, would not be likely to occur very often. We also find that a candidate for judge to the supreme court must be a native American, and not only that, but his parents must also be native Americans. This is as it should be, as the office of judge of the supreme court is a most important and secret office, and of course there cannot be any mixed blood in such a candidate for the judgeship to the supreme court is a foregone conclusion. The judges of the supreme court are elected collectively by a majority vote of all the people, the same as the speaker of the house. A candidate who is nominated for judgeship of the supreme court may be affiliated with some political organization, but if such a candidate is elected to the office as judge of the supreme court, the very minute he takes the oath of office as judge, his affiliation with his former political organization is broken. Yet he is not restrained as an individual from advocating his political doctrine, whatever that doctrine or philosophy may be. For we must not forget that politics are the science of government. Therefore if there were no politics we could have no government. But that the judges of the supreme court are not allowed to contribute money, valuables or time to any political organization is forbidden in the doctrine of the philosophy of the science of political economy. For such an affiliation with a political organization would be an entering wedge to corrupt that court.

Section 24. If a judge is taken away by any means, then shall the president designate a candidate before both the senate and the house of representatives, and they shall then cast a vote for the same. Sixty-five per cent of the votes shall elect the candidate who is designated. If the first candidate is not elected, five more can only be designated, nor more than ten times for each and every candidate, can the members of congress cast their ballot for each and every candidate, and if it so happens that none is elected, then shall the two first named be set up, then shall the speaker of the house cast one ballot, the president of the senate shall cast one ballot and the president of the people one ballot, and whomsoever of the two receives two votes shall take the office as judge.

We here find that in electing a judge to a vacant seat in the supreme court, where such a seat has become vacant through death or in some other way, the president brings forth a candidate, but that such a candidate shall be endorsed by the members of the two houses of congress by the approval of a vote of nearly two-thirds of a majority. We also find that there is a limit set to intrigues and tinkering among the politicians of the house and mischief-makers of the senate. For if the first candidate is not elected five more can only be presented, and if no one then is not as yet elected, the first two are put up by the president, vice president and the speaker of the house, and they will elect one or the other of the first two presented. The balloting is also limited to ten times for each and every candidate. That this is a proper and just way to conduct such an election can plainly be seen, as there is no opportunity for slipping a man into such an office, unless he is competent to fill the same.

Section 25. All officers of less importance shall by law be regulated by congress from time to time.

What this refers to, that all officers of less importance shall by law be regulated by congress from time to time, is this—it refers to the whole civil service. This does not, however, mean that congress shall appoint any officers of the different departments, such as postmasters, telephone operators, or telegraph operators, civil engineers, architects, etc., but that such offices are open to any one who applies for them when vacant, and that congress may change its rules and regulations from time to time, by the amendment of the revised statutes in relation to the civil service.

CHAPTER VII.

LESSON ON ARTICLE VI—RELATING TO FRANCHISE OF SUFFRAGE.

Section 26. The time for voting shall be on the same day throughout the country, and shall be the first Saturday after the first Monday in October, or some other day.

As the ancients had their year divided up into ten months only, it follows that the month of October when such an election was to be held, cannot be altogether correct, as they held their election the eigth month of the year, and that the first day of the first month was the twenty-third of December, according to our calendar years. But as our October is the ninth month in our calendar year, I found October would be nearer the time than September or November, either one. This, however, is of minor importance and can be changed to suit the people, as it reads that the election shall be held the first Saturday after the first Monday, or some other day.

Section 27. Every American citizen shall have the right to cast one vote only.

We here find that suffrage is given to all male citizens alike, and that a woodchopper's vote counts for as much as the most learned philosopher's, and that there is no distinction whatsoever, the same as we have it here in the United States at the present time, with the exception that under our constitution Hebrew Jews, negroes and every other member of a tribe can become a citizen of the United States. But this is here forbidden, as no one can become a citizen under this constitution unless he is a full-blooded Caucasian.

Section 28. Suffrage shall be given the male sex only and those who are full nineteen years of age, and have been a resident of the United States for a period of one year, or shall have sailed under the United States flag for a period of one year. No one shall have the right to vote unless he is an American citizen and of the Caucasian race.

We here find suffrage shall be given the male sex only. This is as it ought to be and is in harmony with the philosophy of political economy. It would also be utterly impossible to keep order and enforce law within the walls of our political temple if the women were given the franchise of suffrage. And for this reason the philosophy of political economy will not permit of giving the female the suffrage to the ballot box. We also would become disobedient to our political god—Justice—in giving women the franchise of suffrage, and in this way we would violate the commandments of our two other political gods—*Law* and *Order*. Therefore, if we violated the commandments of *Law* and *Order* and became disobedient to our god, *Justice,* we men would be sure to suffer most severely. You, our reader, will here ask us, wherein lies the injustice concealed in giving woman suffrage to the ballot box, and why does the God of Justice of political economy prohibit women from using the ballot box equally with men, and what is the design and object of the Gods of Law and Order to set the women to one side when it comes to the use of the ballot box? The injustice to us men lies concealed in this—when the God of Law extended the franchise of suffrage to one or ten women, he also would be compelled to give the same right to one hundred or one thousand, and from these to all the women of the whole nation. It then follows that a married woman has the same right as a single woman, and that there could be no law framed that would make a distinction between a married woman and a single woman. You here say, why should there be a distinction made between a married woman and a single woman? The division does not lay between the married woman and the single woman; the division lies between the widow woman who has children, and who has become the head of the family through the daath of her husband. Such a widow woman is, under the philosophy, or according to the philosophy of political economy, entitled to use her husband's ballot, until she has secured for herself a second husband. She is entitled to use her husband's ballot as long as she lives. This suffrage of the widow woman is given to her by our political god Law, but our god Justice has given the widow woman the suffrage to the ballot box as an inheritance from her former husband. But it may also be understood when the widow woman is using the ballot she has inherited from her husband, she is also at the same time only acting as an agent for the family of her former husband, or as a power of attorney for the family of the deceased husband. But the widow woman as a citizen is not granted the franchise of suffrage by our poltical god Law, and therefore cannot use the ballot in the name of a female individual, but only in the name of her former husband. It is for this reason it does not mention the widow woman, but reads: "Suffrage shall be given the male sex only." But it is different with the married woman who is the wife of a husband. She is one with her husband as to their spirit, and the two are one flesh as to the body. That is, the man and his wife are one as to their material and spiritual welfare, happiness and enjoyment of liberty. The man and his wife are two individuals walking upon the face of the earth as to their bodies, but as to their spirit they are one. The man and his wife are therefore no longer two individuals as to their spirit after they are joined together in wedlock by holy matrimony. It then follows that they think and act together as one mind, and cannot do otherwise. It then follows that what one wills the other also wills, as their two minds as to their spirit are so grafted together as to their mutual consent in all their deeds and actions, it then follows that the husband and wife as to their spirit operate and act together and in this way are also controlling the material body of the two. It then follows that the two material bodies are only two members of the one body, the same as the right and left hand, the right and left leg, or the right and left eye, on a man's body, etc. For the man and his wife are so created as to their organism and construction of their material bodies that when they are joined together as to their bodies, the wife is the left half of that material body and the husband the right half, and that they in this way are walking together on the face of the earth in the sight of our great political gods—*Justice*, *Law* and *Order*. But as to their mind the man and his wife are so created from the beginning, that the woman is always thinking and acting from her love. The woman, therefore, are so organized as to her spirit that whatsoever is her life's love that is also her thoughts and actions, and that she cannot think and act outside of the boundaries of her life's love, for her love is the governor and propelling power of her thought, speech and actions. When she is in a normal state as to herself, when not acted upon by any outside influences, visible or invisible. The man is so created from the beginning, and is as to his spirit so organized, that he is always thinking and acting from his understanding. He is governed by his understanding. It then follows that as a man is governed by his understanding, he will think, speak and act from his understanding, and cannot do otherwise, as his understanding is the governing and propelling power of his mind. This being true, it then follows that when a man and his wife have become one as to their mind they will act in conjunction and are then more powerful than when separate, for love and understanding are then operating together as one, and are then strengthening one another like unto the strands in a rope twisted together. This being the position of a married man, it then follows, if the female were granted franchise of suffrage as to the use of the ballot in political contests, the married man would cast two votes, whereas the single man or widower could only cast one vote. This would be an unjust act against the single man and widower in political contests, and we would disregard the conmmandments or our political god *Justice*, and violate the statutes of *Law* and *Order*. For it may be noted that the true wife would throw her ballot for the same candidate as her husband, and could not do otherwise, as the two would be of one mind. This is, however, not all of it. The married man, in case the franchise of suffrage were granted to the female sex, would in some cases be able to, in an indirect way, cast five or six votes. For it may be noted that if franchise of suffrage were granted to the married woman, it would also have to be extended to the single woman, and vice versa. A married man therefore who had four growing daughters, together with his wife, would cast six ballots. For it is reasonable to suppose that the daughters would throw their ballots in the same direction as the father and mother. Thus it will be seen it would be an unjust act committed against the widower and single man in extending the franchise of suffrage to the female sex. On the other hand, if the husband and his wife were not truly married as to their spirit, but that they only associated and dwelt together as to their material bodies, it then follows they were living separately as to their spirits, in which case the woman would no longer have the name of a wife, but would of necessity have to be named a concubine of a man. For a man and a woman who are not married as to their spirit are not living as man and wife, but are only associating and dwelling together as to their bodies, and are therefore two separate individuals. Thus the woman will speak and act from the propelling power of her life's love, independent of her counterfeit husband or man servant, and the man would act and speak from the propelling power of his understanding, independent of his concubine or mistress. It then follows that a man in such a state as to his married relation with his wife would not act in harmony with his wife when it came to political questions, for he would not be inspired by the love and fidelity of his wife to strengthen his political convictions in what direction he should throw his ballot, and for this reason he would throw his ballot for the candidate whom he understood to be the man best fitted for the office and also for the political measures he understood to be the best for the country. The wife not being wedded to her husband as to her spirit would not be likely to agree with her husband in political doctrine, but would act independent of her husband and may take a notion to affiliate herself with a political organization other than that with which her husband was affiliated. Thus there would be an opening for political strife between husband and wife, and there would be nothing to hinder the wife from throwing her ballot in the opposite direction from that of her husband, regardless of what might be to her own interest, as she would not take counsel from her husband as to the understanding in connection with her love, but would act independent under the propelling power of her love, no matter what her love or fancy might be. The wife of such a husband, who would throw her ballot in the opposite direction from that of her husband, would create mischief, as she would have the power to kill her husband's vote, in which she were to support, together with the welfare of the whole family. But this is not all of the mischief that would follow. Such a family may have two or three growing daughters who also were using the ballot. These young girls may be influenced by their mother to throw their ballot in the same direction as their mother, in which case they would have gained a victory over their father, and not only killed his vote, but also have set their father aside and put the mother at the head of the family. It would in this way be sure to become a political upheaval in the family and the wildest disorder would follow, that neither Law or Order could restore. Thus the father would be unjustly dealth with and would suffer the penalty for not being married to his wife as to their spirit. But if the defeat of such a husband were as far as the defeat would extend, it would be of minor importance. But such a defeat would not stop with the husband, but his political organization with which he was affiliated would also suffer the loss of his vote, and his vote, and as many small streams will form one big river, there would be an opening to split his political organization into factions and in this case his political organization would be in the same disorderly condition as his family organization. But not enough of this, that his family and political organization would become disorderly through the intrigue and folly of a vain-hearted woman, but this would also extend to the national government, in which case the government's policy would be split up into factions in such a way that Law and Order would be impossible to restore. For it may here be noted that there is no gate or lock to a mans corrupted heart, neither are there any doors to the chambers of a disreputable and deceptive woman's infernal love. It then follows if franchise of suffrage were extended to the female sex they would also have the privilege of entering any office within the gift of the government, provided they could get the nomination and get elected. Having an equal suffrage with men they would not stop or be satisfied with merely voting, they would also try to enter the two houses of congress as candidates for senators and representatives, in which no doubt they would be successful. It would not be long before we would have an equal number of female senators in the senate chamber and a majority of female representatives in the house. Having once attained these stations and offices, they would become a factor in politics, and they would now imagine themselves to be superior to men, as there is no limit to a vain woman's imagination. They, therefore, would not be satisfied with having seats in the two houses of congress, but they would now plan to enter the executive offices at the head of the government, such as the speaker of the house, the president of the senate, and the office as president of the people. It is well known among us men, and we are here acknowledging our wickedness, that there is many a man who is powerful and strong everywhere and any place, but when this man get into the delusive atmosphere of a cunning and deceptive woman, he has lost and surrendered all his power, manhood and common sense, and have become willing bidders with the auction table of a cunning woman's garter lace market show. Knowing this to be true, it follows that if a woman were put up as a candidate for the office of the speaker of the house, she would stand as good a show as a man to be elected for such an office. Having thus elected a female for the speaker of the house, we would be in the same position as the man who is married as to his material body to a woman, whom he associated with and lived together with in the same house, but as to their spirit were not married, but were strangers, and therefore were quarreling and fighting until separation bursted up the family. And so it would be with a nation that extended the franchise of suffrage to the female sex. Such a government would not stand and could not stand, for it would be in violation of the science of political economy, for the reason that a woman is so created from the beginning that she acts and thinks from her love, and for this reason it would be utterly impossible for a woman to hold any of the executive offices, such as speaker of the house, president of the senate, or president of the people, and at the same time enforce law and keep order, for it may here be noted that the trinity of our great political gods, *Justice, Law* and *Order,* do not recognize Love, Mercy and Charity, and will not permit any of these three, Love, Mercy and Charity, to enter within the walls of the temple of the science of political economy.

It may further be noted, if our political god, Law, granted the franchise of suffrage to the female sex, what would hinder the wife of the president of the senate from running for the office of speaker of the house, get the nomination and also be successful in getting elected to that office. In this case, when the wife of the president of the senate took her office or entered the office as the speaker of the house of representatives, then the president of the senate would enter the office as president of the people. It then follows that one of the pillars upon which our political temple of congress is standing would be broken and our political temple would then collapse. As the president and his wife, if truly married as to their spirit, were one, it then follows that one body mind would be occupying two different offices, which is forbidden in the philosophy of the doctrine of political economy. For our three political gods, *Justice, Law* and *Order,* would then be invaded by the three gods, Love, Mercy and Charity as, if the wife of the president was holding the office as speaker of the house of representatives; it then follows as the wife of the president of the people was the ruling spirit in the office of the speaker of the house, it follows that her three gods, *Love, Mercy* and *Charity,* would play their part in that office, and therefore raise themselves up against our three political gods, *Justice, Law* and *Order.* This would lead to war within the temple of congress between the sex gods—*Justice, Law* and *Order* on one side, and *Love, Mercy* and *Charity* on the other. On the other hand, if the president and his wife were not truly married as to their spirit, but were only associating together as to their material bodies, they would then be two separate individuals. His so-called wife would then be his concubine only. It then follows, if the president's concubine were holding the office as speaker of the house, it could then no longer be a trinity within the executive office of congress as to the speaker of the house, the president of the senate and the president of the people, as one; for the reason that the office of the speaker of the house was held by a concubine, as a concubine cannot be wedded to a man and become one with him. And so it would be with the office of the speaker of the house of representatives when such office were held by a concubine. It then could not be joined by marriage to the office of the president of the senate and the office of the president of the people, and thereby become one. When the so-called wife of the president could not get married as to their spirit and become one, it then follows, if the office of the speaker of the house of representatives were held by a concubine, her love may also be inflamed by Lucifer, the Chief of Jealousy, her act of mercy turned into cruelty and her deeds of charity into political disrepute. This being her postion in the office of the speaker of the house, it follows that the disorder that would be created in the temple of congress would be such that heaven and earth were not able to restore. For it may here be noted that Lucifer, the Chief of Jealousy, is more powerful than our three political gods, *Justice, Law* and *Order.* Therefore, if ever Lucifer, the Chief of Jealousy, should find sail within the domain of congress, in the shape of a woman, our political temple would be sure to be burned by fire. It would not, however, stop with this if a concubine were allowed to hold the office of the speaker of the house of representatives. She would also enter the office of the president of the senate and at last become the very soul of the nation when she entered the office as president of the people. This phenomena having taken place within our political temple, we men had then, in our folly and ignorance, surrendered our manhood, and in disobedience to our political gods trying to reverse the creation and commit adultery with the laws of nature's forces. You can here plainly see, our reader, what a terrible calamity would overtake our nation sooner or later, if franchise of suffrage were granted to the female sex. It may also here be noted that a single woman could also hold an office in congress as well as a married or pretended married woman, for who could tell how long she would stay single, or if she stayed single, she were, as to her creative nature, out of her place, when she were trying to commit adultery with our political gods, by the way of trying to introduce *Love* into *Justice, Mercy* into *Law,* and *Charity* into *Order.* The married woman, however, who is truly wedded to her husband as to her spirit, and has become one with him as a wife, she does not want a separate franchise of suffrage from that of her husband, for she is satisfied that her husband is competent to vote for him and her together, as the two are of one mind. Thus the husband is acting as the wife's agent when he is voting for him and her together —that is, the two of them are casting one vote together, for the reason that the husband and wife are one. This ought to convince any skeptical mind when he begins to reason from his understanding, if he has such understanding within the embrace of his intellectual capacity, that the doctrine and philosophy of political economy are here resting on a granite foundation, when it says suffrage shall be given the male sex only, and those who are full nineteen years of age. That a man should be allowed to cast a vote when he is as yet only nineteen years of age cannot be any damage, as there are many young men who are then able to take care of themselves. Why not then give them a chance to vote? The sooner we can make men out of our young boys the better for them, and the nation is that much stronger, as there is many a young man who is able to enter the government's employ when they are only nineteen, and then perform a man's days work. It, therefore, is in order that they should have the right to vote at that age. It also states that a man shall have the right to vote when he has been a resident of the country for a period of one year. This seems strange to us of today, but when we take into consideration that no one outside of our own race is allowed to vote, it is in order. For, suppose our border governments or nations had the same form of government as we have, and there were men who were traveling from one country to another, forth and back, it would be an even exchange, and as fair for one nation as it would be for the other. A Canadian is just as capable and intelligent a voter after having lived in these United States for one year as a citizen as one born in the United States—that is, take the average voter among the common people who do not make politics a special study. A native of the United States who has moved over into Canada and resided there for one year is also capable of casting an intelligent vote there at election time, as an average Canadian. And for this reason it is in order that a man should have the right to vote when he has resided within the borders of the government for one year; for it may here be noted that the government cannot employ any one who is not a citizen of the country. It then follows that the sooner the government can give a foreigner his citizen papers, the sooner it can put such a man to work in its employ. For it may happen that the government would be in need of some special mechanic, and therefore the sooner such mechanic could become a citizen the better for the government and all concerned. This rule is also applied to sailors and mariners as well, as no one can be employed by the government unless he is a citizen. It follows that it would embarrass the government a good deal when it came to manning their vessels with sailors and mariners, if there were a longer time set for such sailor or mariner before they could become citizens. The reason political economy does not permit the government to employ any one but its own citizens, is that all values are based on labor. Therefore, if there were no labor performed, we could have no value, as the government is so founded that it has based its value upon the labor performed by its citizens. It also follows that the commodity of exchange known as an intrinsic currency, or stock certificate, are created by the expended energy and productive labor of its citizens and no other. It then follows, if the government should undertake to create values upon the energy and productive labor of a foreign citizen, such a government would become a thief, for it would then create values upon the expense of a foreign nation, and would cause a good deal of trouble between two border nations. You, our reader, may not understand why this should be so, and wonder over our statements, but we will show you where the dishonesty and mischief lies concealed in allowing a government to create intrinsic currency of value upon the expended energy and labor of men who were not citizens of the state. We will now suppose that this government of the United States were building ten transport steamers at Detroit, Michigan, and the government were short of help to build these steamers, as the government were in need of them, and they then employed one hundred Canadian shipbuilders or workmen, who were not citizens of the United States, but were citizens of Canada; this United States government kept these one hundred Canadians employed for say ninety days, and on their expended energy and productive labor this government issued intrinsic currency to the amount of $54,000, the intrinsic value of these notes were a part of the ten steamers, this government by so doing had gained in wealth $54,000 on the transaction, whereas the Canadian government had lost eighteen thousand days' work. For we will now suppose that the Canadian government had under construction twenty battleships and were in need of all the ship carpenters that worked for the United States government. We will now suppose that the Canadian government were founded on the same principle as the United States government, and that government could do the same thing, employ men from a neighboring nation and create intrinsic currency upon their expended energy and productive labor, they would also have the same chance to not only keep their own ship carpenters at home, but send an agent over to Detroit and take away what ship carpenters and mechanics the United States government had in its employ by giving them a premium on their labor. And in so doing the United States government would be apt to lose eighteen thousand days' work, and thereby delay the building of the ten transport steamers. We can then see what mischief it would create if the government were allowed to employ men who were not citizens of the state, province or nation. For when labor became scarce the different governments would resort to giving premiums on labor for short periods of time and the result would be that laborers and mechanics in the employ of the different governments' departments would run and travel from one neighboring nation to another, and consequently the different departments in the government would not know what to depend upon, as an agent of a neighboring nation may come at any time and offer premiums on skilled and unskilled labor for a short time only. Therefore a government department that worked with its full force and had all its machinery running today may become deserted next week. Under such *regimay* congress could not set and regulate the wages of its employees, even for one season. It is therefore an advantage to a nation to make a citizen of a foreigner as soon as it is possible so to do. It may also here be noted, if the general government of two or more neighboring nations were to resort to these means by employing men who were not citizens of the employing nation, and such a nation put to work anybody and everybody who came along and applied for a job, and at the same time created intrinsic currency on such men's energy and productive labor, it then follows that two or more of such neighboring nations would be tempted to run an opposition to one and the other in the labor market. For there would be short periods of time that there would be a scramble for labor and the different governments would be tempted to pay premium on labor to an extent that would exceed the real value of its products. Therefore, when these scrambling times were at an end and no more premium were paid on labor, it follows that the intrinsic currency issued by the different governments upon the energy and prductive labor produced in premium time would to a certain extent be faith money, or, as we may term it, wildcat currency. These schemes could be carried on by the different governments to such an extent that a government thereby may become insolvent, and the disorder that would follow in the finances of such a government would be such as no law and order could restore. For it may be noted that congress would be unable to set and fix the price on the labor of its own citizens as well. It then follows that there would arise discontent among its own citizens, and the bitterness and strife among the different political organizations would become so intense that it would possibly lead to a revolution. For the minute a government resorted to giving premium on labor above its productive value, as to its comparison in connection with the country's products from the soil and mineral deposits, for this premium given on labor by the different governments above its productive value, regardless of the production of the soil and mineral wealth of such a country or nation, would affect the balance of the citizens of such a nation who were not working for the government, but were employing labor in factories and individual industries of every kind. It would also affect the farming industry more or less.

We also here find, "No one shall have the right to vote unless he is an American citizen and of the Caucasian race." It will here be noted that our political gods, *Justice, Law* and *Order,* do not or cannot recognize but one race of people within its jurisdiction. These, our political gods, also say in their commandments to us, "We will not allow but one race of people to worship within the walls of our temple, for this would be to pollute our priest with vanity, and have adulterated incense burnt upon our altars." Our political gods also say in their commandments to us, "We command you to keep a watchman at the doors of our holy temple that no stranger may enter therein and stain its floors with blood and commit whoredom in the chamber of our holy temple." One political god's father says in their commandments to us, "You, our children of the Caucasian race, if you do not walk in our statutes and obey our commandments, we shall burn your horses and carriages with fire, we shall tear your linen garments from off your bodies, your shoes and sandals shall fall to pieces upon your feet, and you shall walk barefooted upon thistles, and plow in ashes that are a remnant of a volcanic mountain, your children shall be clothed in sackcloth, and be wandering in the wilderness, and shall there eat the wild and sour grapes, and drink water from a stagnant and corrupted pool." Finding the above to be the commandments of our political gods, we are justified as a race to exclude everybody who is not a Caucasian to enter our political arena, and for this reason we cannot take the chances to extend the franchise of suffrage to any one who is not a full-blooded Caucasian. This, however, seems to be unjust to the balance of the races and the different tribes, when a man looks at it on the surface. But when a man studies the science of political economy he finds it is in order and is the safest and best policy for any nation, race, tribe or colony. It is therefore here understood that *no* Hebrew Jew, Mongolian, Indian or Negro can legally be granted franchise of suffrage, and therefore all these races and tribes cannot become citizens of these United States, or any other country where a socialist democratic republic is set up. There may be many Hebrew Jews and Negroes who think this is strange doctrine, but when we remember that we all got an equal show on this planet of ours, it is in order that we should group ourselves into nations, respectively, composed of but one race or tribe, who shall be the governing and controlling power of such nation, whatever that nation may be as there is plenty of room for all of us on this planet of ours, and that all the people that are now living on the face of the earth can have plenty of clothing and food to live in comfort as to the necessities of life for thousands upon thousands of years to come, and that we all can live in comfort as neighbors is no dream. It then follows that the sooner the Hebrew Jews and the negroes are establishing themselves as nations the better it is for them. For the time is now at hand for the Hebrew Jews and the negroes also, to be listening to their political gods and make sacrifices to them. It is therefore high time they should begin to build up their fallen political temples and establish themselves as nations upon the face of the earth, and become happy people and prosperous nations in the sight of their gods. We, however, are not concerned in what the Hebrew Jews and negroes ought to do or what they shall do, for they undoubtedly know their conditions better than we do, and are therefore more capable to plan their destiny than we are.

As we laborers, farmers and mechanics are obedient children to our political gods, and are walking in their laws and statutes, we are also burning incense and sacrifices unto our political gods, *Justice, Law* and *Order,* and are bringing forth offerings upon its altars. We are also walking in our integrity and are confident in our political organization. We therefore cannot tolerate or allow any woman or man within our political organization to advocate or preach woman's suffrage as a legal measure within our political organization. And, furthermore, we will not permit or allow a woman to step forth into the public, or on the public political platform, within our political organization as a lecturer, teacher or speaker to lecture upon any political subject whatsoever, for the reason that our political gods say, ''The woman must keep silent when she enters our political temple of worship.'' We are now fully aware of the fury and rage that will go up within the camp of the suffragists in these United States and other countries against us, and we can just imagine how the captains in these suffragist camps will yell and howl, ''Liars and thieves, tyrants and despots.'' These long-haired politicians will no doubt be yelling like unto cats in a steel trap, buck like unto wild horses, and kick like unto Texas steers, and on top of all this, they will no doubt pass resolutions to the effect that we be expelled from the country, and without any doubt they will in their political prayers condemn us to the hot place for advocating a doctrine that will not permit of woman's suffrage, and that she also must keep silent within our political temple. But, hold on, ladies and gentlemen. Do not get too enraged and excited over our doctrine. You are not as yet hurt, none of you, as we are well acquainted with your political doctrine and know your plans and designs. We have a right to expose your secret political devices to the public and enlighten those who have no time to study the science of political economy, on this subject known as woman's suffrage, that such men who are innocent and truthful may not be deceived. For we are here for this very purpose, to expose political frauds, and to put the scientific political searchlight upon any insinuating gang of political demagogues, who have never studied the science of political economy any further than what pertains to idle talk, and long-winded newspaper articles, whose blustering political philosophy has its foundation in the treacherous conceit of the writer. Thus, such writers as they are, exciting one another and making themselves believe they are unjustly dealt with, and any one who dares to oppose them are held up to the public as tyrants and despots. Who are these men and women that are advocating the franchise of suffrage for the female sex at the present time in these United States, and many other countries? It is a class of men-women who are walking in man's clothing, as to their understanding of the philosophy and doctrine of political economy. These men-women have been invaded by women-men walking in shirts and are wearing long hair. These men-women have surrendered their manhood to the women-men, and they are now looking to the women-men for their guidance and protection in their political struggle, and these men-women are willing to become political wives of the women-men, for they think in so doing they would receive more favor and be better protected. They would also be willing to put their women-husbands as priests in front of their political altars for to instruct them in political economy. These women who are then walking in men's clothing would have a chance to pour out their love upon their higher priests, and in return their priestess would bless them and heal them from their political affliction. But the design of a woman-man is different. She will not surrender anything; for she aspires to be the ruling power, king, emperor and high priest, and will stop at nothing short of being the head and ruler over man. As the agitation for franchise of the woman's suffrage has been agitated here in these United States many a year, and that this agitation is not becoming any less, but in fact is gaining favor with many good and respectable men and women, who are honest as to their convictions, but have no knowledge of the evil that lies concealed in such mischievous doctrine. They are misled. For these men and women look at it on the surface, therefore they have no idea where such wildcat theories would lead them into. As this subject is of more importance than it is trifling, it has a tendency to pollute and poison the mind of a portion of the general public as to the science of political economy. It is therefore our duty to show to our readers what such policy would lead to, if franchise of suffrage were granted to women here in these United States. As there is already an organization to this effect here in these United States, it follows that there are many members of this association who are honest as to their convictions, and therefore believe such a policy would be a just measure and also good for the nation, as it would be (they say) a step in advance to a higher civilization by putting women on an equal footing with men when it comes to the use of the ballot and holding office within the government. But we will here prove to you, our reader, the fallacy of such a doctrine if carried out and put in practice. We will now suppose the women got the franchise of suffrage this year, and will the coming election vote for president of the United States, together with the candidates for the house of representatives. The political scramble now begins. Men and women will now plot and plan together. In 1908 there will be some women candidates put up in the different states for to fill the office as representative to congress. As a woman is of an aggressive nature, it follows that most of the women will vote for the women candidates, as they are enthusiastic over having been successful in securing the nomination to congress for members of their sex. They now will be sure to softsoap and tickle soft hearted and foolish men to help them along in their political struggle, and the result will be they will elect all their candidates for congress, together with many of the state officers. Politics will now run harmoniously it will be regarded one of the wisest moves the American people ever made when they granted the franchise of suffrage to their women. In 1912 we will find the American woman has become a factor in politics. Therefore the weak-kneed politicians could not get along without their long-haired colleagues. Therefore there will be more female nominees for congress than males, as they are now a factor in state politics as well as in national politics. Their candidates are this election also very successful in being elected, and there is at this time, 1913, one-third female representatives in the house of congress from the different states of the union. They also have a number of female senators in the senate chamber, the country is now elated over the wonderful success in American politics. They are therefore looking for better times, and are appealing to the women of the country for its protection and relief. In 1916 we have another presidential election. It will now be in order that the women should be at the national convention of the two different parties, Democrats and Republicans. The female politicians would now plan to have Mrs. Davis nominated as candidate for president of the United States. This, however, they would not be successful in, as they only represented one-third of the political power in congress, as Mrs. Davis did not have money enough to buy enough votes in the convention to get the nomination. But the election of 1916 will give the women of the country a big boom. They elected all their female candidates for congress and have now the balance of power in the house of representatives. The women of the American nation have also an equal number of women senators in the senate chamber of the American congress. It would now be proclaimed from the housetops what a grand political nation we are, how wise and progressive we are in giving our women liberty to use the ballot, as they are now going to lift up the nation and its citizens into a higher civilization, way above any nation on the face of the earth. As the two houses of congress are now composed of nearly an equal number of members, male and female, it follows there is a gay, happy and glorious time in our capitol city, Washington. It therefore is also in order that the general government should appropriate money enough to defray the expense of the receptions given to foreign visitors, as is customary from old traditions. But it would also be in order for the general government to defray the expenses of banquets given in honor of its own citizens. Thus we find that the politicians of the country would visit the city of Washington more frequently than ever before, in order to attend to their political machinery. It also would be necessary for the members of the two houses of congress to have bodily exercise and recreation in the way of banquets, balls, masquerade balls, and wine suppers. We also find that upon these occasions the members of our congress would begin to love one and the other and become very intimate. But as Lucifer, the Chief of Jealousy, is not dead, but alive, it follows jealousy would also play its part among the members of congress. The fires of jealousy once started among the members of congress could not be put out with all the fire engines in these United States, as long as there were a female member within the halls of congress. It then follows that when we had come to this in our political scramble, Lucifer, Satan and the Devil, the three chiefs, would also be introduced on the scene upon the political arena, and would be most delighted in having the honor of becoming silent members of the two houses of congress, and they would of course become very active members. Thus we find that in the spring of 1920 more than one-half of the newspapers of the country would boom Mrs. Davis as candidate for the president of the United States of America. There would now be one of the hottest political contests in the history of the nation. Mrs. Davis would now be nominated as candidate for president. It then follows the women of the United States would swim in arrogance and pride over their success in politics. It would however, not be the women alone that would be interested in Mrs. Davis becoming elected, but it would be a whole lot of women walking in men's clothing who had sacrificed their manhood to strange political gods. They did not know, as such men, many of them, are void of all principle and honor. They would take chances—happy go lucky—if we do not win the pot, we shall not commit suicide until the appointed time. The election of 1920 is over and Mrs. Davis is elected president of the United States of America. It then follows the women of the United States will rise to their feet and clap their hands over their political victory over their husbands and fathers. Let us now look at the sight and display in our capitol city of Washington at the inauguration day of Mrs. Davis, what a display among dudes and dandies, who are scrambling for commission and appointment. Mrs. Davis, the president, will now of course select her cabinet. But who are the cabinet officers going to be? None can tell. Lucifer, Satan and the Devil, however, are now laughing in their shirt sleeves, as they are sure to become silent members of the president's cabinet, as they cannot be hoisted out of office by the president's political gods. President Mrs. Davis, however, wants to be conservative. She will divide up her cabinet with half men and half women, as there is a certain fellow who has stood by her in her political contest and helped her into office. She also is very much pleased with these men, as they have been faithful to her. She, the president, in doing what is just and right to these men, and in order to show them she can keep her former promises, some of them must have a cabinet position. But Mrs. Davis has gotten into something now she never dreamed of before. She now has more friends than she ever had before. She now is getting tired of some of her friends who are calling on her, as they are insisting on her keeping her promise in giving them a position or appointment in the government department. It is therefore advisable for President Mrs. Davis to exclude herself from all outside friends and callers and confine herself strictly to the executive business of her office. She will now call upon her private secretary, Mr. Calhoun, to state her cabinet offices.

Mr. Calhoun: "Mrs. Davis, who are the names of your cabinet officers? The newspaper reporters want to know who are going to be the heads of the different departments?"

Mrs. President: "Here they are sir, a list of them—Miss Maud N. Scofield, secretary of state; Mr. Herman B. Arnold, secretary of war; Mrs. Emily D. Haford, secretary of the treasury; Mr. Fabian M. Pratt, secretary of agriculture; Mrs. Viola S. Harding, attorney general; Mr. Doffy C. Spalding, postmaster general; Mrs. Sady F. Jones, secretary of labor and commerce, etc."

We can now imagine the display when President Mrs. Davis is calling her cabinet together. How would they now be dressed? In uniform, of course, corresponding to their respective offices. We shall not describe their uniforms, as no man of a well balanced mind can imagine what vain-hearted men and women will resort to when in a state of vainglory. But the rules of etiquette that would have to be adopted at such cabinet meetings, we can well imagine. For they no doubt would be in the form of a twenty-five cent monkey show, more so than a cabinet meeting of the president of the United States. That such would be the result and outcome of our political conditions if franchise of suffrage were granted to the female sex, we are positively assured. It does not require a prophet, nor the son of a prophet, to predict the result and the outcome of such a political policy, as the policy of granting franchise of suffrage to women. Any of us laborers, farmers and mechanics can plainly see the calamity that would come over the nation who in its ignorance and folly adopted such a political policy as to give franchise of suffrage to women. As a woman is so created from the beginning that she is always acting and thinking from her love, whatsoever that love may be, pure or impure, heavenly or infernal. It then follows that when the women are entering our political arena with the ballot in her hand, we are throwing the doors wide open to our holy political temple and are inviting Lucifer, Satan and the Devil to enter as guests of our gods, *Justice, Law* and *Order*. A woman therefore, when her love becomes adulterated, is inspired by jealousy, and is therefore simply an instrument of Lucifer the Chief. After a woman has become an instrument of Lucifer the Chief, she is also the garden in which falsity and conceit are planted with Satan as its gardener. After a woman has thus become the garden of falsity and conceit, she is also the automobile upon which lies are carried with the Devil as its stearing engineer. Thus a woman is not responsible for her actions and deeds to the public any further than her agency is involved as to her permission of acting as an agent of Lucifer, Satan and the Devil. It then follows that a woman who holds an executive office, if such office were given to her by the people for to perform the duties of such office within the government, she would not be responsible to the public for her deeds and actions any farther than her agency were involved or connected with the office she was holding. For it may here be noted that the seed of jealousy can be sown in a pure woman's heart and there take root, sprout, grow, flourish and there bring forth an abundance of harvest. But the seed of love, if planted in a woman's corruptible and poisoned heart will not take root, sprout and grow, for such seed will be squashed by the fire of infernal love and die.

But it is otherwise with us men. We are so created from the beginning that we are always thinking and acting from our understanding. It then follows we understand what is right and also what is wrong. We are therefore responsible for our deeds and actions, being born under the laws of free determination, to do as we please. It follows we are also the creators of jealousy, falsity and conceit. But when we are so doing we have at the same time formed an alliance with Lucifer and Satan. We men are also the manufacturers of lies, but when we are manufacturing lies we are in company with the Devil. It can therefore never be doubted but that we men are held responsible for our deeds and actions, whatever such deeds and actions may be. It then follows when a man is placed into an executive office of the government, given to him by the people, such man is also responsible to the people for his deeds and actions in the execution of such office as to his individual ability. It then follows if the women were granted franchise of suffrage, to vote and hold any office in the gift of the people, there would of necessity be such a mixed up congress of men and women, jealousy and hatred would be created among the different political cliques, disorder and contempt would follow, no one were responsible to the people for their deeds and actions any farther than their agency were connected with their office. Therefore every one who held an office within congress and the capitol city of Washington, from the president down to the janitor, would act as agents under instructions given them, and would therefore have no individual responsibility to the people or the nation. It then follows, deception, infamy and recklessness would become the order of the day, as jealousy, deception, falsity, conceit, fraud, cunning and lying would be the dominant and ruling power in the capitol city. Therefore every one who were holding an office, from the president down to the janitor, were acting as mere agents of Lucifer, Satan and the Devil, as this trinity were the chiefs and rulers within our political temple. The disorder that corruptible, unprincipled men, together with infamous witches and destructive women would create, would be such that no law and order could restore. The result would be that all legislation might be blockaded as far as it pertained to law and order. The adoption of military tactics would be the only power that could keep the nation from committing suicide in the way of putting up a monarchial government with a consul of state who had their seats in the garrison of the military forces of the government. Such would be the end of the great and glorious democratic republic of the United States of America, who had in their folly and ignorance granted the franchise of suffrage to their women. Thus history would repeat itself, in the building of the Tower of Babel. Therefore the American nation would be no wiser than the ancient Babylonians, who were trying to build their political tower up into heaven. What it meant by the Tower of Babel whose top may reach unto heaven, as we read of in Genesis, chapter 11, were not a material tower built of material brick and slime for mortar, but it were a political tower, built by political bricks and insinuating political slime made into delusive demagogic political mortal, such as the suffragists of these United States of America are trying to build their tower, whose top may reach unto heaven. It is a fact that the political prostitutes of these United States, who are the exponents of the woman's suffrage, are also trying to mix up religion with politics, in which case in their imagination they are trying to have the top of their political tower reach unto heaven. We ask you, our reader, candidly, are we of today in these United States of America, any wiser in our folly and imagination than the ancient Babylonians, when we undertake in our political imagination to set up political towers of our own which has no foundation in the science of political economy?

We farmers, laborers and mechanics are aware we are now condemned by the modern suffragist Babylonians of these United States, for they will say we are cruel despots in trying to take away a woman's rights and impose upon her liberty. We, however, have this to say in reply to the suffragists, the modern Babylonians: We are not going to call on them for help in the building up of our political temple. We are going to build up our political temple ourselves, on our own skill and muscular strength, according to the plans and specifications given to us by the servants of our political gods, *Justice, Law* and *Order*. We shall not do as you latter day Babylonians, use brick for stone and slime for mortar, in the construction of your tower. But we shall use the ancient bedrock for the foundation of our political temple. There shall be rough-hewed granite pillars upon which the walls of our temple shall rest. The encasement wall of our temple shall be blocks of polished granite and cement shall bind the blocks together, there shall be six hundred doors in our temple and fifteen million windows. The floors shall be of native oak, covered with brussel carpets woven from horse hair; the walls shall be lined with damask silk, and the ceilings shall have the color of the rainbow. There shall be fifty-four porticos around the temple resting upon six thousand six hundred and sixty columns of solid polished silver. There shall be two altars in the temple upon which we shall burn incense and sacrifices unto our political gods, *Justice, Law* and *Order*. There shall be one altar placed to the east in our temple and over it shall hang a golden center upon which shall stand a black mounted horse with its rider, who shall hold in his hand a pair of balances, and around the horse and its rider shall shine one hundred and seventy-five burning stars. There shall be one altar placed in the west. Over it shall hang a garland, which framework shall be constructed of polished ivory and whale bones, lashed with golden skein and sewed with silver threads. Upon it shall stand a white horse with its rider, who shall hold in his hand a rod of steel, and around the edges of the garland shall stand three hundred and fifty burning lamps. In the north shall be constructed a *gentitions* throne. Upon it we shall place our king. Over the king's throne shall hang an eagle's nest, where the father eagle shall feed the mother eagle when she is hatching out her young. The above are parts of the plans and specifications of our political temple, which we laborers, farmers and mechanics are going to build up in the near future. If you suffragists, therefore, do not endorse our plans and specifications that we have to build our temple after, go ahead with your tower and use brick for stone and slime for mortar and build as fast as you are able. You have the foundation already laid and all you now have to do is to go ahead with the walls. But we are under the impression that before you suffragist architects get the top of your tower to reach unto heaven some of your long-haired skirt masons will throw up their jobs for fear of getting to heaven too soon, as they are likely to prefer to have a job closer to the ground. Therefore we have this to say to you young latter day Babylonian tower builders, if our prediction should become true and you will become short-handed for brick masons, do not depend on us for help, for we are all stone masons and are using cement for mortar. We also can notify your long-haired skirt brick masons that such are not wanted in the construction of our temple. Therefore they do not need to apply for a job at our office. But if there are any of your long-haired skirt brick masons who have found out they have selected a trade that they are not adapted for and turn their trade into decorating, we have all the work for them they can possibly do. This will suffice of what we have said in regard to the franchise of suffrage to women. We have simply stated our position in regard to this most important subject, and hope we are not misunderstood, as we are opposed to all political wildcat theories, based on wind and cyclones. We, however, are not calculating to interfere with anybody's political ideas, doctrine or philosophy any further than such doctrine and philosophy has a tendency to poison the mind and mislead members of our own political organizations. Therefore we have a right to show them where your doctrine is false. We therefore will give you suffragists the same privilege, if you can find where our political doctrine and philosophy are not in harmony with the science of political economy. You have a right to show us up to the public and point out to us where we are wrong.

Section 29. The government alone shall have the right to manufacture alcohol, for scientific purposes, and any person or persons who, in the least, directly or indirectly, have an interest in the manufacture of spirituous and fermented drinks of any sort, for profit or payable to others, or the manufacture of opium and morphine, or any other destructive chemicals for the human system. he shall be debarred from casting a vote for any of the country's officers.

Here we find that the government alone shall have the right to manufacture alcohol for scientific purposes. This is in line with the science of political economy, that the government should be owner of all distilleries and operate them, is very plain, as no individual or number of individuals can be given the same privileges to distil alcohol as are allotted to the government. Therefore the government can manufacture the many different grades of alcohol to better advantage than any individual or number of individuals, and sell such alcohol for a lower figure to those who are dealing in scientific inventions and for scientific purposes than any individual or number of individuals, for the reason that the government can afford to sell such alcohol at the mere cost of manufacturing it, to those who are using it for scientific purposes. It may also here be noted that when the government is manufacturing its own alcohol for scientific purposes within the different branches of the government, it does not have to buy alcohol from any individuals. It is not here understood that the government is going into the whiskey business for profit or gain, or that the government is going to manufacture and sell alcohol to the public as an accommodation. These are not the intentions or the purpose of the government. The first intention and purpose of the government is this: The government is in duty bound to the scientific world within the government to furnish its citizens with alcohol at the mere cost of the manufacture of it, provided such citizens can prove they are buying such alcohol for the use of scientific purposes. It will here be understood that it is not the intention and purpose of the government to manufacture and sell alcohol to the public as a profit of revenue, to any one who comes along and wants to buy it, for to manufacture such alcohol into wine or whiskey for intoxicating purposes. As the government is the guardian and protector of its citizens, it follows if the government were manufacturing and selling alcohol as a beverage for intoxicating purposes to its citizens, it follows that the government would be a factor in destroying its own citizens, as alcohol is destructive to the human system when used to excess, more than for what a man or woman would use as for medicine. As there could be no law established as to what amount a man or woman would use in quantity as to medicine in the repair of their physical organism, or the amount of alcohol it would require to keep such a man or woman's physical organism in repair, it follows that the government could take no chances in selling alcohol to the public, or to any one who came along. Therefore the government has put a limit to the sale of alcohol, which limit does not extend beyond the boundaries of selling alcohol for any purpose, but for the use in scientific art and mechanical inventions. It also follows if the government should undertake to sell alcohol to any one who came along, the government would become a criminal. For how would the government know when it sold alcohol to a man whether that man would use that alcohol for medicine or for the destruction of his family. It then follows if the government were selling alcohol to a man who was addicted to getting intoxicated when at any time an opportunity were given him, therefore, if the government were giving such a man alcohol and he got drunk and disorderly, went home to abuse his wife and children, the wife and children of such husband would have the right to sue the government for damages, as they had suffered ill treatment through the direct agency of the government, as they could prove the government were the cause of their father and husband getting drunk. Thus we can plainly see that the government could take no chances in selling alcohol to the public. It also would be in violation of the philosophy of political economy. The second object and purpose of the government in the manufacture of alcohol and the selling of it for scientific purposes is this: According to the science of political economy the general government must of necessity protect its citizens who are using alcohol for manufacturing and scientific purposes, and also those who are not using alcohol as a beverage of drink. It will also be noted we could not as a civilized people get along without alcohol in our manufacturing and scientific industries. It then follows that if the government were not manufacturing alcohol for these purposes private citizens would of necessity have to manufacture alcohol for these purposes and sell alcohol to the government and private citizens also. In which case the government and private citizens who are using alcohol for scientific and manufacturing purposes would be compelled to pay a tribute to those individuals who were manufacturing alcohol. This would also be in violation of the philosophy of political economy, as the government would be compelled to buy alcohol from men who were not citizens of the state, and that those citizens who were engaging in scientific and manufacturing industries would also be compelled to buy alcohol from men who were not citizens of the state. In which case the government and private citizen both would be likely to pay a higher price for the alcohol to these men than its actual value. For it may here be noted that any person or persons who in the least, directly or indirectly, have interest in the manufacture of spirituous and fermented drinks of any sort, for profit or payable to others, shall be debarred from casting a vote for any of the country's officers. Here is a sticker. It is here understood that a man can manufacture alcohol all he is a mind to, but he cannot sell it as profit or gain to others. If he does he is disfranchised and his citizenship taken away from him, for such a man is no longer considered to be a useful man to the state, but a damage, as such men who are manufacturing alcohol and selling it to others for profit or gain are producers of evil, and are like unto a man who is continuously throwing poison into a fountain of water built by the government for public use where the citizens of the state are drawing their drinking water. It then follows that a man who is willing to be disfranchised and debarred from casting a vote in preference for having the right to manufacture alcohol and selling it, would, if the government were not manufacturing alcohol, charge a big price for the article. It will also here be understood that the government does not approve of individuals being engaged in the manufacture of alcohol, spirituous and fermented drinks of any sort. It then follows the government cannot be justified in having any dealings with such men who are engaged in the manufacture of alcohol and fermented drinks for profit or gain, as the government does not recognize such men as citizens of the state. It also follows that if the government were patronizing such men by buying alcohol from them, the government would thereby encourage these men in their business. In which case these men would also have a legal right to become citizens of the state. But as the science of political economy does not recognize a man as citizen of the state unless he is a useful member of the state, it follows the government is compelled to manufacture alcohol in order to become independent of those men who are not citizens of the state, and at the same time protect itself, together with its good citizens who are engaged in scientific researches and manufacturing enterprises. The question now is: Why should the government allow the manufacturing of alcohol at all by individuals within the borders of the state? The government could not be justified in absolutely prohibiting its citizens from manufacturing alcohol *for its own use.* For that would be to deprive a citizen of his liberty, and the government would thereby adopt despotism against liberty. Therefore the government is giving or granting every one of its citizens within the state the liberty to manufacture alcohol *for its own use,* as long as they are not trading or selling such alcohol for profit or gain to others, or any other fermented drinks of any sort. For it may here be noted that the government could not undertake to lay down a rule or prescribe a bill of fare to its citizens, what they should eat and drink, any more so than in what way the civil citizen should be dressed. Therefore the government has no right under the law of liberty to dictate to its citizens what they shall eat and drink and in what way they shall dress, and at the same time have the flag of liberty floating over its political temple. But the government has a right to disfranchise a citizen who has become a nuisance to the community in which he lives and a damage to the state by trafficing in spirituous, fermented and intoxicating drinks as to profit or gain. The question then arises, why should not the government then have the power to prohibit its citizens from manufacturing alcohol, spirituous and fermented drinks of any sort for their own use also, as it would become destructive to many, if they were allowed to manufacture alcohol, spirituous and fermented drinks for their own use where it would be destructive to those who were making misuse of alcohol, spirituous and fermented drinks, and thereby destroying themselves, but to others it may be beneficial to those who are using alcohol, spirituous and fermented drinks as a tonic to their physical organism. It then follows there could be no such law put on the statute books whereby the government could prohibit part of its citizens from manufacturing alcohol, spirituous and fermented drinks, and give another part of its citizens the privilege so to do, as the government does not allow or approve of any of its citizens committing suicide where any of its officers are on the scene when such suicide is attempted by any of its citizens. Yet there can be no law put upon the statute books whereby the government can prohibit suicide. It then follows the government cannot afford to take the liberty away from those of its citizens who are using alcohol, spirituous and fermented drinks as a tonic because some of its citzens got drunk and disorderly, became a nuisance in the community in which they lived, and a disgrace to themselves and their families. It is therefore here understood that the government is to grant every one of its citizens the free liberty to manufacture alcohol and spirituous drinks for his or their use, regardless of any tax whatsoever. A farmer or a number of farmers may go to work and buy themselves a still and manufacture alcohol for their own use within their families, also for different purposes on their farms, such as in preparation of medicine for their stock, with many other things. But such a farmer or number of farmers has no right to sell such alcohol to others for money, or trade such alcohol or spirits away for any commodity of value, nor can they keep such alcohol or spirits in one place together after it is distilled, and have a steward to attend to it for them and go and get it whenever they wanted it, nor can they store such alcohol or spirits in a warehouse, inside or outside the distillery. But every one, if there is more than one interested in the still, must have a barrel of his own with the brand of the owner's name upon it, and as the alcohol comes from the still it is run into the different barrels of the respective parties interested in the still and transferred to their respective homes before such alcohol can be used by their respective members. The reason why a number of farmers are allowed to use one still is that there are many products on the farms in the different localities that may not be suitable in the market or fit for the public market, such as damaged potatoes, inferior fruit of different kinds. Yet this inferior product, if taken to the still, may give the farmer enough alcohol as to what he is using within his family for the season, what otherwise would go to waste and become a total loss. The reason why a number of farmers who are interested in a still for the purpose of manufacturing alcohol or spirits for their own use cannot appoint a steward to attend to the business for all of them and keep the alcohol in a warehouse for all of them together is this: If this were allowed the farmers, the people in the cities and towns would of necessity have the same privilege. In which case the people of a whole city or town could club together, put up a distillery, keep the alcohol in a warehouse, or some other place of resort, and have a steward with his servants appointed to attend to the business for all interested, collectively. In which case the government could not tell who was interested and who was not, as there would be a chance to sell alcohol or spirits to those who were not interested in the still and thereby trifle on some one else's expense. For it may here be noted that it is the intention of the government for every one of its citizens to live and subsist upon its own productive labor when it comes to the beverages of alcohol, spirituous and fermented drinks.

As it is the policy of the government to guard against any evil that has a tendency to weaken the physical strength of its citizens and interfere with the health and happiness of the inhabitants of the nation, and yet grant every one of its citizens full liberty to do as it pleases when it comes to individual and family affairs, as long as such individual, family or citizen is not interfering with another citizen's liberty, or is infringing upon some one else's rights with intention of, in an indirect way, to live and subsist upon some one else's expense. For this reason the government gives every one of its citizens full liberty to do as they please in regard to the manufacture of alcohol, spirituous and fermented drinks. The government therefore does not say to any of its citizens, you shall not manufacture alcohol, spirituous or fermented drinks, but it says, "any person or persons who in the least, directly or indirectly, has an interest in the manufacture of spirituous and fermented drinks of any sort, for profit or gain, he shall be debarred from casting a vote for any of the country's officers. It will here be seen that the government gives full liberty to every one of its citizens to manufacture alcohol, spirituous and fermented drinks of any sort, as the government wants no bound citizens within its domain, as it wants every one of its citizens to have full liberty as far as such citizens do not violate the laws and statutes of the government. But the liberty given to its citizens by the government to manufacture alcohol, spirituous and fermented drinks for its own use is the liberty of the spirit of the government's three political gods, *Justice, Law* and *Order.* In which case every one of its citizens has the full liberty to do as he pleases in regard to the manufacture of alcohol, spirituous and fermented drinks of any sort. There can be no objection to this whatsoever by any man who is in possession of common sense. The liberty given to every citizen of the state or province to manufacture alcohol, spirituous and fermented drinks of any sort comes under the ruling, Justice, as to the spirit of the law. For it is well known that no law can be framed whereby a man can be induced to love God unless he wants to, nor can a man even be compelled to love a woman unless he willingly, by his own consent, is throwing his affections upon her material and spiritual form, nor can a woman be coaxed to love a man unless her impulse by her affectionate love is inspired by the man's kindness and respect. It is also well known, if a man does not want to be a law abiding citizen and love Justice, Law and Order, such man will, as soon as an opportunity is given him, commit crime of any kind and take chances as to the penalty of the law, which law he calls unjust and utterly despises, as it interferes with the liberty of his spirit. It then follows if there could be a law so framed that it would make every citizen of the state love *Justice, Law* and *Order,* and become law abiding citizens, we would have no use for any jails or penitentiaries. But as such crimes as stealing, robbing and murder, with various other crimes are an offense to the state and a damage to its citizens upon which such crimes are committed, it follows such criminals must of necessity be imprisoned that they may not commit any more crimes. But it is different with those who are manufacturing alcohol, spirituous and fermented drinks of any sort. This a person or persons may do to the damage of the state and its inhabitants in the community in which such person or persons reside, and they may not be a damage to the state or to the inhabitants in the community in which they live. This will largely depend in what way they are carrying on their traffic in the manufacture of alcohol, spirituous and fermented drinks. It then follows one or ten men may manufacture alcohol, spirituous and fermented drinks of any sort to the damage of the state and its citizens, and another one or ten men may manufacture alcohol, spirituous and fermented drinks and sell it within their own circle to their customers of their class where it is no damage to the state nor to the community in which they live. But as no law can be framed whereby these two classes can be distinguished one from the other, it then follows the law that governs the class who has become a damage to the state and the community in which he lives, who so are engaged in the manufacture of alcohol, spirituous and fermented drinks of any sort, will also apply to the class who are not a damage to the state and the community in which he or they live, as the two classes are engaged in the same traffic. For it may here be noted that a man or a number of men who are engaged in the manufacture of alcohol, spirituous and fermented drinks of any sort, may conduct his or their business in a way today that it is of no damage to the state or community in which he or they live, but tomorrow they have changed their policy and conduct it in a manner that they have become a damage to the state and a nuisance to the community in which they live. It is for this reason our three political gods, *Justice*, *Law* and *Order*, say, "any person or persons who in the least, didirectly or indirectly, have an interest in the manufacture of spirituous and fermented drinks of any sort, for profit or payable to others, shall be debarred from casting a vote for any of the country's officers." That is to say, any citizen or citizens who do turn their face away from our political gods and do not love them any longer, but violate their laws and transgress their commandments. can no longer expect to be recognized as children of our gods. It then follows such citizens who despise our gods, become a menace to the state and a nuisance to the community in which they live. They cannot expect to have the same care and protection as the citizens of the state—that is, a man or a number of men who are citizens of the state and who prefer to relinquish their citizenship for the privilege of engaging in the nefarious whiskey traffic, such as the manufacture of alcohol, spirituous and fermented drinks for profit or gain. It then follows such men or women who are so engaged in the manufacture of alcohol, spirituous and fermented drinks of every sort, can make no just complaint against the state, if any of their class is robbing them of their productive labor, or inflicting sores on their physical bodies. As they have resigned their citizenship, it follows the different courts of the state will treat them as aliens and strangers. It will then be seen such men and women who are so engaged in the manufacture of alcohol, spirituous and fermented drinks for profit and gain, are taking chances as to their protection on life and property, in the same manner as a wicked and disreputable man who is despising God and his Creator, and who also gets inflamed with madness when any one speaks to him about heaven and angels of light, such men are preferring hell for heaven, and are taking chances of being tormented by devils and evil spirits, and therefore can make no just complaint to his Creator if the angels of light do not protect him from being tormented by the inhabitants of the infernal regions. As in what way a man may be interested, direct or indirect, will here be noted. A man who is married and has a wife with one or two daughters, if any of these individual members of his family, say his wife or any one of his daughters, are directly or indirectly interested in the manufacture of alcohol, spirituous and fermented drinks of any sort, such husband or father is debarred from casting a vote for any of the country's officers, for he is the guardian of such wife or daughters, or if such father has a son who is not as yet nineteen years old, who is directly or indirectly interested in the manufacture of alcohol, spirituous and fermented drinks of any sort, he shall also be debarred from casting a vote for any of the country's officers. But after such son has become a voter, the father is no longer held responsible for his son's actions, by the state, and if such son is renouncing his citizenship to the state in preference for having the privilege of manufacturing alcohol, spirituous and fermented drinks of any sort, the father is still a voter, provided the father is not indirectly interested in his son's business. It will also here be noted that the father's daughters do not cast a vote. Yet they are citizens of the state the same as their father, and are entitled to the same care and protection as their father. It then follows, after they are nineteen years old, they are given full liberty to do as they please as to the occupation and selection in business or trade, and the father is no longer held responsible for his daughter's actions, after they are nineteen years old. But if such daughters, after they become nineteen years old, are engaged in the manufacture of alcohol, spirituous and fermented drinks of any sort, and it can be proven that they have their father as a silent partner in their business, or in an indirect way assists them in their business, the father is debarred from casting a vote for any of the country's officers. A man who rents or leases lands, buildings, wagons or draft animals to a man or number of men who are engaged in the manufacture of alcohol, spirituous and fermented drinks of any sort for profit, is debarred from casting a vote for any of the country's officers. This, however, does not apply to freighters or common carriers, as such freighters or common carriers are doing business for aliens and foreigners as well as for its own citizens. It then follows that a public freighter or common carrier, whether it is on sea or land, can take no note of what kind of freight they are handling, whether it is alcohol, spirituous or fermented drinks of any sort, or sugar or molasses, as the public freighter and common carrier is an international freighter and common carrier, as well as a national freighter and common carrier. It will also here be noted that a man who has at any time been a citizen of the state, and before he has relinquished his citizenship to the state, had acquired land with buildings upon it, or have buildings in a city or town, can rent or lease such land or buildings to any one he pleases, and for any purpose he pleases, as long as he or they are not becoming a damage to the state or a nuisance to the community in which they live. It then follows that a man or a number of men can put up a distillery in the heart of a city or a town that is incorporated, if the majority of its citizens are in favor of such men putting up a distillery in their city or town for the purpose of manufacturing alcohol, spirituous and fermented drinks of any sort. But if the majority of the the citizens say, it is a nuisance to their city or town, they cannot put it there. It is the same way with a man who has resigned his citizenship to the state. If such a man or number of men have some land out in the country and they desire to put up a distillery on their land for the purpose of manufacturing alcohol, spirituous and fermented drinks of any sort, they have a right to do so, and before the citizens of a voting precinct in which such man or number of men have their lands located, they will, by a majority vote have to show cause why such distillery is a damage or a nuisance to the citizens of such voting precinct before they can prevent these men from putting up their distillery, and there in peace without any interference from any one of the citizens of such voting precinct, manufacture alcohol, spirituous and fermented drinks of any sort.

It will also here be noted, any man or number of men who have resigned their citizenship to the state for the purpose of manufacturing alcohol, spirituous and fermented drinks of any sort, shall have the same protection under the law as a foreigner or an alien. It then follows, if the majority of the citizens of a city or town or voting precinct decide by a majority vote that such man or number of men shall be allowed to put up a distillery or brewery within the limit of such city, town or voting precinct for the purpose of manufacturing alcohol, spirituous or fermented drinks of any sort, such man or number of men cannot be interfered with after they are established in their business by any of the citizens of the state. For the majority vote of the citizens of such city, town or precinct, who sanctioned and allowed these men to put up a distillery or brewery and made it a business to traffic in alcohol, spirituous and fermented drinks of any sort, must be respected by the laws of the state. It then follows if Tompson, Diheart & Company are granted the privilege by the majority votes of a city, town or precinct to put up a distillery, brewery or any other works for the purpose of manufacturing alcohol, spirituous and fermented drinks of any sort, Tompson, Diheart & Company must be protected by the law of the state in their business, as to their lives and property. Therefore any citizen or citizens who are interfering with Tompson, Diheart & Company's business, or are inflicting any physical pain on any of the members or employees of Tompson, Diheart & Company, or in any way injure or molest their property, lay themselves liable under the law of the state for these offenses, the same as though they had committed an offense against any other citizen of the state. For it will here be noted that Tompson, Diheart & Company were granted the privilege to carry on their business by the majority vote of the citizens in the city, town or precinct in which they reside. It then follows, any citizen or number of citizens who are interfering with Tompson, Diheart & Company's business, or in any way injuring or defacing their property, are commiting an offense against the majority of the citizens of such city, town or precinct in which Tompson, Diheart & Company have their business located. It will then be seen as long as Tompson, Diheart & Company are confining themselves strictly to their business and do not infringe on the rights and liberty of any citizen of the state, they can carry on their business in safety. But if an alien or foreigner, or any man or number of men who are not citizens of the state, interfere with Tompson, Diheart & Company's business, destroy or deface their property, or injure them in their business, the state will take no note of it, as the court with its judges has no jurisdiction over any one but the citizens of the state, or those who inflict damages on its citizens. This, however, seems singular when a man is looking at it on the surface. But when we look at it from the science of political economy we find it is in order, when we remember that Tompson, Diheart & Company are opposed to our political gods, refuse to walk in their statutes and are disobedient to the commandments of our Gods. As the state is governed by our political gods, *Justice, Law* and *Order*, it follows that the state cannot take up a case and defend a party who is a rebel to our gods, and who is serving strange gods not known to the state.

Where it refers to "any person or persons who manufacture opium or morphine or any other destructive chemicals for the human system, he shall be debarred from casting a vote for any of the country officers," it will here be noted that the translation of these words, *Texpo* into morphine, and *Hoxpumi* into opium, may not be morphine or opium either one, such as we have it of today, but they are drugs similar in effect to morphine and opium. I have been informed that *Texpo* was a most powerful drug and was used in the different departments of art and science, together with the medical elabrotoriums. I have also been informed that *Texpo* was such a powerful drug that a man could take and place it in a room and set fire to it, lay down on the bed and inhale by breathing from the odor that issued from it, and by so doing it would quicken the spirit in your body in a manner that everything a person looked upon became transparent as to the sight, and in this way intoxicated the spirit of the man, not the body. I was much perplexed as to what I should call this drug in English, and came near to translating this word into chloroform. But as chloroform makes a man go to sleep and *Texpo* kept a man awake and in a dreaming lucid state, I preferred to call it morphine.'' This drug, however, as far as I have learned, was of a most intoxicating and destructive nature to the human system, as it had a tendency with those who were in these lucid sceneries to commit suicide, for by indulging in these lucid sceneries by the use of this drug the spirit of man would become confounded and leave the body without any further pain, suffering or mark of any kind on the body. But I have been told that when such spirits entered the spiritual world they were in a bewildered and deprived state as to their understanding of things spiritual, and thereby suffered agony and pain. The word *Hoxpumi,* translated into opium, was also an intoxicating drug, and was also used in the way of stimulating medicinal elabrotoriums. It was manufactured into a sort of a plug or cake, and when eaten was a stimulant to the physical body and a tonic. But as it was a stimulant and a tonic to the physical body for a short time, it also weakened the body and destroyed its nervous system. This is as far as my information goes. At any rate the government alone has the right to manufacture opium or morphine for medical and scientific purposes, and is in duty bound to sell it at the cost of manufacture to its citizens who are using such opium and morphine for scientific and medical purposes. Therefore any person or persons who, in the least, directly or indirectly, has an interest in the manufacture of opium or morphine or any other destructive chemicals for the human system, he shall be debarred from casting a vote for any of the country's officers. The law that rules the manufacture of spirituous and fermented drinks of any sort for profit or gain or payable to others, also applies to the manufacture of opium and morphine or any other chemicals destructive to the human system. This, however, does not prevent any one from manufacturing opium and morphine for its own use, as long as he does not sell such opium and morphine to others for profit or gain.

We have in the above shown you, our reader, the laws that govern the manufacture of alcohol, spirituous and fermented drinks of any sort, or opium, morphine or anything that is destructive to the human system, or an injury to the citizens of the state when such articles are abused or misused, through the laws in connection with the science of political economy. Have we got such laws here in these United States and Sweden of today? Let us now look at our laws as they exist among us in these United States and Sweden in regard to the whiskey traffic, and we will see if we laborers, farmers and mechanics have not got a just complaint to make against the politicians and rulers of these two countries, who in their ignorance of the science of political economy, and their low moral depravity, have adopted a policy whereby the government itself is trying its utmost to destroy its own citizens, take away their liberty and sink the spirit of these two nations in the abyss of darkness, for the sake of letting the upper ten and the four hundred live an immoral, unnatural, depraved, reckless and dissipated life at the expense of the laborers, farmers and mechanics. Something like seventy years ago in these United States and Sweden every citizen had the privilege to manufacture alcohol, whiskey, beer and any kind of drink for its own use, and also sell some of it to its neighbors. These days the farmers and everybody else are prohibited from manufacturing alcohol, whiskey or beer, even for their own use, unless they take Uncle Sammy or King Oscar in with them as a partner. Therefore if we fruit growers and farmers want to get together and manufacture a few gallons of alcohol or whiskey for our own use, and thereby economize by using up our inferior fruit, small and half rotten potatoes, and sprouted rye or barley that has been damaged by rain or some other way, we cannot do so unless we call on Uncle Sammy and take him in as a partner, as he is the controlling factor in the whiskey traffic, and is the promoter and joint partner of every distillery in the country. The question with us poor fruit growers and farmers is this: Will it pay for us to go together and put up a small still for to use up our inferior fruit, potatoes, rye and barley, by taking in Uncle Sam as a partner in the business? My neighbor, Mr. Deringer, says, "No, it will not pay, John, as we have no use for but very little alcohol ourselves, and do not use any strong drinks in our families, or ourselves, and what we are using for our stock and different purposes we might just as well buy and let our stuff go to waste and rot on the ground, but if ten or fifteen of us were to go together it might pay, as the big farmers in threshing time are in need of some whiskey to wash down the dust with, and many other times they are in need of some whiskey as a tonic for the repair of their bodies."

It will here be noted that every one of us human beings are differently organized as to our bodies, and that our ways, habits and mode of living are also different. We are as a race also living in different localities upon the face of the earth, and our occupations and trades are also different. This being true it follows that whiskey or some other stimulant manufactured out of alcohol may be a good and useful preparation to some men and women as a tonic in repair of their physical bodies and thereby prevent diseases when used as a tonic. Whereas, the same amount of whiskey as a tonic may be a detriment and poison to some other men and women who live in some other locality and are occupied in different pursuits of labor or profession. You ask any sensible medical doctor, who has an extensive practice, if whiskey is a poisonous preparation and destructive to the human system and he will tell you there is poison in the whiskey, and there are men and women who are so constructed as to their organism that whiskey is a detriment to their nervous garments of their spirit, but he will also tell you a good strong glass of whiskey or wine is the best tonic he can give some men and women, and is ahead of any medicine as a tonic he has in his elabrotorium, in fact is the standard of tonics, as whiskey or wine has a tendency to wash and clean the garment of the spirit of their patient in a way that no other prepared medicine will do. Therefore the learned physician says to his patient: ''There is nothing the matter with your body, but your spirit garment is dirty, and this I will wash and clean by giving you a good strong glass of whiskey or wine.'' But the learned doctor farther says to his patient: ''Do not take any more than what I give you, for too many Turkish baths will destroy a man's physical strength.'' This being true, it follows people who are living in low, swamp localities where the water is impure, malaria created by stagnant water pools, and fevers of different kinds are running rampant at different seasons of the year, it follows such people who live in such localities are of necessity in need of whiskey as a tonic, as the poison in the whiskey has a tendency to destroy the organic spirit of the different kinds of malarial fevers. Laborers and farmers therefore, with their wives and children, who are of small means and go into these unhealthy localities, are ditching, clearing up lands, and are farming, in fact are producing everything of necessity for the sustenance of life that can be found in the city market, yet these men and women with their families are prohibited by Uncle Sam and King Oscar to prepare their own drinks as a part of the sustenance of their lives. Therefore if these people are going to keep their bodies in repair, they shall with their small means pay tribute to a gang of whiskey bloats, who have neither honor or respect for the nation or its citizens. These are the most unjust and infamous laws that can be put upon the statute books of a nation, to prohibit a citizen who with his toil and labor in the sweat of his brow is in an honest and upright way trying to support his wife and children, and is so doing, also pays taxes to the state for the running expense of the government, but is forbidden to prepare his own drinks, together with many other things that he may use alcohol or whiskey for within his family. But you say these men in these swampy localities can manufacture whiskey if they want to by notifying the government to that effect. To be sure they can, but they will have to call on Uncle Sam, the greatest whiskey magnate of the nation, and take him in as a joint partner and give him ninety cents a gallon for every gallon they manufacture. There will be no economy for these men in so doing. They may just as well buy their whiskey from some of Uncle Sam's clerks in the neighboring town. Any citizen or voter, lawyer, judge or statesman, who advocates a policy or is in favor of a doctrine whereby an honorable and upright citizen shall be prohibited from preparing his or her own drink, independent of the government or any of its citizens, in the way of wine or whiskey, is either a knave or a fool, or he may be both, and is a tyranical despot as to his spirit. Such men are opposed and against liberty, and are in favor of despotism, or they may be idiots in the way of studying the science of political economy.

We have stated above that seventy years ago, or thereabouts, anybody and everybody could manufacture whiskey or beer as they pleased in these United States and Sweden. What is the reason that an honorable and upright citizen cannot do the same now in these two countries? We think we have found two reasons therefor, and also the cause that has led Uncle Sam and King Oscar into this nefarious, low-down, disreputable whiskey traffic. As these two governments are coaxing, enticing by every means possible, anybody and everybody who comes along, citizen or no citizen, to become their agent in selling whiskey. It is an undisputed fact that this government has in its employ indirectly men as agents to manufacture and sell whiskey who are escaped convicts, murderers, robbers and thieves, and everything and anything but an honorable citizen, and some of them are not citizens, but foreign aliens—some of them not even belong to our race. Yet these governments have these men employed as their agents in an indirect way to manufacture and sell whiskey for profit and gain, at the expense of the honorable and upright citizen, and to the detriment and destruction of the physical vitality of the nation's national life. The first reason we find for such a nefarious political policy, by corrupted and unprincipled politicians who despise law and order, and are in total ignorance of the science of political economy, is this: When everybody and anybody could manufacture whiskey and sell it as they pleased, then a disreputable aristocracy and corruptible and immoral politicians had no way whereby they could be banqueting, indulge in wine and whiskey at the expense of the public, for if the non-producers then were going to have any frolic or sport in the way of making merry in wine and whiskey, it would have to be at their own expense, as the price of wine and whiskey were sold at the mere cost of manufacturing it, with a small contemptible and wicked aristocracy to see the laborers, farmers and common people in general have the opportunity to drink as good wine or whiskey without any extra margin as profit. This of course was not satisfactory, it was too expensive, as they themselves—the upper ten or four hundred. As the aristocratic privileged class has ruled this country regardless of the common people, as to its political policy, it follows that the aristocracy would punch up unscrupulous and corruptible politicians to advocate a political doctrine whereby they could levy a tax on any citizen who was manufacturing and selling whiskey, with the plea and excuse that it would give the government a greater internal revenue; and of course put the government at the head of the whiskey traffic. In this they succeeded, as ignorant and corruptible politicians did not care what would become of the country and its common people as long as they themselves, with their silly monkeys, could indulge in wine suppers, be at their drunken masquerade balls and have banquets at the expense of the public. Of course when such policy was adopted there were four different points for this disreputable set to work the public on.

The first was this: It reduced the taxes on their real estate in proportion more than on the common people, and as this set was running the government, they had a chance to handle more of the public fund.

Second: They also had a chance to directly or indirectly invest their surplus capital in distilleries and breweries and have the government as their partner.

Third: As they have been able, with their money accummulated from the expense of the common people, they have built up mammoth plants for the purpose of manufacturing whiskey and beer, such as the common people could not afford to put up. It then follows they can manufacture the best of whiskey and wine of various kinds for the aristocratic class and sell the inferior grades to the common people. Thus they have succeeded in separating themselves from the common people as far as drinks are concerned. They have also a chance to rig up their disreputable resorts and dives in a fashion that it looks on the surface like a parson's church parlor, and none can there enter who do not belong to the class. These aristocratic hell-holes are gilded and polished in the finest of workmanship and skillful decorating, in order to become attractive to their class, and for the ordinary observer to look at them on the surface, they look as respectable as a philosopher's studio. But when you look at the spirit of these aristocratic dives they are like unto serpents' nests and tigers' dens.

Fourth: In levying a tax on the manufacture of alcohol and whiskey and also the sale of it in a way that the honorable and respectable citizen will have nothing to do with the whiskey traffic, has a tendency to leave at least sixty-five per cent of the government's agents, who handle the whiskey for the government, in the hands of men and women who are void of all principle and honor. It then follows that these sixty-five per cent of the government agents, who are the scum of the Swedish and American nations, has an influence over the public, and are in this way dragging the common people deeper and deeper into poverty and misery. The aristocracy no doubt forsaw this when they adopted this policy by levying a tax on the manufacture and sale of whiskey. Therefore the aristocracy can rule the common people more easily, as a poverty stricken people who has lost its spirit as to their liberty will submit to despotism more easily than an independent and spirited people who are as yet self-sustaining as to the necessities of life.

The second reason and the cause of it we find is this: Ignorant, corruptible statesmen and politicians were made to believe through the agency of Satan that they could not run these two governments unless they levy a tax on whiskey for to derive revenue for the running expenses of the government. They could also forsee that this revenue would run up into the hundreds of millions and would be one of the main streams of revenue flowing into the government treasury, as the government would indirectly run and control the whole whiskey traffic. They also were made to believe that by putting high duty on imported liquors of every kind, and also become joint partners in every distillery, brewery and saloon which handled whiskey, thus they could make the whiskey so expensive that the common laborer, mechanic and poor farmer, whose income through their labor was barely sufficient for the sustaining life for themselves and their families as to clothing and food, they could not afford to buy and drink whiskey, and if they did they would have to curtail on their clothing and food for themselves and families by wearing coarse and cheap clothing, and economize in the way of living.

Thus they were made to believe that the poor laborers, mechanics and small farmer were given the liberty to do as they pleased, drink whiskey or leave it alone. Satan therefore made them believe that the middle class were the ones whom they could skin more easily than the laborers, mechanics and poor farmers, as the middle class had more of an income than what was necessary for sustaining life, as to clothing and food. Satan also made them believe it was just and right that the middle class should pay for the whole fry, as Satan made them believe, if the middle class were reduced to poverty, on a level with the laborer, mechanic and the smaller farmer, it would in no way hurt the aristocratic privileged class who were running the government, and that they would in course of time get rid of the middle class, as the middle class had a tendency to meddle with government affairs. It then follows that the middle class were not to be trusted less they should show up to the public their infamous, disreputable lives and wicked and devilish political doings as to the destructiveness of these two nations. Satan also made them believe it was God's plan that the government should be engaged in the whiskey traffic and help to establish respectable whiskey resorts where prostitution, gambling, whoring and dissipation of every description could be carried on under the supervision and protection of the government. Thus Satan made them believe this was God's command, that the Swedish and American governments should be the chief promoters of the whiskey traffic, lest these two nations should go to hell (which means destruction) through the inherited habit of the lusted flames of intoxicating drinks. But Satan, let me here tell you, was more cunning than a gang of dishonest, corruptible, ignorant, wicked politicians and aristocratic monkeys, who are a nuisance to the state and a disgrace to these two nations, for Satan did know that there was a spirit of pride that lay concealed in the hearts of the people of these two nations, and that the middle class would imitate the aristocratic class in their gluttony and dissipation as far as their means allowed them so to do. Satan also did know that whiskey and wine was an intoxicating magnet attracting various other evils in connection with drunkenness. Therefore if he could get these two goverments, through the indirect agency of its clean citizens, establish resorts fitted up with music and various attractive devices for amusement, and in connection with these various amusements, sell whiskey, wine and anything that was intoxicating to the mind and body of men, as these resorts as a rule are fitted up in a style and manner for the purpose of attracting the public, and give the public free access to congregate and there be amused, it then follows that many honest laborers, farmers and mechanics will there spend their leisure hours. For they are made to believe that these resorts, what is known as saloons, are as healthful to spend their time as at home or any other place of business, as the government has placed its secret seal upon the business of these resorts in the name of a license, and are endorsed by the spirit of Uncle Sam and King Oscar. Uncle Sam and King Oscar therefore, in making the common people and laboring class in general believe these resorts or saloons are healthful to its citizens and beneficial to their government, the common people and the laboring class in general are also caught in the snares of Satan, as Satan has secured a mortgage on the spirit and soul of Uncle Sam and King Oscar. It then follows that when the laborers and mechanics in general who have no income only from their labor enter these resorts known as saloons, instituted and built up by the trinity of Uncle Sam, King Oscar and Satan, they are *magnetized, hypnotized* and *mesmerized* by the intoxicating, magnetic, attractive spirit that lies concealed in these places in a manner that they will, many of them, forget their wives and children at home, and in a dreaming lucid state, spend their time and money in these places to the detriment of their wives and children.

This being true, is it not then high time for us honest laborers, truthful farmers and skillful mechanics, to raise ourselves up against a gang of ignorant, rotten, corruptible and infamous politicians, who have, and are, endorsing a political policy of Satan by having the government to indirectly run and operate the whiskey traffic to the detriment and destruction of its citizens. Therefore any lawyer, judge, politician or statesman who says, "Where shall we get the revenue from that will balance up with the revenue we now get from the duty on imported whiskey, wine and intoxicating liquors, together with the internal revenue?" In what manner was these two governments run seventy years ago, which we may say was yesterday in comparison with time, and where did the statesmen then get their revenue from to run the government, and we have today ten times the facilities to raise revenue for the running expenses of the government that they had then? Therefore, any lawyer, judge, politician or so-called statesman who raises such a question, where shall we get revenue from if whiskey and beer be manufactured and sold free of duty and internal revenue, the same as butter and cheese? Such a man who raises such a question is either a knave or a fool, or he may be both. He has never studied the science of government, nor is he in the least acquainted with the doctrine of philosophy of the science of political economy. such a man is not fit to hold an office under a civil government, and should be branded by every honest laborer, farmer and mechanic of these United States and Sweden as a barbarian, tyrant, and a despot, and on top of it should be disfranchised for being affiliated with Satan.

You here ask us, if Satan has anything to do with the whiskey traffic. We have told you plainly, he has, but you do not belive this, and you say: "There is no such a thing as an individual Satan, and therefore you are mistaken, you are in your ideas laboring under false impressions, misleading and deluded doctrines." It makes no difference what I or you believe as individuals, Satan or no Satan. Our belief does not change the spirit of the whiskey question that we are here dealing with. But we have told you in Part First that there is a representative Satan in the form of falsity and conceit. Therefore when a man is embracing that falsity and conceit as his life study he is a representative Satan, and will become such after he is dead, also as to his body when in the spiritual world or in among the infernal inhabitants. But we have also told you in Part First that the secret history and records for the last fifteen million years, or thereabout, among the angels of the celestial heaven belonging to this our earth, shows that there is an individual Satan also, and that he at one time held a high office in the spiritual heaven. As I have been permitted by messengers of light to read this secret history together with what we read in our Bible in different places concerning an individual Satan in or among the infernal inhabitants, and that this individual Satan has also the power to visit our earth and take an active interest in politics. We read in Revelation, chapter 12:

"And there appeared a great wonder in heaven; a woman clothed with the sun, and the moon under her feet, and upon her head a crown of twelve stars:

"And she being with child cried, travailing in birth, and pained to be delivered.

"And there appeared another wonder in heaven; and behold a great red dragon, having seven heads and ten horns, and seven crowns upon his heads.

"And his tail drew the third part of the stars of heaven, and did cast them to the earth: and the dragon stood before the woman which was ready to be delivered, for to devour her child as soon as it was born.

"And she brought forth a man child, who was to rule all nations with a rod of iron: and her child was caught up unto God, and to his throne.

"And the woman fled into the wilderness, where she hath a place prepared of God, that they should feed her there a thousand two hundred and threescore days.

"And there was war in heaven: Michael and his angels fought against the dragon; and the dragon fought and his angels,

"And prevailed not; neither was their place found any more in heaven.

"And the great dragon was cast out, that old serpent, called the Devil, and Satan, which deceiveth the whole world, he was cast out into the earth, and his angels were cast out with him."

When I read this I believe every word of it is true, and I believe John, the Revelator, wrote the above in good faith and that he also is telling the truth as he saw it. With such history and statements, together with many others equally reliable, is what makes me believe there is an individual Satan as well as a representative Satan and Devil. Why should I believe, or have any reason to believe that there was such a man living as Benedict Arnold, Bancroft, with Moses Goit Tyler, and the balance of the world's historians are telling me that there was such a man living as Benedict Arnold, and that he was a general in Washington's army—was fighting alongside General Washington for the liberty of the American colonies, but that he afterwards became an enemy to General Washington and a traitor to his country. I have also by hearsay been told that General Arnold afterwards was living in the city of Paris. A French officer, knowing Arnold to be an American, and not knowing that he was Arnold the traitor, walked into his room where Arnold was sitting, saluted Arnold in military style, and requested Arnold to give him a commission in the American army. Arnold raised up from his seat and said, "I am Arnold, the traitor, and have no friend in America."

The reason I believe there was such a man living as General Arnold, the traitor, is that I have faith in the fidelity of the historians, and that they are telling the truth in their history. As far as the hearsay goes about General Arnold I can neither affirm nor deny. But I am inclined to think without any prejudice against General Arnold that it may possibly be true that he told the French officer these words, "I am Arnold, the traitor, and have no friend in America." It is for the same reason I believe there is an individual Devil and Satan as well as a representative Devil and Satan, as I have read about him in two different secret histories, and have also been told by messengers of light that such an individual Devil and Satan are in existence among the infernal inhabitants of the southeastern quarter of Eden. As I firmly believe what I have read and heard to be true in regard to Satan and the Devil, the old serpent which deceiveth the whole world, who had the skill and power to fight against the angels of the celestial heavens, he had also the skill and power to come down here on the earth to tamper with the brains of a gang of unprincipled, corruptible and wicked politicians, and make them adopt his policy in regard to the whiskey traffic; also make them believe it was the surest and best policy for the nation, and that such a policy was ordained by God and recommended by his angels. For, mind you, all the lesser devils and satans in the infernal regions are all of them calling themselves gods and creators of the universe, emperors, kings and lords, and any other big name they can think of.

But you say: "You are badly mistaken and are also misled, are perhaps a little off your base, and got bugs in your hat. We do not believe there is such a thing as an individual Satan, who had anything to do with the whiskey traffic, or who ever tampered with the brains of the lawmakers of this country and Sweden." Very well, you then believe John, the Revelator, is telling a falsehood and a lie, and that the Bible is written merely for fun, and is of no value any farther than any other ten cent novel, which is written by ficitions. Do you know what makes you have such a belief? We shall here tell you, if you do not know it yourself. You are a dishonest rascal, and will deny the truth wherever you find it, and if you were going to write anything yourself you would write nothing but lies and swear to falsehood under your own signature. This is the reason you believe the secret and profane historians are all forgers and liars like yourself. But we will now take you up on your own proposition and admit that Satan has nothing to do with the whiskey traffic, or ever had, nor that he ever were permitted, or had the power to tamper with the brains of our lawmakers, politicians or statesmen, as Satan and the Devil are only imaginary, or a shadow in some men's brains, but that our statesmen, politicians and lawmakers have adopted this policy themselves, that the government should be interested in the whiskey traffic. It then follows that our statesmen, lawmakers and politicians are held responsible for such a devilish, infamous and destructive policy, whose spirit has a tendency to destroy the national life of the nation, and sink its inhabitants into the depths of darkness, as the intention of depriving every man and woman of their liberty, who are a citizen of the state, to prepare their own drinks as they see fit as to the repair of their bodies. If this is true, as you, our reader, claim, that Satan has nothing to do with the whiskey traffic or ever did have, but that it is an independent political policy of our politicians, lawmakers and statesmen, extracted from their own doctrine and philosophy of the political economy, approved by themselves, and that their intentions are to run these two governments—United States and Sweden—in the same old channels by prohibiting its honorable citizens from preparing their own drinks, as they see fit, that an aristocratic, privileged class may be given a chance to dissipate and live a reckless life at the expense of the producers of these two nations, and thereby destroy the independent spirit of the national life of these two nations, we, the honest laborers, farmers and mechanics, are justified in the name of our political gods, *Justice, Law* and *Order* to go to the city of Washington, the capital of these United States of America, and take every one of the members of the two houses of congress, together with the president, put them on a steamer and send them to some heathen country, with a strict order, sealed in their foreheads by tattooed letters, *Never to return.*

And the Swedish honest laborers, farmers and mechanics are also justified in the name of their political gods, *Justice, Law* and *Order,* to march in a body onto the city of Stockholm, and there take King Oscar, with every member of the risdag, put them on a steamer and transfer them on to Spitzbergen, among the Eskimos, and make them understand, never to return until they had abandoned their devils and infamous political policy, in having the government interested in the whiskey traffic.

Such a move by the laborers, farmers and mechanics would be a great blessing to a disreputable, wicked, aristocratic class, as it would have a tendency to shorten their sentences in hell, among the infernal inhabitants, for perhaps one or two thousand years. For it may here be noted that the millions of tears that have flowed from the eyes of innocent wives, sisters and children, and the sorrows and woe this infamous political policy has caused its innocent citizens of these two countries, are not lost, but they are charged up in the judgment records of these two nations and against its political leaders. The tears, sorrow and woe this infamous political policy has caused its innocent citizens are transferred into flaming swords and sabers pointed against thest two nations and its political leaders. They are therefore brighter than silver and harder than steel; they cannot be broken, nor can the hand that holds them in its grasp be cut off. But you rotten politicians say: "We do not believe this." We do not care what you do or not; your belief or disbelief cuts no figure with the eternal laws of the universe. You do not believe perhaps there is a God who created you, but that you came here on this earth by chance, and that you have neither spirit or soul within your body. If you therefore believe the seed that propagated you in your mother's womb were dug up from under an old fir stump, it is of no concern to us as long as you confine such ideas and belief to yourself.

But here comes another fellow who says: ''The laborers, farmers and mechanics, and the common people in general are as much responsible for the government's political policy as the lawmakers, politicians and statesmen, as these two countries are a representative government, and that the people in general are approving of the government's political policy can plainly be seen by the way they are casting their vote. They are also given a chance to change the government policy as they see fit by a majority vote of their ballot.'' This we deny; that the laborers, farmers and mechanics are in the least responsible for the government's political policy, as they have no voice in the lawmaking power of these two governments, as the ballot given us in the name of a franchise of suffrage is a sham ballot, and has no more effect on the driver of the political band wagon than a boy who is sent out with a gun by his father to shoot an eagle who has alighted on one of his fruit trees, but puts a blind cartridge in the boy's gun. The father does not want the bird hurt, but takes pleasure in seeing the boy blaze away at the bird with his blind cartridge, not knowing his gun is loaded by a blind cartridge. The boy pronounces himself a bad shot, but yet takes pleasure in scaring the bird from one tree to another. So it is with us laborers, farmers and mechanics of these United States and Sweden. The aristocratic class has given us a sham ballot to use as a political exponent whose power is carried away by the wind to the enjoyment and pleasure on the sceneries and tableaus of an assembled aristocratic dramatical political theatre. Under a constitutional, monarchial kingdom, or a counterfeit democratic republic, the ballot given to the laborers, farmers and mechanics cannot be otherwise than sham ballots. You therefore ask us, our reader, what we mean by a counterfeit democratic republic. We mean this: Whenever the politicians and statesmen have parted with the science of political economy, are running the government at random for profit and gain to the politicians in divers ways as to bribery, political cunning, with the affiliation of an indirect bounded obligation by the officials of the government to an aristocratic privileged class, such government becomes a counterfeit democratic republic. You loyal Americans do not believe this United States government is run on that plan. But we say, yes. The reason you believe we are mistaken is, you love your country like unto a mother loves her child. The mother who loves her child will not tolerate any one to tell her she has a bad and disobedient child, even if her neighbor tells the truth about her child, she will not believe it, for her love overbalances her understanding, and therefore sets the punishment of a bad child to one side. But the father of the child may also love the child as well as the mother, but the father's understanding will overbalance his love. He therefore will punish and correct a bad child. He will also by his understanding recognize that he has a bad child when any one of his neighbors tell the truth about his child. So it is with you loyal citizens of these United States and Sweden. You love your country to an extent where your love overbalances your understanding. Therefore you will not recognize the evils that are hanging over your head, that may at any time strike you down into an untimely grave. We love our country also, as well as you do, but we love it from our understanding. We also acknowledge our shortcomings, peculiarities and faults. We also acknowledge the evil that lies concealed within us, as we cannot hide this before the world, and those who created us. Is it not then prudent that we should acknowledge this our shortcoming, peculiarity and fault in a manner that we may thoroughly understand ourselves and thereby try to repair and elevate our nature and try to do better. In this way we shall not, in our own imagination, deceive ourselves as to what we in reality are. So it is with our country and government to an extent whereby we are willing to sacrifice our lives for its preservation. We therefore acknowledge the imperfect construction of our political machinery and the defective political economy under which we laborers, farmers and mechanics are governed as to its laws and statutes.

We therefore claim the voting ballot given us as a franchise of suffrage is a sham ballot. It then follows we have no voice whatever in the election of the members of congress and the president of the people. It then follows that we laborers, farmers and mechanics are not responsible for the rogues and rascals who get into office as members of congress, and for the bribing money spent to corrupt American politics, when it comes to the selection of our public officers. How can we prove this true? We can give thousands of proofs to this effect, and will here quote one member of a corruptible political ring, who with his money is at this time trying to corrupt American politics, and with his money will bribe and buy unscrupulous politicians, who are void of honor, principle or morality, for the benefit of those who have not time to read the daily papers, and pay no attention to what is going on upon the arena of American politics. We shall here quote from our daily paper, the Morning Oregonian:

READY TO CHIP IN.

Andrew Carnegie Would Fight the Wall Street—In Roosevelt's Behalf—Angered at Reported Plot to Defeat the President—A Million if it is Necessary.

Washington, April 3d, 1904.—(Special)—Andrew Carnegie has sent word to President Roosevelt that he need not worry over rumors that the moneyed interest of Wall Street is not disposed to chip in to the Republican campaign fund. The founder of libraries says he stands ready to contribute any reasonable sum, up to one million dollars, if necessary, to offset any defections by the rich Wall Street men.

Mr. Carnegie was recently discussing the attitude of certain Wall Street interests toward Mr. Roosevelt. He said he failed to see any sense or justice in the course. Then he was told that these men were threatening to shut off the sinews of war for the forthcoming campaign. Mr. Carnegie lifted his eyebrows and remarked that if there happened to be any need for funds to call upon him. "We will see that there is plenty of money for the proper conduct of the campaign," he said. "If there is a conspiracy of rich men to defeat him, or hamper his campaign, we will see that it does not succeed." He made it plain that he could be counted upon for $500,000, or even $1,000,000, if the exigencies of the case demanded it.

Is this not plain to us laborers, farmers and mechanics, if we want to acknowledge the truth, that our ballot is a sham ballot, and that we are no factor whatsoever in the nomination or election of the president, or any members of the two houses of congress? What is now the difference to us whether Mr. Carnegie nominate and elect the president, or Wall Street? Who is Mr. Carnegie, who has so much money he is willing to put up one million dollars to the campaign fund of the Republican party to get Mr. Roosevelt the nomination and election. As the members of the Wall Street gambling gang could not forsee when they nominated and elected Mr. McKinley that he should be assassinated before his term expired, and that they for this reason are opposed to Mr. Roosevelt's nomination, as he came into office by accident and not by their consent. Mr. Carnegie thinks therefore that he can play the Wall Street gamblers a trick by gilding the stage of the political arena with 3685.8 pounds of gold. But we are inclined to think that the Wall Street sharks are working old man Carnegie a little, and they in this way are making him contribute a little more than his share to the campaign fund, as he has money to give away to libraries, with money as donations to foreign countries.

Who is Mr. Carnegie? We do not know the man personally but are told by hearsay of what we here accuse him of. Mr. Andrew Carnegie is a Scotchman by birth, came to the United States as a boy or young man, with perhaps less than one thousand dollars in his pocket. He began to work in Pittsburg, Pennsylvania, as a steel worker. Being a sharp, shrewd business fellow, having material wealth as his object in life, he worked to that end. He soon became a partner in the steel works, and in time proprietor of the same. Mr. Carnegie no doubt knew how he could corrupt politicians and to get government contracts at a big figure. Mr. Carnegie, as we understand it, sold out his interest to the United States Steel Corporation for the sum of $82,000,000. It is said when he retired from business he had accummulated $100,000,000, more or less, in the course of thirty-five years, or thereabouts. How could this be possible that a man could accumulate that amount of money in ordinary business and manufacturing enterprises in the short time of thirty-five years, or thereabouts? This, however, has been possible under a counterfeit democratic republic like that of the United States of America. We have been told Mr. Andrew Carnegie made the most of his money off the United States government. In this way, if our information is to be relied upon, Mr. Carnegie got contracts from the United States government to deliver machinery of various kinds, together with the armor plates used in the construction of battleships and cruisers in the United States navy. Mr. Carnegie got from the United States $420 to $440 a ton for these plates when delivered to the government. The cost of manufacturing these plates, together with the wages paid his lobbyists in the capitol city of Washington, who secured these contracts from the members of congress, and the rake off paid to the balance of the government officials, were in all $200 to $220 a ton. Such contracts, together with many other contracts of the same nature, were what made it possible for Mr. Carnegie to accumulate the amount of $100,000,000, more or less, in the short time of thirty-five years, or thereabout. We do not blame Mr. Carnegie for working the government to this effect, as the government officials and the members of congress no doubt encouraged Mr. Carnegie in his enterprise in order to fleece the government. Any other manufacturers in the steel industry perhaps would have done the same thing. But we do blame Mr. Carnegie for not keeping his money. He has no right to disgrace the American public with his money. He has no right to levy a tax upon the laborers and mechanics of these United States to pay tribute to students in a foreign country with his money, neither has he any moral right to pollute American politics any farther than it is by his money.

You here ask us, our reader, in what way has Mr. Carnegie disgraced the American public? He has, whenever an opportunity has been given him, established libraries in cities and towns throughout our land, under certain conditions, of a design of his own. This is an insult to the laborers, farmers and mechanics of these United States, as we are in need of no alms. We therefore serve notice on Mr. Carnegie and everybody else that we laborers, farmers and mechanics want them to understand that alms giving and philanthropy belong to the state, not to individuals. Give us honest laborers, farmers and mechanics an equal show with an aristocratic privileged class, and we will show you we are able to buy our own books. We also shall be able to construct and set up libraries in a style and grandeur that Mr. Carnegie's libraries will be relics of a barbarian age. For this reason Mr. Carnegie's libraries are a disgrace to the American public. Mr. Carnegie has donated, as we understand it, $10,000,000 worth of bonds held by him in the United States Steel Corporation, to a Scotch university, these stocks or bonds not to be sold by the University of Edinburgh, Scotland (or wherever the university is located), but shall draw the annual dividend from these stocks or bonds held by the university in the American steel corporation. We will now suppose that these stocks or bonds are drawing a dividend of ten per cent per annum. It then follows that the Scotch university is drawing from the United States Steel Corporation the sum of $1,000,000 every year, produced by the laborers and mechanics of these United States. It will take one thousand one hundred and eleven laborers and mechanics three hundred days in the year at the rate of three dollars per day, to pay the revenue to the Scotch university. It is in this unjust way Mr. Carnegie has, with his money, levied an unjust tax upon the American laborers and mechanics and made us pay tribute to a foreign nation. Mr. Carnegie is for this reason a damage to our country for not keeping his money, or spending it in some respectable way where it will do no harm to anybody, as there are plenty of such chances. On top of all this mischief that he has done to our country with his money, he now comes bold-faced and openly on the stage of the theatre of American politics, dressed in his political shirt-sleeves, with the ringmaster's whip in his hand, and declares in a loud and triumphant voice, "Make it plain that he could be counted upon for $500,000 or even $1,000,000 if the exigencies of the case demanded it." It is for this reason Mr. Carnegie is a disgrace to the American politics of these United States of America, by the use of his money. For he is now as to his profession, King Nebuchednazzar of the United States.

But you say: "You howling laborers, farmers and mechanics of these United States have the same chance as Mr. Carnegie had to make money out of the government, if you only knew enough." Such talk is insinuating, and no one but an ignoramous of human life will talk in such a manner. We do not propose to affiliate ourselves with rogues and rascals for the sake of making money in an underhanded way out of the government, or of the public. It is well known to any ordinary observer of human life that any city, town or community can and will support a certain percentage of deadbeats, sharps, gamblers and swindlers who are feeding upon the credulity of the public. But let one-half of the population of a city, town or community, or all of them, start in on gambling, swindling and trying to live high in luxury and ease on the production of some one else's hard labor and useful industry. You will find all sharps and crooks will become a dismal failure. Therefore any city, town or community that undertakes to support any more than a certain percentage of idlers, gamblers, crooks, swindlers and non-producers, will go by the board for the necessities of life. If this holds good for a city, town or community, it also holds good with a government; and which one of our past historians tell us has been one of the causes that has destroyed the most powerful and strong governments before us. It is for this reason we honest laborers, farmers and mechanics do not want to stoop so low as to bribe the government officials for the sake of making money in an underhanded and dishonest way. Any man or set of men who offer a bribe to the government officials are as big a thief as the one who receives or takes the bribe. Can we give any proof that our government officials are thieves, and that our lawmakers are taking bribes from individuals? We have many hundreds, if not thousands, in the government's employ of today, who are thieves and take bribes, that we can point out to you, if we are called upon so to do. We shall here mention one who shall suffice for all the balance:

Senator Burton, who is senior senator from Kansas, was convicted after an exhaustive trial, in which various letters from him to the Rialto Grain & Securities Company, the checks which he received in payment for his services in behalf of the concern before the postoffice, and the testimoney of numerous agents of the government, were introduced. Senator Burton's defense was that he was merely acting in the capacity of an attorney, and did not employ his senatorial influence in the work.

SENATOR BURTON GIVEN SIX MONTHS IN JAIL.

Fine of $2,500 also Imposed—Court Holds It is Evident he Accepted a Bribe—Case Will be Appealed—Kansas Solon Gives a Bond of $10,000—It is only by a Strong Effort He Suppresses His Emotion When Sentenced.

St. Louis, April 6th, 1904—Senator Burton, of Kansas, was today denied a new trial and sentenced to six months in the Iron county jail and to pay a fine of $2,500. Senator Burton, accompanied by his leading attorney, Judge Chester H. Krum, came into court at 12:30. A case was being tried, and Judge Adams granted a recess to take up the Burton case. Judge Adams summoned Senator Burton to stand up and then spoke of the motions that had been filed for a new trial and for arrest of judgment. The court after briefly reviewing the motions, overruled them both. The court then said to the defendant: "Have you anything to say as to why sentence should not be passed upon you?" Trembling and evidently suppressing his emotions with a strong effort, Senator Burton stood leaning with both hands on a chair back as he said :" (Making a plea).

It is our opinion that Senator Burton is no more of a thief than the balance of the senators of the American congress, if the truth were known. He just happened to be a little hard up, and for this reason did not divide up with the balance of the robber gang. Perhaps Senator Burton did not belong to the professional government robber gang. This being the case, Senator Burton was bound to be caught, as he had no protection from the organized gang. This being the nature and quality of our lawmaking power it then follows we, the laborers, farmers and mechanics are not in the least responsible for what is done in the way of legislation regarding the whiskey traffic. As the government is indirectly run by men like Mr. Carnegie and the Wall Street, with their allies, it follows it is in line with the policy of the Devil and Satan, which deceiveth the whole world, that the government should be at the head of the whiskey traffic.

What is meant by Wall Street and its power that we hear so much talk about? For the benefit of those laborers, farmers and mechanics who are not acquainted with what is going on there, we shall here give them a few pointers. There is one street in the city of New York known as Wall street, where a gang of financial pirates have established an international gambling den. They are there gambling in the finances of the different governments. They are very patriotic to a counterfeit democratic republic and an autocratic government. As to their hearts they are superstitious cowards. In their insanity for material wealth they are praying to the Devil and fire Satan. They are the composers of all the political dramas, which are enacted and played upon the stage, at their command, of the nation's political theatre by the politicians. They are also the commanding voice to the ring masters in the political arena. They are the center pivot of an aristocratic privileged class. We shall here give what took place a year ago when they dedicated their new gambling den:

DEDICATED NEW BUILDING.

New York Stock Exchange Has Beautiful Home—Its President Makes Dedicatory Address—Great Vault for Storing Securities Built of Steel.

New York, April 22d, 1903.—The members of the New York Stock Exchange abandoned business today and devoted themselves to the ceremonies incident to the dedication of their handsome new building. These ceremonies were brief and impressive. After prayer by the Rev. Morgan Dix of Trinity church, Ransom H. Thomas, chairman of the building committee, formally handed the new building over to Donald McKay, president of the New York Stock Exchange Building Association, who in turn formally presented it to Randolph Keppler, president of the exchange, for the use of the members. In accepting the building, Mr. Keppler said: "The great markets of the world are so closely inter-related that, aided by the perfect means of communication which are now available, a panic in one hemisphere can be, has been, and will be alleviated by the exchanges in the other. We should also remember that the exchanges are very important and very useful agencies for the successful diffusion of capital into the great channels of trade and industry. It then follows, therefore, that great stock exchanges have become an essential necessity or adjunct to our own and other moneyed institutions, that interests are mutual and their facilities are practically indispensable each to the other. Certain it is that the business transacted on an important stock exchange could not be conducted without the aid of banks, and I am encouraged to say, encouraged by the welcome presence with us today of many of the honored heads of the most important banking and kindred corporations, that these very needs arising from business on the exchange constitute one of the most important opportunities for profit to the banking interests in the various money centers of the world. Nor need I hesitate to allude to the spirit of patriotism which has always animated the financial community of which our association forms an important part, and to the ever present readiness to contribute to the relief of suffering humanity. While it is true that in the practical pursuit of our business sentiment is necessarily thrust aside, it is equally true that genuine sympathy is nowhere more spontaneous, nor more generously and practically demonstrated than in this heart of Wall street. The magnificence of our new home is only in keeping with the magnitude of our business, as in this, as also in the methods by which we adjust and settle our daily transactions and in the extraordinary facilities afforded by our own stock exchange clearing house, we may well claim first place among the exchanges of the world. Having reached it, let us maintain it. Let us always remember the objects of our association as laid down in the first article of our constitution, namely: 'To maintain high standards of commercial honor among our members, and to promote and inculcate just and equitable principles of trade and business.' Living and acting by this standard we shall have performed our duty to ourselves and to the public, whose respect and confidence we cheerfully enjoy. Honor and integrity are the watchwords inscribed on our escutcheon, which has passed down from generation to generation, and which shall ever remain unstained so long as we proudly lay claim to the name and title of the New York Stock Exchange." An address by Mayor Low in behalf of the citizens and invited guests followed, and the members and their guests, including many men prominent in financial and business circles, were shown through the building. Among the invited guests were the president and secretary of the Consolidated Exchange. The New York Stock Exchange thus for the first time recognizing that institution. The members of the Consolidated Exchange sent their well wishes with a large floral piece containing five hundred American Beauty roses. The board room where the dedicatory ceremonies were held was crowded long before the hour set for the opening, and the guests were entertained with music. The brokerage offices in the district were closed and flags flew from flagstaffs in honor of the event. It is just two years since the work of tearing down the old building to make room for the new commenced, and during that time the members have been accommodated at the New York Produce Exchange. It was expected that the work would be completed within a year, but the difficulties were greater than the architects and contractors had counted on. The building, which looks small beside the sky-scrapers, by which it is surrounded, presents a striking appearance with its massive and beautifully carved stone pillars and decorations. The interior has been arranged looking to the comfort of the members. An impregnable vault has been built for the safety of the securities. The building which fronts on New street, extends through to New street with an opening on Wall street, as in the old building. In the construction it was found necessary to go forty-two feet below the level of Broad street. In the cellar are the vaults of the safe deposit companies and the plants for cooling and heating the building. The members will be warmed in winter by a constant flow of warm air. In summer the coolest spot in the city, outside of a cold storage warehouse, will be the exchange, which will be kept at a low temperature. The main board room in which the trading is done, is one hundred and forty-four by one hundred and nine feet and is seventy-four and one-half feet deep to the ceiling. Into this will go fresh air at the rate of 12,000,000 cubic feet a minute, while exhaust pipes will draw off the foul air. The luncheon club, secretary's office and other offices connected with the exchange, are on the floor above. The members saw these for the first time today, as the building committee saw to it that no inspection of the building was made by members before everything was ready. The steel safe deposit vaults in the basement are one hundred and eighteen feet seven inches long, twenty-one feet wide and nine feet ten and one-half inches high, the wall being ten inches thick, and the total weight, including the one hundred and ten ton vestibules, seven hundred and seventy-six tons. It is carried on steel bar partitions weighing forty tons, the bars being placed four inches apart and being one and five-tenths inch in diameter.

Thus you can have an idea, our reader, what the gambling den on Wall street looks like. We here find that these financial pirates in their cunning devices and infamous constructed plans against the government and the common people, are also at the same time superstitious cowards and hypocritical fools. What men or women of any ordinary intelligence or sense, will ever believe that our Creator would ever for a minute listen to a prayer sent up by a gang of disreputable gamblers, who have no honor or respect for God or man. As far as my experience goes with devils from the infernal regions, I am inclined to think that when Rev. Morgan Dix was sending up the prayers in behalf of the robber gang, that there were devils standing behind his back laughing. For it may also here be noted that when the devils are listening to such mock prayers they imagine themselves gods and the creators of the universe. It then follows that these devils will inspire men with their own insane ideas and make men believe themselves to be great benefactors to mankind. That this is true can plainly be seen by Rudolph Keppler's speech, when he says, "Nor need I hesitate to allude to the spirit of patriotism which has always animated the financial community of which our association forms an important part, and to the ever present readiness to contribute to the relief of suffering humanity.''

Just think of it; these unscrupulous cut-throats are imagining themselves relieving suffering humanity. Mr. Rudolph Keppler also says: ''Living and acting by this standard, we shall have performed our duty to ourselves and the public whose respect and confidence we cheerfully enjoy.'' In their insanity for material wealth they are inspired by devils. They have a duty to perform to themselves and to the public. The New York Stock Exchange therefore, with all its brokerage offices around it, so located in the heart of New York city, is the school district where all the politicians of these United States are taking lesssons as to political economy. It then follows, any one who has not a diploma from the political school on Wall street as a graduate from that school cannot expect to be promoted to any important office under the United States government of any kind. This being true, it follows, we laborers, farmers and mechanics are not in the least responsible for the position of Uncle Sam is holding in regard to the whiskey traffic, and that he, Uncle Sam, is in this way one of the most deadly enemies to the laborers, farmers and mechanics of these United States of America, as he is the chief promoter in the manufacture of alcohol and intoxicating drinks for profit and gain, with the object of denying its own citizens the liberty to prepare its own drinks as they see fit, as to the repair of their physical bodies in the way of tonic when in need of it when at home or abroad.

Section 30. Any person or persons who buy or sell intoxicating drinks for any purpose, for profit or payment to other persons, he shall be absolutely denied and prohibited from casting a vote for any of the country's officers, with the exception of druggists and those who deal in scientific inventions; they shall obtain a license from congress for the right to deal in alcoholic liquids.

Here we find that any person or persons who buy or sell intoxicating drinks for any purpose for profit or gain to other persons, he will be disfranchised. This merely refers to the buying and selling of intoxicating drinks to others for profit or gain. That is, a man who makes a business of selling whiskey, wine or beer, and is engaged in no other business, such man or men will be disfranchised, for they are considered to be no producers to the government. But if one man or a number of men prefer to resign their citizenship for the sake of having the privilege to sell intoxicating drinks, they can do so, as the government gives every one of its citizens full liberty to do as they please in this matter. But when a man who has been a citizen of the state, has severed his alliance with the state, and resigned his citizenship to the state, he has then no right to call upon the state for the protection of life and property, any more so than an alien or foreigner who gets him or herself into unnecessary trouble. It then follows, if a man or number of men, or a woman or a number of women are permitted by the citizens of a city, town or voting precinct to open up and sell intoxicating drinks of any sort for profit or gain, they can do so at their own risk as to the safety of their life and property, as the civil authorities have no jurisdiction over any one but its own citizens. But the court has. This seems singular when we look at it on the surface, but we shall explain this, that you, our reader, may understand this. A foreigner or alien who lives in this country, who is a citizen of a foreign state, which state has a negotiated treaty with this country as to the safety and protection of its citizens, in this country the civil officers and the court has jurisdiction over such an alien or foreigner as to his or her safety and protection as to life and property, also the arrest of such alien or foreigner, if he is not law abiding. But such offender will be sent to his country where he is a citizen, and his native country will have to pay all expenses for the arrest and the damages he has done to the citizens of this country. But it is different with a man who has resigned his citizenship to the state for the sake of having the privilege of selling intoxicating drinks for profit or gain to others. Such man or woman is not a citizen of any state, but is like unto the wild animals of the forest who have no master. It then follows the civil officers have no jurisdiction over such men or women who have renounced their citizenship to the state, as long as they are law abiding and do not do any damage to its citizens or their property. But if such men or women are violating the statutes or ordinances of the state, they will be punished according to the law. It then follows if a man or woman has resigned his or her citizenship for the sake of having the privilege of selling intoxicating drinks of every kind and such man or woman is granted the privilege of the majority of the citizens of a ward or voting precinct of a city, town or country precinct to buy and sell intoxicating drinks of every kind within the limit of such city, ward, town or voting country precinct, the district court has a jurisdiction over them, but not the civil officers. This seems to you, our reader, very puzzling when we look at it on the surface, but here is where our political gods, *Justice, Law* and *Order*, are given liberty to them who are bound under the law. As a city council with its mayor has been given no power by our political gods, *Justice, Law* and

Order, to enact or frame any ordinances whereby they can dictate to its citizens what they shall eat and drink. It follows that the majority citizens of a ward of a city, town or precinct, can grant men or women the privilege of opening up and establishing a place or resort where they unmolested can buy and sell intoxicating drinks of every kind within the limits of their respective wards or voting precincts regardless of the city council and its mayor, for the convenience of the citizens of such city, ward or voting precinct. It then follows if the majority citizens of a city are granting a man or woman the privilege to buy and sell intoxicating drinks of every kind, and such man or woman is keeping a disreputable place in connection with their whiskey traffic, such as gambling, whoring and the like, the civil officers of a city or town have no authority over the inmates of such place or resort as long as they are keeping themselves within the walls or inclosure of their respective buildings and resorts. It then follows if any citizen of the state is walking into such a place or resort where its inmates are indulging in intoxicating drinks, gambling, dancing, fighting and prostitution, and there in any way get into trouble, such as losing money at the gambling table, or get a licking. or even get killed, neither him nor his relatives can make any complaint to the civil officers against the inmates of such place or resort where he or they lost their money and got whipped or killed. For the civil officers will take no note of the complaint, for the reason that the civil officers have no authority to walk into such place or resort to restore order when disorder is created, as their official duties do not extend to the protection of the inmates of such a place or resort where gambling, dancing, whoring, with the allied business of buying and selling intoxicating drinks is carried on. For the reason that the inmates of such place or resort are nonproducers. They therefore could not live or exist unless they were supported by the citizens of the state. It then follows if a citizen walks into such a place where all kinds of evil vices are carried on, he is so doing on his own responsibility. Therefore if such citizen is swindled or hurt by the inmates of such place or resort, he is getting his just reward for spending his time in a disreputable place, and his money for no purpose. He therefore has no one to blame for his folly but himself. It is evident that the civil officers cannot repair any damage to a citizen which damage such a citizen has inflicted upon himself by his own free will, by walking into a place where he knew he took chances to get swindled out of his money or get hurt, as the civil officers have no authority over a man or woman who has obtained the privilege from the majority citizens of a ward of a city or voting precinct to buy and sell intoxicating drinks of every kind within their respective limit. The district court, however, has jurisdiction over such men or women, and can remove them from their premises at any time, by the order of a petition signed by the majority citizens of the city, ward or precinct where such men or women are located and are doing business. The reason of this is, the citizens of a city, ward, town or voting precinct may grant a man or woman the privilege to buy and sell intoxicating drinks of every kind within their respective limit, as they are all confident these men and women will keep a respectable and orderly place in the way of buying and selling intoxicating drinks of every kind, as they, the citizens, have a promise to that effect, but after these men and women have been granted these privileges they may break their promise at any time and resort to all kinds of disrepute, as the law of the state and the court will not recognize the wording of any written agreement to this effect, as such men or women who are so granted the privilege from the majority citizens of a city, ward, town or voting precinct to buy and sell intoxicating drinks of every kind, cannot bring a suit in court against the citizens of the states for redress or damages of any kind, from whom they obtained these privileges, nor can the citizens of a city, ward, town or voting precinct bring suit in court against the man or woman to whom they have granted the privilege of buying and selling intoxicating drinks of every kind within their respective premises for non-fulfillment of promise or agreement. Thus we find that our political gods, *Justice, Law* and *Order,* are giving every one of its citizens full liberty to do as they please when it comes to the question of what we shall eat and drink, to which no man or woman can in justice make any protest or complaint, as we are all of us differently organized as to our ways and habits; and are installed in different pursuits, occupations, trades and employments, also in different localities. It follows there are many people who are in need of a tonic as a stimulant in the way of whiskey or beer for the repair and strength of their bodies, especially so among the laboring classes in our big cities, where the workmen cannot get along without some whiskey as a tonic or stimulant. For instance, those who work in the repair of sewers, in the slaughter houses and butcher shops, with many other kinds of work. It then follows that there will of necessity be some places where these men can go and get their tonic. But as whiskey or intoxicating drinks are a stimulant as a tonic for the repair of the body, it is also destruction to the human body when used for abuse in a way that it will hurt a man, also when used in connection with many other evil devices in the way of dissipation, such as gambling, prostitution and the like, as there can be no law framed separately, for those who are buying and selling intoxicating drinks for profit or gain to others, and are doing this in a respectable and orderly way without any harm to the public, as they at any time may abandon their orderly way and conduct. It then follows they will have to be classed with those who are buying and selling intoxicating drinks of every kind for profit or gain to the detriment of the state and its inhabitants. The spirit of liberty here displayed by our political gods, *Justice*, *Law* and *Order*, to its citizens, is the liberty of freedom to its highest and fullest extent, for it gives the disreputable and evil one full swing in their evil devices at their own risk and expense, and is yet protecting the honorable and respectable citizen. But you say, if the majority citizens of a ward in a city or town are granting the privilege to any one who comes along to sell intoxicating drinks of any kind as they please, regardless of the city council or mayor, will not some of the minority citizens suffer through the disorder and disrepute that will follow in these places or resorts where indulgence in intoxicating drinks, gambling, dancing and prostitution are carried on regardless of the law of the state and the city ordinances? Under the rulings of our god of Justice the minority citizens will have to submit to the majority citizens. It then follows if such minority citizens are dissatisfied with their neighbors or the city, ward, town or voting precinct, they have the privilege to move away and go to some other place. It will also be noted that the inmates of a disreputable place or resort will have to confine themselves within the walls of their place of business or the inclosure of their respective resorts. It then follows the inmates of these disreputable places cannot in any way interfere with the respectable citizens of the state, unless such citizen is visiting their resorts or places of business, and which they have no business to do, and afterwards make a complaint against the inmates of such places or resorts. You will also find, when drunkenness, gambling, prostitution and vices of every kind are left to themselves within their respective quarters, to live and subsist at its own expense, irrespective of the protection of the law of the state, such places or resorts will not last very long, for the sooner the inmates of such places are given full swing to destroy themselves and go to hell or destruction, the better for the state and the community in which they are located. It will also here be noted that the state cannot or will not in any way be connected with the inmates of such habitation, directly or indirectly, and is therefore not in the least interested in such habitation and those that dwell therein, for they are not citizens of the state, neither are they a help to the nation, nor are they helping to build up the state. Therefore they should be left alone and to themselves in their evil occupation, by the state and its inhabitants, for they will then have to protect themselves through their own labor and expense. For they will build no institutions of learning, nor will they construct any vessels for the commerce of the high seas. Thus we find by treating this disorderly and disreputable class in this manner, that many who have been misled would find they were on the wrong road, and so finding the true state of their condition, would of their own accord turn back, reform themselves and at the last become good and truthful citizens, civil and helping neighbors. Such kind of reform is genuine and lasting. There is no reason why the majority citizens of a city, ward, town or voting precinct, if they so desire for their convenience, could not find men or women who would sell spirituous and fermented drinks as a tonic to the citizens of such city, ward, town or voting precinct for profit as to making it a business, and at the same time keep a respectable and orderly place, as much so as an ice cream parlor or a soda water stand, where the laborers of a city, who work in unhealthy places, could go in and get their tonic for the repair of their bodies, and walk out and go about their business, and not hang around those places for the purpose that some one may come along and treat them, and in this way waste their time to no purpose.

It is, however, not necessary for a man or woman who wants to buy or sell spirituous, fermented and intoxicating drinks of every sort, to apply to the citizens of a ward in a city, town or voting precinct for a permit to open up a place of business of this kind. If such men or women will take the chances of *not* being under the jurisdiction of the district court, in which district they have opened up their business, as to the safety of their lives and property, it then follows a man or woman who undertakes to open up a place of business or resort for the purpose of buying and selling spirituous, fermented and intoxicating drinks of every sort without the consent of anybody, are not under the jurisdiction of the district court or any other court. Therefore such men or women who have opened up a place of business for the purpose of buying and selling spirituous, fermented and intoxicating drinks of every sort for profit or gain, cannot in an indirect way make any complaint to the district court for redress if any one comes and molests them in their business, or in any way damages their property. Having established their place of business without the consent of anybody, it follows they have no way whereby they can make a complaint to the court for damages or redress, and therefore will have to stand the loss if any one comes and interferes with their business, or in any way damages their property. But it is otherwise with those who have applied to the citizens of a city, ward. town or voting precinct and got their consent or been granted privileges from such citizens of a city, ward, town or voting precinct to open up a place of business or resort for the purpose of buying and selling spirituous. fermented and intoxicating drinks of every sort for profit or gain, are under the jurisdiction of the district court in which their business is located. It then follows such men or women who are so located and are doing business, are indirectly secured as to their lives and property, also as to the security of their non-interference in their business by the citizens of a city, ward, town or voting precinct, who gave them the grant or privilege with their consent to open up a place of business or resort for the purpose of buying and selling spirituous, fermented and intoxicating drinks of every sort. It then follows, any one of the citizens of the state. or any other man or woman who wilfully or maliciously, in any way or form, interfere with such men or women's business. or damage their property, will of necessity be sentenced by the court in the manner as if the perpetrators had done the same offense to any of the citizens of the state. and will be punished according to the law, with the penalty to repair all damages done. For the sovereignty of the citizens of a city. ward, town or voting precinct must be respected by the law and the court. Therefore, a man or woman who has opened up a place of business or resort for to buy and sell spirituous, fermented and intoxicating drnks of every sort, with the consent of the citizens of the city, ward, town or voting precinct will have to appeal to one or more of the citizens of such city, ward, town or voting precinct in which they are located for redress, damage and punishment of the perpetrators who have interfered with their business and damaged their property, and such citizen or citizens will bring their case into the court in the name of all the citizens of such city, ward, town or voting precinct where the violence and damage were committed, and in this way the court is compelled by justice to sentence such perpetrators according to the law, and make them pay for the damages done. These are the only differences between those who are undertaking to buy and sell spirituous, fermented and intoxicating drinks of every sort for profit or gain on their own account without the consent of anybody, and those who are so doing by the consent of the citizens of the city, ward, town or voting precinct in which they reside.

We find when we examine Section 30 more closely and the wording of it, with the amended statutes that bear on the same section, that a store keeper or hotel keeper, or even a farmer can buy and sell intoxicating drinks in connection with their business, provided no one can prove they are so doing for profit or gain or in payment to other persons. This, however, is not advisable for a store keeper, hotel keeper or even a farmer so to do, as they would in this case run a big risk of being disfranchised when they came to the polls to vote, or wanted to run for office, as some one may prove they had sold intoxicating drinks for profit indirectly in order to draw customers to their business.

We find that druggists or laboratorians, and those who are dealing in scientific inventions can buy and sell spirituous and alcoholic liquids for scientific purposes, and that they in so doing shall obtain a license from congress. This, however, does not give them any permit to sell intoxicating drinks to any one who comes along, as they are supposed to sell alcoholic liquids for scientific inventions, or scientific purposes only. Thus their license will stipulate in what way and manner they shall deal in alcoholic liquids, as to the limitation of their business. There is no man or woman of these United States or any other country who is of a sound and rational mind and who loves liberty and is in favor of *Justice, Law* and *Order*, who will by reason of an understanding principle, object to such laws regarding the whiskey traffic. Therefore any one who does object to such laws relating to the whiskey traffic is either opposed to liberty or is entirely ignorant of human life.

We want you here to compare the above laws, without any prejudice of your country or any of its citizens, with the laws we have today in these United States and Sweden governing the whiskey traffic, and pass your judgment and sentence. We will then find whose laws are the most liberal and beneficial to our nation. We are not afraid to wait on the verdict of the American and Swedish people in this case, for we are confident we shall have the majority on our side. Of course, an aristocratic privileged class who is too indolent and lazy to prepare their own food and drink, but are living on the fat of the land, in luxury and ease, with contempt of the laws and statutes of God and man, will bitterly oppose such laws as we are here representing. But bear this in mind: This artistocratic, privileged, good-for-nothing class is in the minority, and we honest laborers, farmers and mechanics are in the majority. It then follows, it lies in our power to amend our laws and repair our statutes, that we may save our country from destruction and our nation from perdition. We do not claim that whiskey or wine ever was the cause of the downfall of a nation, or that it ever was an injury to any people when rightly used. But we do claim that wine and whiskey when used in divers places in connection with gambling and prostitution, and is run and controlled in divers places by the seal and power of the government, and that those who are indirectly employed by the government, for profit or gain to handle the whiskey traffic, are encouraged and protected by the laws and statutes of the nation, whiskey, wine and intoxicating drinks of every sort, are one of the fires that are, and will sooner or later undermine the foundation of a government and destroy its inhabitants as to their body, soul and spirit. Therefore, we honest laborers, farmers and mechanics are raising our voice against a government whose object and policy is to overthrow the government, ensalve its inhabitants and destroy its citizens as to their body, soul and spirit, by the devilish inventive policy of a government that has with its seal, law and statutes connected and bound together a trinity of drunkenness, prostitution and gambling, into a hydra-headed monster, whose heads cannot be separated one from the other, for the reason that Uncle Sam and King Oscar have placed their seals upon the forehead of this hydra monster, and have placed him as one of their gods in their political temple, and are there protecting, nursing and feeding him, whose name is written upon the forehead in letters of blood from the tears and sorrows of men, women and children. *Whiskey, Prostitution* and *Gambling* is the name of the trinity of one of the gods in the political temple of these United States and Sweden. This bloody monster, as terrible as he looks, and as wicked and destructive as he is to the inhabitants of the Swedish and American nations, when let loose to graze upon the green pastures, and with the fire of his breath is burning with consuming flames the hedges around the fields. Yet if any citizens of the Swedish and American nations make any complaint against the monster for trespassing upon its premises, to Uncle Sam or King Oscar, they are warned to leave the monster alone, as he does not harm, but is a profitable creature to the government. This hydra-headed monster, therefore, no single individual can hurt, for he is protected by the two houses of congress of the United States with its president, and guarded by the army and navy of Uncle Sam, who says whosoever touches the beast shall surely die. These threats of Uncle Sam to leave the beast alone may do at the present time, but we honest laborers, farmers and mechanics of these United States and Sweden will notify Uncle Sam and King Oscar that, if they hereafter turn the monster loose upon our green pastures and permit him to set fire to the fences around our fields, we will make war upon the beast and kill him, for we shall cut off his heads and break his bones, his power shall be no more, the fires from his mouth shall be carried away by the wind, and the blood that flows from his heads shall be shriveled up by the opening of the mouth of the earth. Then shall an aristocratic, privileged class throw up their hands and rend their clothes, with lamentation, sorrow and woe cry out, when they see the destruction of the three-headed hydra monster: Woe, woe, woe! What people ever had a god like ours, and in one day it shall be slain!

There are many individuals in these United States who are bitterly opposed to the whiskey traffic. They therefore are denouncing the distilleries, breweries and saloon keepers. In this they are doing wrong. Why should we denounce a saloon keeper and look down upon him because he sells whiskey or intoxicating drinks to the public? In the first place a saloon keeper is engaged in a legitimate business. His place of business is sealed by the sacred seal of the United States in the form of a license, and which he has, as a rule, placed in front of his bar. He cannot run his saloon independent, as an individual, unless he takes Uncle Sam in with him as a partner. The poor saloon keeper will also have to take one more ally with him into the business before he can open up, namely, the mayor of the city, or the treasurer of a county. But as Uncle Sam has been liberal, he has donated to the mayor of the city, town or county treasurer a portion of his profit, as he is interested in every saloon in the United States. Therefore we cannot call the city mayor or county treasurer a partner in the business. Here is Mr. Smith, an intelligent, sharp, shrewd fellow. He has a few hundred dollars. He is now figuring to invest his money in some business and at the same time employ himself. He now rents a business corner and is going into business. What kind of business? He has selected the saloon business and is fitting up the corner for that business, as he is going to sell whiskey to the public. But can he do this on his own individual responsibility and keep what he makes out of the business, all for himself? No, he cannot. Uncle Sam is keeping his eye on Mr. Smith. By the time Mr. Smith is about ready to open up he finds he will have to go and consult Uncle Sam's agent before he can sell whiskey to the public. Uncle Sam's agent says to Mr. Smith: "You can sell all the whiskey you want to the public, Mr. Smith, provided you take Uncle Sam in with you as a partner in your business. If you do, I will come over and seal your place of business in the name of the United States congress and its president, backed up by the military forces of the army and the navy of the United States, that you may be safe and secure in your business, against evil-doers and ruffians, as to bodily harm, or injury to your property." Mr. Smith is opening up his corner and is selling whiskey to the public. He is doing well, as he is an intelligent, cheerful, good-hearted, liberal business fellow, a talented business man, and strictly attends to his business. He meddles with no one else's affairs, only his own. Mr.

Smith has respect for law and order. He is keeping a respectable, orderly and clean place. Mr. Smith has made it a rule to himself that he will not sell whiskey or beer to any of his customers when drunk. This rule he does not part with, even if he is going to be abused. Who can now be more proud and secure in his business than Mr. Smith? He has Uncle Sam in with him as a partner—the greatest whiskey magnate on the American continent, and whom every man, woman and child in the United States is honoring and respecting. Let us now see who is the most respectable of the two, Mr. Smith or Uncle Sam? Mr. Smith is not interested in any place of business, directly or indirectly, only the place he is keeping and supervising himself, nor is Mr. Smith in any way affiliated with any prostitutes, whoremasters, pimps, gamblers, rogues, rascals, robbers, thieves and murderers. But not so with Uncle Sammy. He is interested in every saloon in the city as a joint partner. Uncle Sam has therefore formed an alliance, as to affiliated partnership, with prostitutes, whoremasters, pimps, gamblers, rogues, rascals, robbers, thieves, murderers and deadbeats of every description, who are selling whiskey for profit and gain in connection with prostitution and gambling. It then follows Uncle Sam is the ruling spirit in the lowest dives of the city where theft, robbery, murder, prostitution, gambling and drunkenness are the order of the day, and all these vices carried on in connection with the buying and selling of whiskey in the name of Uncle Sam as the proprietor and protector of their places of business. We candidly ask you here, which of the two ought to be the most respected, Mr. Smith or Uncle Sam? and which of the two, as to their spirit, has the best moral character, Mr. Smith or Uncle Sam? Is not Mr. Smith as to his morals a prince beside Uncle Sam? Who is Uncle Sam? Uncle Sam is the intelligence, energy, power and strength of the people of the United States. His moral spirit is the two houses of congress with its president, backed up in power and strength by the military forces of the army and navy of the United States as a guard and protector of life and property. But we honest laborers, farmers and mechanics deny we are any part of the moral spirit of Uncle Sam, and are therefore in no way responsible for his low and degraded habits, his dishonest and disreputable life. We therefore deeply deplore that he has fallen away from everything that is noble, good and true, and has affiliated himself with prostitutes, whoremasters, pimps, gamblers, rogues, rascals, robbers, thieves and murderers. We therefore hold an aristocratic, privileged class responsible for the fallen state of Uncle Sam, by living a dishonest and disreputable life, as the aristocratic class of these United States has put

Uncle Sam at the head of the whiskey traffic in connection with everything that is low and degrading to the human race. We have not as yet been pulled down beyond redemption, but we will, eventually, as a nation, go down to destruction, if we pursue the same political policy that we are now doing, invented by an aristocratic, privileged class. We find when we examine the whiskey traffic and those who keep saloons they can be classed in three different classes. The first class are those who are keeping a saloon like Mr. Smith referred to above. It will here be noted that these three different classes of saloons, that we will mention, are not the creation of the whiskey, the saloon or the saloon keeper, that such places exist and thrive in our midst, but it is the creation of the law that has pulled the nation down to a level where there is a demand for such places. If there were not a demand for whiskey and beer by the public, Mr. Smith would soon have to quit keeping saloon, but as there is a public demand for such a place, Mr. Smith may just as well accommodate the public as any one else, as he is keeping an orderly and respectable place. I can prove to you that a place where whiskey and beer are bought and sold to the public as a tonic, and no drunkenness allowed within its enclosure, or in any way affiliated with prostitution or gambling, such place or saloon with its keeper is not as hurtful to the public as many people suppose, or as these prohibition cranks imagine. We have in our little town of Toledo today a man by the name of John Loughran, whom I have known for nineteen years. This man has kept a saloon in our town for seventeen years. He has always kept an orderly place as far as he has been able to. He has raised a nice family of three boys and two girls, who are all industrious, respectable and sober people, are good citizens and taxpayers to the state. Mr. Loughran retired from his business two years ago. He is now eighty years old, yet he is walking our streets strong, hearty and healthy. I have had more or less dealings with Mr. Loughran and I have always found him square and upright. As to his moral character, I am safe to say Mr. Loughran stands ahead of the majority of the ministers of the gospel in our town, as I have been swindled by them and their members more or less. This goes to show that the buying and selling of whiskey, and drinking the same as a tonic, not to the extent of getting intoxicated or drunk, is not seriously hurtful to the human system, or to the morals of those who use it as tonic. It will also be seen a place established for the use of selling whiskey and beer, where no drunkenness is allowed, and entirely separate from prostitution and gambling, will not seriously damage the public, such as Mr. Smith keeps, referred to above.

The second class of saloons that we have in our cities and health resorts throughout the length and breadth of our land, where Uncle Sam is the chief proprietor and joint partner, are those that are kept in divers places in connection with prostitution and gambling, where an aristocratic, privileged class are indulging under cover from the public in drunkenness, prostitution, gambling and all kinds of immoralities. The spirit of wickedness that is displayed in these saloons, dives or resorts is beyond description, and the infamy and plotting there displayed is beyond the comprehension of the common people. But why do these covered dives exist? They are recommended to be built up by an aristocratic, privileged class that they may there, at the public expense, indulge in drunkenness, prostitution and gambling; that is, they are in an indirect way drinking, dancing and gambling at the expense of the laboring class—that is, the producers. Having Uncle Sam as a partner, it is a legitimate business. The United States congress has also put the sacred seal of the government on the face of these drunken, prostituting, gambling dens, backed up by the power of the army and navy of the United States, as a security that the business may not in any way be molested or disturbed. These drunken, prostituting, gambling dens, however, will not pull down a nation to destruction as fast as many people would generally suppose, as long as there is vitality and strength in the common people and the producers to keep them up. For it matters very little whether these aristocratic idlers are dancing, drinking and gambling, or laying in bed drunk, or out buggy riding or fishing, as they are producing nothing whatever wherever they are or whatever they do. It then follows that their disreputable, idle life cuts no figure, in what way they spend their time, any further than the mischief they are doing when they are meddling with the political affairs of the government, and are planning and scheming in what way they can deceive, humbug and defraud the common people. These second class saloons and dives are so kept that when a man looks at them on the surface, the passerby or ordinary observer cannot tell them from the first class.

The third class of saloons that Uncle Sam is interested in as a joint partner, are those that are established on the most prominent streets in our cities, also on the depths of the slums. Uncle Sam's partners who have the name of proprietor of these snake joints, are men and women who are void of all moral honor, and have no respect or regard for God or man. Within the walls of these snake joints drunkenness, prostitution and gambling are carried on in connection with the buying and selling of whiskey in the open sight of the public. These partners of Uncle Sam are also permitted under cover of buying and selling whiskey and beer to run drunken whorehouse dances and the most vulgar and degrading dramatic plays. Drunkenness, prostitution, gambling, theft, murder, blasphemy and fighting are the order of the day within the enclosure of these snake joints. Yet Uncle Sam is a joint partner in this nefarious business. He is also the promoter of the allied branches of the business in these snake joints in connection with the buying and selling of whiskey and beer, for none of these places could be run in this manner very long, if it were not for the protection and care of Uncle Sam. For the inmates of such places would kill and destroy one another if they were left to their own fate. But Uncle Sam has put his sacred seal upon the face of these snake joints in the name of a license, and says to his agents: ''Be not afraid my pets that anyone shall disturb you in your business, or that anyone shall be allowed to do you any bodily harm, or in any way deface your property, for I would like to see the man or woman who dares to raise his or her hand against you as long as I have a disciplined army of soldiers tramping the soil of the United States and an armed navy plowing the high seas.'' Who can be more secure in their business than these snake joint keepers? Are they not as secure in their business as Mr. Smith who is keeping an orderly and respectable place? But how does it come about that these snake joint keepers are making money and are thriving in their business? Why, the American public demands it. If there were not any demand by the public for such places, sports and indulgences, they would not exist, as they are producers of nothing but evil and most destructive to the nation. Who are then responsible for the demand for such places? An aristocratic privileged class who in their ignorance of the science of political economy and wicked political design for the special benefit to themselves, *have enacted laws* whereby a certain percentage of the citizens of the state have been dragged down into wickedness and degradation, that they demand the establishment of such snake joints for the comfort and pleasure of their lives. These snake joints so sealed, guarded and protected by Uncle Sam, are the most dangerous establishments indirectly run by Uncle Sam. For they are eating into the vitality and morality of the American nation, like unto ground moles in a farmer's orchard. Therefore the ordinary observer, who has not studied human life as to its propensities of good and evil, or has studied the history of the rise and fall of the ancient nations before us, will not in the least perceive what an influence these snake joints have upon our national life. Therefore when wickedness and degradation overtakes a nation, the moral spirit becomes dead, its physical strength will then disappear, misery and ruin will then follow, and in our pride and folly for honor and fame, rather than to submit to the natural conditions of human life, and amend our ways and habits, we will as a nation begin to plan suicide. For the benefit of those who are not observers as to our conduct in regard to our national life, and the influence these snake joints have upon our young generation we shall here quote some reports from our daily newspapers to show we are not far out of the way in what we are telling to be the truth.

Morning Oregonian, February 1st, 1904:

CHILDREN ON SPREE.

Boys and Girls Arrested for Visiting North End Saloons—When Children Start Out for a Good Time in the North End District, the Police Rebel.

Eight minors were arrested last night for being in saloons. They were taken to the police station where their parents were sent for to take them home. In one party were Miss H. A. Norris, Blanche Norris and Mabel Bozard, all these girls under the age of seventeen years. Their escorts were Fred Sanftenberg and Enis Wilson, boys yet short of the age of maturity. The five of them started out to have a good time and see the real, true sporting life, as they had heard their elders discuss it. They entered several places and were able to buy drinks. Finally they were noticed in a saloon at Third and Burnside streets, and the police were notified. Officers Hellyer and Prothers were sent to escort the revellers to the police station. "We were just going to put them out, and are glad that you have come," was the excuse that the saloon keeper made to the officers for having the children in his place of business, but he did not say why he had sold them what drinks they wanted before wanting to get rid of them. Captain Moore called up the parents of each of the wayward children and told them to come after the prisoners. When the elders arrived they seemed disposed to make light of the venture and were cracking jokes about their children being in jail. "If you cannot take care of them," said the captain, "and keep them where they belong, we will have to take charge of them. There is a place where such children are taken care of."

Harry Siegfried, Peter Kirkman and Jack Lamb were arrested for being in a dive on Second and Flanders streets. None of them were locked up, but the officers say that minors will not be allowed to visit such dives under any circumstances.

These are among the many thousands happenings that occur in our cities every day in the year. To explain to an unthinking public the cause why these children took pleasure in being out on a spree, and in this way have a good time; also the curiosity of seeing the real true sporting life of the city, as they had heard so much talk about it by their older associates, would require a volume of five hundred pages. But we shall here give a point or two why these children were out on a spree, and I think we shall here be able to make you understand that these children as to the interior of their understanding, had no knowledge that there ever was any evil connected with the real sporting life of the city, or that it ever was any damage to them to get drunk, neither did they have any knowledge of the evil magnetic spirit that lay concealed in these dives, that attracted them into these snake joints in the first place. These boys and girls were not as ignorant of business life as we think they are. They knew Uncle Sam was a joint partner in these dives they were visiting. They further knew that the proprietors of these snake joints were doing a legitimate business in the name of Uncle Sam, as they were licensed by the congress of the United States to carry on their business open to the public. They therefore believed there was no harm in visiting these places, as they took pleasure in so doing. We also find that when the parents arrived at the police station they made light of it, and were cracking jokes about their children being in jail. We here find that the inclination to drunkenness and dissipation in these children was in a measure inherited from their parents, and all it required was the cultivation in that direction, as the organic spirit of drunkenness, prostitution and gambling, when blended together in one whole is transplanted in the human race. It follows that Uncle Sam and his agents had already planted the seed of the organic spirit in the organism of the parents of these children before they ever were born, as to drunkenness, prostitution and a reckless debased life. This is the reason why these children were magnetically attracted into these disreputable dives, as the hypnotic organic spirit of these dives is bound to find lodgement in the soil adapted to its nature, as to its flourishing growth when its seeds are so planted. These drunken, prostituting, gambling dives which Uncle Sam and his agents are running in full blast night and day, are the dynamos of hell, supplying the power and energy to the traveling transit system, whose cars and elevators have their tracks in every nook, crook and corner of these United States, carrying passengers to misery, poverty and destruction, and at the end of the journey into the depths of darkness. We also find that the curiosity of these children was to go and see these dynamos in operation. They were pleased with its display, and there found pleasure and enjoyment, but they could not see the mesmeric traps that Uncle Sam, Satan and their agents had placed there secretly for to catch them body, soul and spirit, as to the ruin of their manhood, womanhood, health, happiness and good citizenship, in the near future. We therefore excuse these children for being caught in these traps set before them by Uncle Sam, Satan and their agents, as much so as when a beaver is caught in a steel trap set by a trapper, who makes it a business to trap for a living, by selling the beaver skins, Therefore if Uncle Sam and his agents had not placed their traps on Third and Burnside streets, Miss H, A, Norris, Blanche Norris and Mabel Bozard, with Fred Sanftenberg and Enis Wilson, would not have been caught and taken to the police station, For these children knew no more of the political policy and design of Uncle Sam and the devil in placing their traps before them, than the beaver knows about the purpose and reason for which a trapper in a wild mountainous region is setting out his traps, but will find out when his skin has to pay the price for getting into the hunter's trap. Finding this to be the true state of affairs among us as to how the whiskey traffic is conducted, is it not the moral duty of us honest laborers, farmers and mechanics to take up a political policy and devise a plan whereby we shall be able to disconnect Uncle Sam with his affiiliation with the devil and satan, the old serpent who deceiveth the whole world? The destructive spirit that lies concealed within the bosom of these third class saloons where drunkenness, prostitution and gambling has become a trinity as a business, under the cover of buying and selling whiskey, is far more destructive to the nation than the public is aware of. Therefore no living man or woman can foretell what a spirited people like those of the United States and Sweden will undertake when it comes to a crisis, when its national life is put in the balance as to life or death. As painful as it is to relate, yet we will have to admit the fact that a spirited people morally depraved will venture undertakings and do deeds that the savages of the forest will not undertake or do. Here comes a report from the city of Philadelphia:

''Investigations made by Coroner Dugan in Philadelphia have revealed an astonishing system of baby farms where infants were sold, exchanged or borrowed with as little fuss as if they were kittens, and were killed in many instances with less compunction on the part of the murderers than the ordinary person would feel in drowning a superfluous puppy. It is believed that one man was at the head of the nefarious business, occupying a position much the same as Al Adams did with regard to the policy shops of New York. In the establishments that formed the system, babies were murdered apparently on a wholesale scale, others were loaned to women desirous of using them to blackmail men. As the houses were scattered over several states, it became a difficult matter to trace an infant from one to the other. The scale on which they operated is shown by the statement of the coroner, that he believes more than two thousand births occur annually in Philadelphia that are not reported to the authorities. Coroner Dugan declares that all persons or institutions taking charge of babies should be licensed by the state, and with his conclusion few will differ.''

Such baby farms are one of the many institutions of its kind that are offspring and product, generated into life by the whiskey prostituting batteries in the third class saloons in our cities. Two thousand babies annually supposed to be murdered in one of our cities. Have the savages of the forest any worse record than this, as to human feeling? Where do you suppose, our reader, this shall end within a short time of one hundred and twenty-seven years, which in comparison with time will come next week? The misery, poverty and wickedness that are in existence in our cities are by the aristocratic class and the lawmakers attributed to the foreign immigration to the United States. But in this they are mistaken. There is no more poverty, misery, degradation and wickedness in the European cities than there is here. Yet those people are working for lower wages there than they are in the United States. But as the laws that govern these people in most of the European countries are, as to the spirit, practically the same as those of the United States, especially the laws that govern the whiskey traffic, it follows there can be very little difference. We shall here display the American spirit as to its justification of all human rights, as to the existence as human beings upon this our planet. The lawmakers of these United States are already beginning to figure upon what measures shall be adopted, and methods taken whereby they can dispose, without any loss to themselves, of the poverty stricken, broken down, wicked population in our big cities, who have been hypnotized by the spirit of the third class saloons until they have become physical and moral wrecks.

PAUPERS NOT WANTED.

Protest Against Making Oregon the Dumping Ground of Eastern Slums.

Salem, Oregon, April 11th, 1904.—That Oregon does not want to be made a dumping ground to relieve the congestion, sickness and poverty of eastern cities, is the message

Governor Chamberlain has sent to the secretary of the National Immigration Restriction League. The secretary has written to the governor referring to the congestion of the population in eastern cities, and saying that a scheme for distributing the immigrants at present in the slums of our eastern cities into the country districts of the various states is under consideration and is being advocated by some philanthropists and a number of transportation companies. Governor Chamberlain replied that Oregon prefers that additions to her population should be made from native born citizens of the United States, or from descendants of naturalized citizens. Next to these the most desirable class of immigrants are Germans, Scandinavians and British, including in the latter those from Scotland and Ireland as well as those from England. ''We of the west most vigorously protest,'' says Governor Chamberlain, ''against the scheme which certain transportation companies have of distributing the immigrants at present in the slums of the eastern cities, where you say there is great congestion, poverty, sickness and pauperism. Our country is prosperous, our people are happy, and we think it would be much better if the transportation companies referred to would direct their efforts and energies to keeping out of the United States the pauper classes of Europe and of every other country and clime. If you would see to it that the laws of the United States are measurably enforced in this respect, I am inclined to the opinion, that you would not have to waste so much time in formulating plans for relieving the slums of eastern cities of undesirable classes of immigrants.''

Here we find Mr. Chamberlain holding fast to the first law of human nature, which is self-protection. In this you are right, Mr. Chamberlain, and we admire your courage in proclaiming this to the public. But you are misled into false doctrine when you believe that the poverty, misery and sickness to an alarming extent is increasing the slums of the eastern cities, is due or the cause of a foreign population immigrating into this country. You also fail to understand, or if you do understand you will not admit, that the transportation facilities and passenger traffic are so internationally conducted with its rapid transit as to the moving of human bodies and personal property, is no longer an embarrassment to a floating population, who has no income or support for themselves and families, only what they earn by their toil and labor. It then follows that a down-trodden and oppressed people in one quarter of our earth will find no hindrance to wander and move about to some other quarter of the globe where they are less oppressed, with the opportunities of making a better living for themselves and families. Therefore if your state of Oregon, Mr. Chamberlain, were such a paradise for health, happiness and prosperity as you claim it is, it would not be six months before you would have the same state of affairs in existence in your state of Oregon as to poverty, sickness, wickedness, misery and degradation, as any one of the eastern states. But the fact of it is, Mr. Chamberlain, if you want to admit the truth to be known, there is very little difference in the eastern and western states as to poverty, sickness, wickedness, misery and degradation among the population in our cities in proportion to the percentage of the population. It cannot be expected that the slums of our western cities, or the cities of the state of Oregon should be as extensive as the slums of the state of New York, or Illinois, where Uncle Sam and his agents are running ten snake joints in full blast night and day to one in the state of Oregon, and which are the chief cause of the poverty, sickness, wickedness, misery and degradation among the laboring classes in our large cities. Mr. Chamberlain, further, has no sympathy or human feeling for a down-trodden and oppressed people of the European states, to whom it is natural to seek a country where they can better their condition, where they have an inherited right from their fathers to sow the fields where their fathers have plowed, provided they are doing so according to the laws and statutes of the land. We foreigners of the European states, who are interested in the welfare of the United States, do not take this candidly that you, in your arrogance and pride, should prefer that the addition to the population of your state should be made from native born citizens of the United States. You are, as to your temper and understanding standing like unto a boy who is fat and saucy with a new pair of shoes on his feet, but is wearing dirty and ragged underclothes. You fail to admit or acknowledge or you have forgotten, that our fathers were plowing and planting the soil of this country before your Father Washington ever saw daylight. We foreigners of the European states, in our kind and humble feeling to the American people, do acknowledge and deeply deplore the condition that exists in our native countries as to poverty, sorrow and misery among the laboring classes, caused by unjust and oppressive laws by an aristocratic, titled, privileged class. But we do deny that the poverty stricken population of our cities who are in need of alms, are constituting the slums, outcasts, offscourings and scum of an idle and depraved population of the United States. As exist in percentage to the population of Europeans and native born Americans, the Europeans do not constitute the majority of this undesirable class that Governor Chamberlain is referring to when he is speaking of the congestion of the population in eastern cities, as the eastern cities have been congested with a population who is living from hand to mouth, whose habitation is poverty, sickness, moral depravity and wickedness, through the generating organic spirit of the third class saloons, where drunkenness, prostitution and gambling constitute the trinity, as to the propelling power in extending and widening the depth, length and breadth of the slums of the eastern cities. We have here out in the west the tramp element sprung from the same fountain of life as to its organic spirit as the slums of the eastern cities. It is estimated that there are over one million tramps in these western states, who are moving back and forth, like unto the locusts of ancient Egypt. This army of tramps are infesting every city, town, hamlet and farm house that lie in their path, and you, Mr. Chamberlain, if you will admit the truth cannot deny but what you have your quota of them in your fair state of Oregon. But as I have traveled from the northern boundaries of the state of Washington to the southern boundaries of the state of California, have also lived in your state, I am well acquainted with the tramp life on this coast, as I have packed my blankets up and down this coast many a time in search of work I, therefore, think I can give you a few pointers as to the nature of the tramp life in your state, Mr. Chamberlain. These tramps ninety per cent of them, are afflicted with venereal diseases of one kind or the other, they are sprung from all classes of people, trades, occupations and professions. I have found, as far as my investigation has permitted me, that there is among these one million tramps, or more, five native born Americans to every one foreigner. There are farm houses and small towns in your state of Oregon as well as in other states which are located in the pathway of this army of tramps that are nearly eat out, and their property depreciated to an extent that they could not sell it at any price. In California in the dry season of the year, in many places the farmers are compelled to feed these tramps as they come along, even to the last loaf of bread in the house, if they expect to harvest their crops as these tramps, if they are in the least offended, can with a match set fire to the farmer's grain field and burn up everything he has. There were in Fresno, California, a few years ago, a gang of hoodlum tramps who banded themselves together into an organization whose members were bound by oath not to do any useful work of any kind as long as they lived, but make their living by bumming and tramping in different directions. The members of this organization were mostly native born Americans from the Golden West, and are today the production of the generating spirit of Uncle Sam's third class saloons. As poverty stricken and down-trodden as the laboring classes of my native country are under an aristocratic, privileged class and their autocratic laws, such a state of affairs does not exist there within the boundaries of a government that has stood for eleven hundred years; whereas, your Oregon territorial government, Mr. Chamberlain, together with your state government, is only fifty-six years old. We would not have spoken of these things, Mr. Chamberlain, if you had not discriminated against the noble French nation that has lifted you up to the seat where you are today setting. We honest laborers, farmers and mechanics are also speaking of these things to you, Mr, Chamberlain, to let you know that we are conscious of the danger that lies before our children and grand children. The dominating and overbearing spirit of an individual when in connection with the heart and head of the ruling power of a government, is also the dominating and overbearing spirit of a government as to its interior. Whether it is a republic or an autocratic monarchy makes no difference. Therefore, if such government, as to the interior of its spirit, is let loose without any check or restraint, it will, in course of time, throw a nation into barbarism, whether such a government is a republic or an autocratic monarchy. We find that there lies concealed within the bosom of Uncle Sam a seed sprouting with a dominating and overbearing spirit as its life propelling force. We honest laborers, farmers and mechanics must keep an eye on Uncle Sam, lest he should put himself upon a horse and ride roughshod over our lilies and carry away the fruits of our gardens, for we have signs to this effect.

We find this in the Daily Morning Oregonian, Tuesday, April 12th, 1904:

Patent Impudence of China.

Cold-blooded as the announcement seems that China's enunciation of her treaty with us, will make no difference with the operation of the exclusion law. It is nevertheless an unexceptional recognition of the patent negligibility of the Chinese government's desires. It is all very well when there is no stress of actual circumstances, to preach about courtesy to China, and the necessity of following the golden rule in our treatment of her, but the fact remains that we shall continue to do with her about as we will, just as the other powers do. This was definitely apparent when a little while ago we sent a hurry-up order to her to sign a commercial treaty with us concerning Mukden and Antung. Imagine our bearing down like this upon Germany, or Russia. Yet China made haste to comply, just as she did when the allies marched to Peking, carried off everything they could lay their hands on, and levied an indemnity which was limited only by the ability to collect. Nothing could more clearly demonstrate the fact that China is living on sufferance, just as Turkey is. Treaty or no treaty, law or no law, we shall keep the Chinese out precisely as suits our purpose without even the formality of asking China how it suits her. The reason is that China has no force to compel recognition. All that keeps her from being parcelled out tomorrow among the hungry powers is the same mutual jealousy that keeps poor old Turkey from falling to pieces. It is a temendous warning to our little Americans who groan every time they see an army or pension appropriation bill, or hear of a new naval program. We are under obligations to treat Germany and Russia civilly, for Russia and Germany can make reprisals. But when it comes to China, we take what we want and give her what we choose, simply because she is a nation only in name, and as a power is a false alarm. Just such shall we become, when our army and navy are no longer able to enforce our will.

We do not believe the brilliant editor, Harvey Scott, wrote this editorial, for he is too much of a philosopher to write such insinuating folly. But we hold him responsible for letting such a poisonous article appear in his paper. This editorial has a stimulating spirit of robbery and theft, despotism and absolutism within its embrace, and is the product of Uncle Sam's second class whiskey whore-house gambling dens. When it says: "Treaty or no treaty, law or no law. Imagine our bearing down like this upon Germany or Russia, for Russia can make reprisals. But when it comes to China we take what we want and give her what we choose." It will here be noted that a husbandman who carries within his heart and mind designs of robbery and theft against his neighbors, and is putting these plans in operation as far as it lays in his power and strength, he is also a despot within his own family. It then follows that the members of his own family will also have to dance under the lash of his whip whenever it pleases him; and so it is with a nation, whether it is a republic or an absolute monarchy. Therefore any government that is cultivating an overbearing, despotic, robbing and thieving spirit, will sooner or later sacrifice its peaceable citizens upon a robbers' battlefield. We honest laborers, farmers and mechanics, therefore, will not allow these robbing, thieving, murdering spirits to be cultivated within the bosom of Uncle Sam, and we protest against it, as we have to take chances alongside of robbers, thieves and murderers as to our lives and property, who will defy law and order, and have no respect for God and man.

But you say, our reader, the above editorial is simply the opinion of one man having nothing in common with the government and is only newspaper gas; therefore should never be noted. You are a man who is not thinking, who says so, and are like unto our domestic animals which are fed and driven by their master. Can you tell us where the spirit came from that appears in the above editorial? If this is the opinion of one man, it may be the opinion of ten, one hundred, one thousand or even ten thousand. Furthermore, the Oregonian has the widest circulation of any daily newspaper west of the Rocky Mountains, and its editor is one of the most brilliant writers on any subject in these United States. The Oregonian is classed as the sixth newspaper in these United States for its brilliant, philosophical editorials. Therefore such an editorial has more than the opinion of one man, even if it is written by an assistant editor. Such editorials are a floating organic spirit of despotism, theft, robbery among the reading public. This organic spirit will find lodgment in the soil congenial to its nature and there stimulate its propelling force, sprout, grow and flourish, and at last produce an abundant harvest. The editor of the Oregonian is also affiliated with the engineers and motormen who are running the machinery of the government. Political machinery, and his paper—not himself—are one of the line shafts upon which the government's political pulleys are fastened, upon which are thrown the belts of the internal and foreign policies of the United States. It is for this reason, we laborers, farmers and mechanics are taking note of such a spirit when it appears in our midst, for it is a twin sister to the policy of Uncle Sam's whiskey traffic. We therefore will candidly remind Editor Scott of one thing that he may not be able to foresee when he is speaking of "treaty or no treaty, law or no law," and that he is in favor of doing as he pleases with China, take what he wants and give what he chooses. Such bold, scornful talk are the utterances among the hoodlums on the street corners, who do not value life any more than a glass of whiskey, and have no more property than a box of cigars. There is a time coming, Mr. Scott, when reckoning shall be made. We will now suppose that the 45,000,000 of Japanese should be able to drive back the Russians from the east of the Steppes, at this time the 250,000,000 Hindoos raise themselves up against England, and Turkey, and the Balkan state of the whole Mohammedan population keep Austria and Germany where they belong, the 350,000,000 of Chinese, forming an alliance with their brethren, the Japanese, with their leadership of disciplined officers in the science of warfare, they would in less than twenty years arm themselves to their teeth with modern implements of war and rig up an army of 50,000,000 of Mongolian soldiers, such as you, Mr. Scott, would tremble in your shirt sleeves to think of, saying nothing of going there to take what you want and give her what you choose. The Mongolian race, fighting for their lives as they are, and will do, can afford to lose 25,000,000 soldiers and have more soldiers left than Uncle Sam. With a bodyguard on top of it to escort you to the wharf of Mukden or Antung, and there put you on a steamer with a passport pasted on your back with the order: "This white devil never to return," there would then be no necessity for treaty or no treaty, law or no law. Then would your own prophesy be fulfilled ("Just such shall we become when army and navy are no longer able to enforce our will"). Do you know, Mr. Scott, if it were not for us laborers, farmers and mechanics of these United States and Sweden, your prosphesy would be fulfilled in less time than twenty-five years? The Mongolian race are not to be trifled with. Our Caucasian race have raised serpents in their own vineyards.

We also find in another editorial of the Oregonian, where the aristocrats have thrown on the belts on the political pulleys to find out if it is time to throw on the tighteners:

Pitfalls for Democracy.

We are prone, in the United States, to take the demonstration of democracy's finality for granted. Probably we are right. And yet there have not been lacking some very acute thinkers who doubt whether the benefits of popular government are equal to its losses and dangers. That is to say, there are philosophers who would take Emperor William's side in this controversy, viewing it as affairs of intellectual interest and moment. They feel that power is safer in the hands of a trained and permanent ruling class than in the hands of the masses; that when we throw away the accumulated momentum of aristocratic courts, established churches and hereditary nobility, we deliberately sacrifice some of the most powerful aids to good manners and correct morals. The drift of Protestanism toward rationalism compels many men to turn to the Catholic church, as the only safe refuge in religion, and the drift of democracy toward socialism invites to monarchy or oligrachy as the means of escaping from anarchy. The rigors of absolutism cause us to sigh for democracy, and the excesses of democracy make us long for the concentration of power in a wise and firm autocrat, to whom the blandishments of wealth or the mad discontent of the masses would be alike negligible. It is hardly conceivable that the pendulum which has come so far toward democracy should again swing back toward monarchy, yet the future is wholly unknown, and this very thing has happened to every great republican era of history—Greece, Rome, Venice, Italy, Holland, in case of any general revolt from democracy to absolutism in religion, society and government, Russia might very easily become the rallying point of the conservative forces.

Mr. Harvey Scott, you are sleeping and are dreaming of possibilities, and your vision would materialize were it not for one thing, and that thing is, the laborers, farmers and mechanics of these United States and Sweden have lost their old green goggles that have been placed upon them by an aristocratic, privileged class, and now refuse to put on a new pair. Let me here tell you that the philosophers who would like to take Emperor William's side are not philosophers, they are materialist dishwashers and kitchen cleaners, who are studying the origin of life in an aristocratic political swill barrel, where worms are created in chunks of rotten beefsteak. Such philosophers are more fitted to train monkeys and instruct dogs for a circus than to try to study the science of government. Any one who feels power is safer in the hands of a trained and permanent ruling class than in the hands of the masses had better leave these United States, and go to China, Russia or Turkey, or settle among the Baboons of Africa, for before the laborers, farmers and mechanics of the United States are going to be governed and tramped under foot by a trained and permanent ruling class, some one is going to get hurt, Mr. Scott. We laboring classes shall not lose our wit and strength, or in the least damage our government by throwing away the accumulated momentum of an aristocratic court. The artistocratic court does not concern us, and they no doubt will take care of themselves. You seem to think that we are deliberately sacrificing some of the most powerful aids to good manners and correct morals. In this you are mistaken. These aristocratic courts are a disgrace to a civilized people and a nuisance to the community in which they are located. You say the excesses of democracy make us long for the concentration of power in a wise and firm autocrat. We believe those who long for the concentration of power in a wise and firm autocrat will have to long a long time, for such wise and firm autocrat will never come in power in these United States with the consent of the laborers, farmers and mechanics. But if it should so happen that this wise and firm autocrat should come in power, his throne will be on the graves of the laborers, farmers and mechanics of these United States. You say, "It is hardly conceivable that the pendulum which has come so far toward democracy should again swing back toward monarchy." We are here pleased to note your honesty, Mr. Scott, when you say ''toward democracy.'' You are here acknowledging that this government is not a democratic republic, as many Americans believe it is, but that it is an imitation thereof, or that it is to a certain extent a democratic republic. Of course if we had democracy we could prepare and manufacture our own whiskey as we pleased without the interference of Uncle Sam. There is no doubt in our mind but what the pendulum would swing back toward monarchy in a very short time if it were not for the light given to the laborers, farmers and mechanics on the science of political economy. Yet we shall not be too sure, for it is true, as you say, the future is wholly unknown, and this very thing has happened to every great republican era of history. As gloomy as it looks, and as hard as it seems, it is possible for us laborers, farmers and mechanics to capture the man on horseback, and put him where he belongs. As to what you refer to, ''in case of any general revolt from democracy to absolutism in religion, society and government,'' we have this to say in regard to this: If such a thing should come to pass as a revolt, it will not come with the consent of us laborers, farmers and mechanics, for we know better than to stir up a rebellion or a revolution; for the sham ballot given us we will use as a leverage to pry open the doors of the secret chambers where political traitors are drafting their plans and designs for the maneuvering of an aristocratic political army. Therefore if the aristocratic class are planning a revolt in the shape of a revolution or rebellion, with the design of having it appear that it is the laborers, farmers and mechanics who are revolting or rebelling against law and order, we shall know it. This is an old game of a wicked, disreputable, anarchistic aristocracy. We therefore warn them in the name of Uncle Sam to refrain from such political plots with revolutionary designs, as to send their rebel generals into our midst for to lure us to disobey the law and commit contempt of court. You say, Mr. Scott, ''Russia might very easily become the rally point of the conservative forces.'' Russia may become a rallying point of an aristocratic, privileged class of these United States, but we can assure you she will never become a rallying point of the law abiding citizens among the common people of the United States, nor of any of the European states who are not dominated and controlled by her despotism; and we have the pleasure to tell you that we can see a star rising in the east that will lighten up the mind and eyes of the brave, daring and noble Russian people of all classes, to the effect that they will set a day when they will close up the books and present the balance sheet to official Russia and call it square. I am not a prophet, nor son of a prophet, have never prophesied anything in my life, but I can tell you, Mr. Scott, there is a day coming when the debt of the nation's ledger on the face of the earth, shall be written on one side and the credit on the other, and the balance sheet made out in the sight of all the people. In those days Uncle Sam and King Oscar will lament over the folly that they were ever interested in the whiskey traffic, for they will then find where the profit and loss is going. Every man, woman and child in these United States and Sweden, whose property has been burnt and destroyed by the flames of alcohol and intoxicating drinks, shall then present a bill for damages to Uncle Sam and King Oscar, who have burnt their homes with flames of whiskey, who also have murdered their fathers, brothers and sisters with the double dagger of rum and venereal diseases, and who has also carried away their hard earned money on the three wheeled cart—whiskey, prostitution and gambling.

But you say, our reader, is it not unjust to charge this damage up to Uncle Sam and King Oscar? Are we not created by a free and moral agency, and can do as we please when it comes to drunkenness, prostitution and gambling? We do not say that the self, individual drunkard, whoremaster or gambler has any bill of damages to present to Uncle Sam or King Oscar, but it is the fathers, wives and children of these individual drunkards, whoremasters and gamblers who have suffered damage, directly or indirectly, through the generating spirit of Uncle Sam's and King Oscar's third class saloons. It will also here be noted that there are many men and women who are visiting these snake joints that are not altogether responsible for their acts and deeds, for the reason that the organic generating spirit, secretly manufactured or created in these snake joints, is so powerful as to its magnetic, hypnotic and mesmeric nature over certain organisms that there are men and women who have become bonded slaves under this hydra, three-headed monster, and are not able to release themselves, for they are magnetized and bound by magnetic skeins as to their flesh and bones. They are mesmerized further by mesmeric cords as to their will, and hypnotized by hypnotic strings as to their actions. We will then find there is nothing left to such an individual to work upon, only his love for good or evil, in which he or she has the liberty to choose as they please, and the propensities inherited from their parents as to good and evil, and which they have power to cultivate for good or bad, or in one direction or the other as to reforming and becoming better men or women, or not. But you say, our reader, if it should be as written in the laws you are representing, that every man or woman was unrestricted by the government to manufacture, sell and buy whiskey and intoxicating drinks of every sort, would it not then be men and women who would create such snake joints as Uncle Sam's third class saloons? If a man does not contract any debt, where are his creditors? Shall the industrious farmer's wife repair the ragged coat of the tramp, or shall a man reap thistles where he has planted lilies? And so it is with Uncle Sam and King Oscar. If they had never been interested in the whiskey traffic, none of its citizens would have any bills for damages to present against them when the day of reckoning comes. Many people at the present time, and even among the learned, do not believe there is such a thing as that a government or those who hold offices within a government, as to its control or reign, have to pay for the sins and wickedness they are committing, as well as an individual, but nevertheless this is true. A government is no more exempt from punishment for its wrongdoing against its citizens and the human race than an individual. It then follows that Uncle Sam and King Oscar (*when we are speaking of King Oscar we are speaking of the Swedish government*) will in no way escape the punishment inflicted by them upon its innocent citizens, by being interested in the whiskey traffic. It then follows if they had never been interested in the whiskey traffic they would have no responsibility upon themselves and have no bill of damages to pay. But you say, our reader, Uncle Sam and King Oscar were ignorant of these laws, and even did not know there were such laws in existence. Their ignorance makes no difference in the sentence of judgment when the day of reckoning comes. The laws that are governing and ruling this little planet in the immense, boundless universe are so written they cannot be changed. Therefore these laws do not excuse ignorance. Here is how you can tell, if in no other way. Down the street at No. 210 lives a woman with two children, who seven years ago had a kind and loving husband, a home of her own with all the comforts of life, but the generating spirit of the uptown snake dens pulled her husband into the dens. He began to try his luck at the gambling tables, lost his money, became a drunkard, and fell into the arms of the prostitutes. After he has in this manner squandered his home, valuables, and lost his manhood, he is killed in a drunken row. The wife has now rented one room and with the earnings of her hands is supporting her two children. We will now walk into this woman's habitation, and we will find her in poverty and with a pale and sorrowful countenance, the bright little girl will tell you her papa is dead; the intelligent little boy will tell you: "My papa got killed in an uptown saloon." The mother says: "We were at one time well-to-do, but my husband began to gamble and drink, and we lost all we had." Not enough of this, but his life was also taken in one of Uncle Sam's traps. The sentence as to judgment that lay concealed in that woman's heart, as to the interior of her mind, against Uncle Sam and every man or woman who is in any way interested in whiskey, or is affiliated with any man or woman who keeps a saloon, is such that it would strike you, our reader, to the ground, if you could see the corresponding nature of it in its reality. You ask that woman if she will not forgive Uncle Sam and his agents, and there are ten chances to one she will say: "Never, sir! If I could put them all in irons and chains for the balance of their days, I would do so—every one who has anything to do with whiskey." Such thoughts and sentences, when honest and in line with the justice of universal laws, are not lost, but they are put on file on the criminal calendar in correspondence against any government that is violating the laws and statutes that govern this our planet, no matter whether we know what these laws are or not. You can here plainly see, our reader, if you can escape the silent sentences as to judgment that such a woman is passing upon any one who is affiliated with the whiskey traffic, when she clasps her hands in silence in her bedroom chamber, and there with tears rolling down her cheeks, prays to God that he may help to save her little boy from being a drunkard, and her little girl from becoming a prostitute, you can escape the punishment of universal laws.

CHAPTER VIII.

Lesson on Article VII—Organization of Congress, also Legislative Department.

Section 31. All members of congress shall meet once every year, and shall meet the second Monday in January, and the next Monday shall the president of the senate take the office of the president of the people, once every two years.

We here find that the members of congress shall meet once every year for the purpose of framing and enacting laws, also to conduct the necessary business of the government, and that they shall meet the second Monday in January every year. As the president of the people is not elected by the people, it follows that when his term of office is at an end or expires, he goes out, and as that office is an inherited office by the president of the senate, the president of the senate is installed into that office after he has organized the members of the senate chamber and put everything in order, a week's time being given him to do so, as the following Monday after the members have met he takes the office as president of the people, once every two years. That this is the proper way to put the president into office, in order to have no break in the policy of the government, or disturbance in commercial and international affairs, can never be doubted by any philosopher, statesman or political economist, as it is in this way bound to be a continual and perpetual government. It will also be noted that no one is better fitted to take the office of the president than the president of the senate. We have had good proof of this here in these United States the last twenty-five years. President Arthur made as good a president as President Garfield, who was assassinated, and Mr. Theodore Roosevelt, our present president, has in every respect so far fulfilled the office as president as faithfully and has been equally as capable to fill the office as president as a statesman, as Mr. William McKinley, our late martyred president. These two of our now presidents, Mr. Arthur and Mr. Roosevelt, have not been inferior in ability as statesmen to any of the presidents who have been elected by the people, and have carried out to the mark the political policy of their predecessors, as far as they could have been carried out. Which goes to prove that to fill the office of the president of the people by inheritance is the surest, safest and best way, and is also in order as to the science of political economy, as there is no extra expense connected with having the office filled, neither on the part of the government, or on the part of the nominee or candidate. If Mr. Arthur or Mr. Theodore Roosevelt had not inherited the office as president through accident, but would have had to be elected by the people, they may never have gotten to be president of the United States, neither one of them. We therefore would never have known what their ability was.

It will also here be noted that the members of the house of representatives will also meet on the second Monday in January. It then follows if it is an odd year, following the election, the speaker of the house will take the office f the president of the senate on the same day and at the ame hour as the president of the senate (or vice president s we are now calling him) is taking the office as president f the people, and that the new speaker who has been ected by the people will also then take the office as the eaker of the house at that day and hour. I find when I ad the amended statutes farther on that this change of ice, or installation of officers, shall take place before center altar in the senate chamber, in the presence of the members of the house of representatives and the mbers of the senate, and that the generals and state officers of the army and navy must also be present, for the purpose of swearing an alliance with the speaker of the house, as he is the commander-in-chief of the army and navy. The reason of this is that the trinity of the house of representatives, the senate and the president of the people are three in one person or body. Its official heads therefore are the representation of one man as to its body, spirit and soul, the speaker of the house representing the material body, the president of the senate representing the spirit, and the president of the people representing the soul. (See Part First where an explanation is given of the difference in the spirit and soul of man). As the military officers are the heads of their respective armies of the military and naval forces and are purely of a material origin, created by the government for the protection of the material body of the nation with its material property, it follows these military officers and state officers could not swear an alliance with the spirit and soul of congress, but must of necessity so do with the material body, as the president of the senate (or as we term vice president) or the president of the people does not represent the material body of the nation, but only the spirit and soul thereof, and no man is allowed to swear an alliance with the spirit and soul of man when yet living in the material body. It then follows that the military and naval officers, with their state officers, who are the heads of their respective armies, must swear an alliance with the speaker of the house, their commander-in-chief, as to their loyalty and obedience to him. Yet when they are so doing, they have also bonded their own body, spirit and soul with the body, spirit and soul of their respective armies to the trinity of the body congress, the house of representatives, senate and the president, with their respective heads; three persons in one, the speaker of the house, the president of the senate and the president of the people. Thus you will plainly understand, our reader, why the speaker of the house is the commander-in-chief of the army and navy, and why the officers of the army and navy are swearing loyalty to the speaker of the house, and not to the president of the senate or the president of the peopl at the time of change of offices. They, therefore, have already been promised fidelity as to their spirit and soul b the army and naval officers, when yet in the body. Tha is, these military and naval officers were swearing an all ance with them when they held the office as speaker of th house, which alliance, as to its spirit, has never been broke as to its fidelity.

We here find that our present democratic republic the United States, as to the organization of its two hou of congress with its president, is only an imitation of most ancient democratic republics which the Greeks and ancient Chaldean philosophers had written up, illustrated and constructed in a far more complete form than our republican form of government of these United States of today, long before Columbus discovered America, or before General Washington, Daniel Webster, Hamilton, Samuel Adams, James Otis and Patrick Henry ever saw daylight. The Swedes and the Americans in their conceit, vain and foolish pride, think they made a masterpiece when they laid the foundation for their governments, built and constructed from a borrowed pattern and model. If the conceit and arrogance that lies concealed within the majority of the Swedish and American people as to what they know of philosophy and the science of political economy were knocked out of them a little, we would stand higher in the estimation, as to our knowledge, before the balance of the world. Nothing is more tiresome than to have to listen to a human crank organ who is playing the same old tunes over and over again, from one end of the year to the other, and never stop. This, however, is no serious damage to a people or a nation, if such crank organs are not placed upon the public platform and there wound up. But when they are put upon the public platform and there wound up, they become an hypnotic sleight-of-hand performer whose jugglery has all the wonders of the world within its embrace, and is the wisdom and prudence of the nation.

Section 32. Examination of the books of the previous election shall first be made, and if there are any members who shall illegally or some other way misrepresent themselves, they shall be sent off and their place shall be empty until next election.

We here find that the very first thing that is done by the clerks after the members of congress have met, is to examine the lists or reports of the previous election, to find if they are all there, or if there is any one who represents himself who is not found legally upon the records. If, therefore, any one misrepresent himself, he will be sent back and his place empty to the next election. This is as it ought to be. Any one who through fraud or illegally is trying to secure a seat in congress, and this is found out, it is right that seat should be vacant, or empty, until the next election. There is nothing in the amended statutes where it refers to the election laws, where it speaks in what way these records of the election were kept, and for me to here state what I have learned about this outside of what is written down in these law records as a past history, would only be from hearsay, or a secondary affirmation, as I could give no proof to the public whether I was telling the truth or not. It is, however, of minor importance in what way the records of the previous election were kept, to us at the present day, as we have all the facilities that are necessary for keeping a correct record of the previous election, when such an election is held, and, furthermore, our electors when they enter congress to their respective offices, have a certificate to show to the clerk that they are legally elected. As far as I can find out the most ancient had no better way to present themselves than this. They had, however, an easier and better way to keep a record of everything they were doing than we have today, for they thoroughly understood heavenly Correspondence as far as it related to the science of their material government. They, therefore, could keep their records more correctly and with less labor than we do today, as they had propelling reflectors that were doing all their printing and stereography in a manner that there never could be any mistake. It will also here be noted that when the day comes that is set for opening the books of the previous election by the clerk, the work goes on regardless of how many members there are present, for they have a week's time to organize and get ready in.

Section 33. There must be two-thirds of the members present of both the senate and the house before labor can begin.

We here note that there is no necessity to delay legislation, if all the members of the senate and house are not present, as two-thirds of the house of congress can begin work regardless of one-third being absent. There are almost sure to be two-thirds of the members present when the session of congress opens up. It is, however, better for all members to be present when the first roll call is made.

Section 34. After the first Thursday after the third Monday in January shall the president welcome all the members of congress, and with his own mouth give a report as to the people's condition, also the relation and condition with foreign countries, regarding both land and sea.

When we read this it sounds as if there were more than one Thursday in the third week of January, as it says on the first Thursday after the third Monday. The reason that it is so written and expressed is that the translation from the original in Correspondence is such that it was impossible for me to put it in any other way, unless to make the original meaningless. I could not undertake to put it the third Thursday after the third Monday, as the first Thursday might come on the first day of the month, in which case the following Thursday after the third Monday would be the fouth Thursday after the third Monday. This, however, cannot be readily construed or misunderstood, as it is the following Thursday after the third Monday. It is, however. of minor importance, yet it is necessary it should be explained why it is so written. The president of the people being the soul of body congress, the unchangeable life principle, or the unchangeable political principle of the body congress, is therefore welcoming in a body the members of the two houses of congress, and there instructs them in the form of a lecture, report or a speech, what his intentions are, what is needed and not needed in the way of legislation. He is also then supposed to tell what he knows to be the true condition of the people, and the relation and condition with foreign countries, regarding both land and sea. This lecture, speech, report or instruction to the members of congress, the day after he has entered the office as president, he is more capable so to do than any other man within the nation, for the reason that he has sacrified his material political body upon the political altar in the house of representatives, he has laid at rest his political, changeable, restless spirit upon the political altar of the senate chamber, and is now standing as a god in the nation's political temple, unchangeable as to his political soul. That is the president who is so welcoming the two houses of congress, and then gives them from his own mouth a lecture, speech, instruction and report. He has served two years as speaker of the house, two years as president of the senate; he, with his political training and experience, is the best fitted man within the nation to give such message to the members of congress when the session opens up. The reason he is not allowed to give this message in writing or by any instrument to the members of congress, but by his own mouth, is that he is the soul of the body congress, and therefore shall pour out his soul upon the members of the body congress. For it will here be noted that there never was a lesson presented, a speech read, or an instruction given, second handed, that has the same impression of feeling as to its baptism, as when it comes fresh from the lips of the orator himself. For it is then a baptism of his spirit upon his hearers, anointed by his soul. Many people of the United States, and even among the learned (I have found) do not know why the senate and house of representatives are called congress, neither do they know that the president is the soul of that congress, and the vice president the spirit of that congress. If it were not for the president being the political soul of the house of representatives and the senate there could be no congress. It would simply be a meeting of the legislature of the several states of the United States, and could therefore not be called a congress. It is therefore in reality not a congress now, as the president is the material body of our congress. Mr. Roosevelt, our president, is the commander-in-chief of the army and navy of the United States. Our congress cannot, therefore, be called a congress, as the speaker of the house is dead as to his material body and has no power whatsoever, only as far as he is presiding over the members of the house of representatives when in session. Will you philosophers, doctors of law and statesmen of these United States please tell us laborers, farmers and mechanics in what way you have a trinity when you have no trinity as to the body, spirit and soul of that body? Your body congress therefore is like unto an image whose body is made of potter's clay painted in various colors and girded with polished brass, which has neither spirit nor soul within its body. This being true, will you political philosophers, doctors of law and statesmen of these United States, then take offense and sneer at us laborers, farmers and mechanics of these United States, when we call you one and all, idol worshippers and materialistic pagan philosophers and doctors of law of the Dark Ages? The ancient Greek and Chaldean philosophers have illustrated and told you what is meant by a congress and the trinity of it, as to its body, soul and spirit. But your materialistic political philosophy has so blindfolded and darkened your understanding that you have not as yet been able to comprehend the meaning of these eminent ancient philosophers and their doctrine, and will not so understand or comprehend until the arrogant conceit is knocked out of you with a laborer's club, a farmer's cane, and a mechanic's fist.

Section 35. On the first Wednesday after the third Monday in January shall congress separate in two parts, the senate to one place and the house of representatives to the other.

We here find that on the third Wednesday in January, or the Wednesday following the third Monday, the two houses of congress are to part, for they have then jointly installed the head officers of congress and done all the necessary business, transacted in the way of preparations for going to work and begin to legislate. The house of representatives is now by itself in a body, the same as a man, in its material body with its five senses opened, which represent the five political parties in that body, as politics have never ceased, only for short periods, when the people have been politically imprisoned by monarchial despotism. It never will cease as long as the human race lasts on this our planet. It follows there will be some very hot, bitter and lively debates in that material body of congress, for there is the battlefield where the different political organizations of the country will have to fight out their differences. The speaker of the house, therefore, has the hardest office of any office within the body congress, and should be a man of ability and strength, of a well balanced mind, mild and just as to his nature, with iron nerves and steel brain, he should have a temper like that of King Solomon, and a patience like that of Job, his office should pay him a salary equal to that of the office of the president of the senate and the president of the people, his house should also be in the capitol city as long as he is in office, alongside of the president of the senate and the president of the people. No one will be able to foresee or foretell what the political strife will be in the house of representatives, where five different political parties are representing their interests. There will, however, be more politics after this than there ever has been before, as we shall then see the real thing in political life, when those days come, as they will come sooner or later. There will be no sham battle fought out in the house of representatives as it is at the present time, but it will be for Justice and Principle. For the reason that we as a race are so created from the beginning that we imagine ourselves unjustly dealt with by our neighbors, when the fact of is, we are justly dealt with. This is what brings politics into play among the human family. But it is the plan and design of our Creator that it should be so. The Great Architect has therefore set before us a political god, setting in its trinity upon its throne, *Justice, Law* and *Order,* which god we shall worship as to our love, fear as to our will, and obey as to our understanding. As we have this, our god, placed upon its throne in our political temple before us, it then follows that the bitter battle fought out among the members of the house of representatives of the different political organizations will not in any way cause a war indemnity to be paid by any of the citizens of the state.

The senate body being the changeable spirit of the body congress is also working by itself, but at the same time in connection with the house of representatives. As the members of the senate body are not affiliated with any political organizations, but is the colored changeable clothing which covers the soul of the body congress, they are the spirit of the law. Therefore, any proposed law or measure to become law, set in motion in the house of representatives, cannot become visible or in force as long as they are as yet in the material body, and have not the living spirit within them. The senate body therefore, which is the living spirit of the law, must of necessity clothe the material law with its spirit, for to give such law life that it with its power may become visible and in force. The members of the senate chamber, therefore, must of necessity be invisible as to political partyism. That is, they cannot be allowed to have any affiliation with any political organizations. The reason that the members of the senate chamber are the spirit of the law which gives it life is that the spirit of man is changeable, and so are all laws enacted and made by men. There never has been a law made by men and put upon the statute books by any nation which has not been appealed and can be appeal by men. It follows then there will be no strife among the members of the senate chamber as to political partyism, or any debates upon political issues, but their strife, debates and fights will be of what *may* be law and shall *become* law, in harmony with the science of political economy. As this science is as deep as the ocean and as high as the stars of the firmament, it follows that there will be different opinions among the members of the senate chamber, of what shall become law and not law, also what is law in harmony with the science of political economy; also as to what law on the statute books being enforced that are not in harmony with the science of political economy. These debates, no doubt, among the senators will be no less fiery than those among the congressmen in the house of representatives.

Section 36. *All bills to become law shall have their origin in the house.*

We here find that the material body of the law must come into existence and take its form first, before the spirit can take up its habitation within the body. The members of the house of representatives being the material body of congress, it follows that all bills that shall become law must be framed as to their material object by one or more members of the house of representatives. No bill, therefore, can have its origin in the senate, as that would be to create the spirit first and the body after, or like putting a building together and hanging it in the sunbeams, and then lay the foundation afterwards. You are wondering over this, why a bill to become law could not have its origin in the senate as well as in the house, as one or more of the senators would be as capable to draft and prepare a bill for any measure to become law as any of the congressmen. It looks that way to any one who looks at it on the surface, but when you look at it from a fundamental principle, you will find it looks altogether different to you. Yet such a thing has often been done in the United States congress. There have also been bills drafted by members of the house of representatives in the United States congress that have been introduced in the house, passed or approved by the house, signed by the speaker, then sent to the senate, but has there been so amended that it has not in any way been the same bill as when it left the house;

then sent to the president for his signature, and has become law, and perhaps the speaker never saw the bill after it left the house the first time. Such work can be done where the legislators meet in a sham congress, but it cannot be done in a congress founded on the science of political economy. If a bill to become law could have its origin in the senate, there would be no necessity of having a house of representatives, as the senate chamber and the president could do all the lawmaking that was necessary, like unto a consul of state with its king or emperor. It is of the most vital importance to every laborer, farmer and mechanic in these United States and Sweden that they should thoroughly and clearly understand why a bill to become law cannot have its origin in the senate. Our space does not permit us to explain this in full, however, we shall give a pointer on it. In the same manner as a man's spirit is changeable, in the same manner is the spirit of the law changeable. To make you understand this in a simple way we will say this: A man's spirit is the covering of his soul like unto the feathers of a bird. Man's spirit therefore is his knowledge and understanding, is not his hands and his feet, nor is it his eyes or ears. Therefore when a man changes his mind as to what he has learned or as to what he understands, his spirit is changing, but a man's soul is his love and will, which do not change, for what a man loves that he also wills, and what a man wills that he also loves. This is also the nature of the spirit and soul of the law when it is created and afterwards becomes a living force. Law is law whenever created and put upon the statute books of a nation. As to its enforcement, whether the spirit of this law is bad law or good law, does not change the enforcement of this law, after it is once put upon the statute books. There are just and unjust laws made by men. The unjust laws therefore when put upon the nation's statute books must be obeyed and respected, as well as the just. The members of the senate chamber therefore, who are the creators of the living spirit of the law, they are as to their office invisible to partisan political organizations, or affiliation with the different political organizations. It then follows, if a bill to become law were allowed to have its origin in the senate, how would the senate members know the sentiment of the different political organizations when drafting and passing such a bill to become law? The members of the senate chamber therefore, if they were allowed to draft, pass and approve of a bill to become law, might draft, pass and approve of a bill that would be altogether in favor of one political party and antagonistic or oppressive to some other political organization, or they might draft, pass and approve of a bill to become law that would be a benefit to one part of the country at the expense and detriment to some other part of the country, and if they could not get such a bill to pass the house in the way they wanted, they could refuse to act on any measure or bill that came from the house, and in this way block the legislation in a manner that there would be no legislating done whatever. It is for this reason and many others that a bill to become law cannot have its origin in the senate. The house of representatives therefore is the material will of the people, as to its welfare, protection and justice. It is the pillars upon which true democracy is resting, and the very foundation upon which our political temple is standing. This, however, is well known to many eminent lawyers, who will admit the truth. I have, therefore, heard many politicians say: "John, we have no use for a house of lords in our congress (that is the senate chamber). The house of representatives and the president are enough to do all the lawmaking we want." But I never agreed with them, for I know they were mistaken. We will now suppose that these men who have such ideas could get their plans and designs in execution. What do you suppose would be the consequences? The outcome would be this: Their house of representatives in course of time would be turned into a council of state, with a king or emperor at the head of it. But you say, How could this be done? Here is how it could be done. The house of representatives having within its embrace five different political organizations who are always trying to legislate for their own special benefit and advantages, every one of them, knowing there was no senate to inspect and receive their work, only the president, three of the five political parties, or the majority representatives of the different political organizations, could make a combine against the other two political organizations, or any one political organization, or any of them, and they would be entirely at the mercy of the more powerful political organizations, and therefore could not obtain any justice whatsoever, or have any legislation done for their equal benefit with the others, or laws enacted that would protect their interests equally with the others. But you say, Would not the veto power of the president forbid this? The veto power of the president, where there was only a house of representatives to deal with, would not prevent any combine among the different members of the house. The president's veto power, therefore, would have no effect any further than that it would block legislation, for the reason that the temper and intrigues of politicians when in office is such that all the world cannot move them to do right when they are bent on mischief, for they believe they are then disgracing their office. Veto, or no veto, by the president, therefore, would not help the weaker political organizations, as they could get no measure before the president to be approved of, or that was in justice to their benefit or equal advantage with the others. It then follows if the president undertook to veto any bill that came before him, that he knew was an unjust measure or a discrimination against some of the weaker political organizations, and in favor of the more powerful political organizations, and to their advantage, he would never get a chance to veto another bill, and in this way the legislation would be blocked, only so far as it was to the advantage of the more powerful political organizations, and in their favor. This being the state of affairs in the house of representatives, which in reality could not be called a house of representatives, but a house of *grandees*, it then follows the weaker political organizations would soon fall to pieces and their leaders affiliate themselves with the parties in power. The house of *grandees* therefore would n a short time have but one political organization in its embrace. The president of the people would then be a president in name only, and could have no more power over the members of the house of *grandees* than a seven year old boy over his father. This being the outcome, corruption in politics would soon begin to set in. By having legislation blocked the people would soon begin to suffer. They would then begin to raise up their voice in a clamor for one man power in the name of a king or emperor, whose wisdom and power were able to dissolve the house of *grandees* and lay its foundation bare, and in this way take chances one with the other, to obtain justice as to their material interests. You can by this see that those who are telling you that we have no use for a house of lords in our congress, or a senate chamber, have never studied the science of political economy, nor do they understand what the ancient Chaldean philosophers are referring to when they are speaking of their god Bel, and the temple of Bel, or what they are referring to when they say: ''Bel appeared and split the woman in twain.'' The woman's name being *Omarka.*

The senate chamber is as much of a necessity in our political temple, the congress, or capitol, as the house of representatives, for it is there that all bills passed by the house to become law are put in the balances of Justice to be weighed, as to the merit, purpose and design. How could a bill passed by the house to become law be justly weighed in the balances of Justice if it were not for the senate? It would be like unto a carpenter who takes a contract to construct a bridge across a river for a community of farmers, who knew nothing about bridge building, and therefore let the contractor receive his own work, and take chances whether he has done the work in accordance with his contract, which contract was only a verbal agreement.

Section 37. Bill A or No. 1 shall have been written by whom it is introduced; there shall also be a copy of same which shall be delivered to the clerk of the house. The representative shall read Bill A once or several times for the members of the house. The congressman who introduces the bill shall have undisturbed liberty to explain the same and its contents. There shall be undisturbed and free discussion over Bill A by all the members of the house.

We here will learn how a bill to become law shall be written and by whom. The congressman who introduces a bill to become law, shall have framed it himself or in company with one or more of his colleagues who are in favor of the measure to be introduced. Before this bill so drafted by a congressman can be introduced, a copy of the same must be delivered to the clerk. The reason why a copy of such a bill is deposited with the clerk is that it will prevent any one of the members or all of them tampering with the bill during the time it is under discussion, or during the time it is being acted upon or voted for. We also find that the congressman who had the bill to introduce would also have to read it one or more times for the balance of the members, that they may understand what the bill is for. The congressman who is so introducing a bill is also given a certain length of time to lecture upon the merits of the bill without any interference from the others who may be opposed to the measure. After the time allotted to him is up, for speaking on the merits of the bill he has introduced, any one or all of the balance of the members shall be given free and undisturbed liberty to debate upon the merit or demerit of the bill so introduced. We can see no difference in this to the way debates are carried on in the house of representatives in the United States congress at the present time.

Section 38. After the debate is ended, then shall all the representatives cast a vote for its life or death. The speaker shall cast no vote. He is the one who is keeping order and the leader. If Bill A receives a greater number of votes to become a law, then shall it be sent to the senate, but if there is a greater number against it, then is Bill A dead, but if there is an equal number for and against, then shall the speaker cast his vote as he pleases.

This section explains itself and can never be misunderstood. We find a majority of votes would pass a bill to become law, and that the speaker does not cast a vote unless there were an equal number for and against a bill. The reason it reads that the speaker is the one who is to keep order is that in the temple where the voting takes place all the members were set up in two columns or rows, one to the left and one to the right, with the speaker marching at the head between the two columns. There is nothing said in the amended statutes of this secret history, as far as I can find out, about any janitors, sargeants-at-arms, or any such officers. Therefore I can give no further explanation why it reads in this way.

Section 39. The balloting shall be transacted in this way: They who wish Bill A to live shall walk ahead and go around the column *Fiffi* and call their names to the clerk, and they who wish Bill A dead shall walk ahead and go around the column *Giggi* and call their names to the clerk.

The temples of the ancient nations were built different from the capitol in Washington. Therefore, I find no way of translating the above paragraph in any other way. Suffice to say, the two columns here spoken of as *Fiffi* and *Giggi* were two cylinder shaped columns, one to the right and one to the left in front of the throne where the image of their political god was sitting, representing *Justice, Law* and *Order,* with many other things symbolizing liberty, as to how far liberty was to be extended by Justice, Law and Order. The two columns, *Fiffi* and *Giggi,* with the throne of their god, were placed in a triangle, the throne of the god was placed on the point or corner of the triangle, in direct angle with the North Star, a moving heaven was constructed over the god's head, representing the Zodiac signs, with the planet Jupiter as the father and mother of their god, the north burning star being stationary, the column *Fiffi* was standing on the southeast corner or point of this triangle and the column *Giggi* was standing on the southwest corner or point of the triangle. The encasement of these columns were made of polished metal with moving duelling panels. The frame work of the encasement of these columns were ten *lallefi* in diameter, a *lallefi* being nineteen and one-eighth inches in our measurement, making the encasement of these columns fifteen feet and eleven and one-fourth inches in diameter. There was a space between these encasements and the column proper of three *lallefi,* making the column proper a little less than four *lallefi.* Within the space of the encasement and the column proper the clerks were sitting receiving the votes. They had within these encasements propelling reflectors which they operated by the finest of machinery

When the members of the house, therefore, were walking around these columns, to vote on a bill to become law or not law, they were not only recorded as to their names, but were also photographed as to their stature. This was done so quick that before the last member had walked around the column *Fiffi* and *Giggi,* there were pictures on every bulletin board in the city and near lying country of the first ones. (They were of course no bulletin boards, but amounted to the same as the bulletin boards of our day). There is no such a thing as a congressman, if present when the voting is going on for any bill to become law, who can refrain from voting, as is practiced by many in our congress of today. Every member of the house who is present when voting for a bill to become law, must vote for or against it. It is for this reason that the speaker sets them up into columns or lines, and is keeping order when they are crossing the center line, from the right to the left, or from the left to the right, for it will be noted that when they are called upon to fall into line, they are trying to fool one or the other political party by stepping into the line opposite from where they are going to vote, in order to gain or make defeat, and will not step into the right line where they belong until the last step at the deviation point where they have to take either to the right or to the left. I have inquired about this, particularly as the amended statutes do not refer only to the main points. A congressman, however, who makes a practice of being absent when voting is going on for bills to become law, and the speaker thinks he is doing this purposely, is given power to close and vacate such congressman's seat until the next election.

In our congress of the United States at the present time, there are any amount of members of both house and senate who do not vote for a bill when it is acted upon for to become law, even when they are present when such bills are being voted on. There are many reasons for this on the part of the members themselves, but their reasons are not for any good purpose, but for the reason that they have either neglected their business, or being too lazy to inform themselves of what the bill contains and for what purpose that are to be voted upon to become law, and therefore cannot vote upon it intelligently, or they are refraining from voting from the standpoint of mischievous purposes, but not for any beneficial or good purpose. Sometimes they refrain from voting on certain measures because they will not let their political organizations with which they are affiliated, or the people in the senatorial or congressional district, know how they are standing—for or against a certain bill that is to become law or has already become law. Many times a lobbyist wants a bill to pass with as few votes as possible, and finds it is safer and cheaper to give a wine supper to a certain number of senators or representatives, who he thinks will possibly oppose his bill when it comes up to be voted upon the next morning. This lobbyist therefore gets these members dead drunk, hires a dozen or more young prostitutes to wait on them and put them to bed. The next day these members are sick in bed with rheumatism from taking a cold, or from nervous prostration caused by overwork, and therefore are not able to attend to their office to which they have been elected by the people who have placed their confidence in them. The lobbyist's bill passes the house, or senate, whatever it may be, and becomes a law without any interference or knowledge of some of its members before they are aware of what is going on in either one of the two houses of congress. This is one of the reasons why many of the members in our congress do not vote on all measures or bills to become law, and there is no law either that compels them to attend to business or their office unless they want to. They also draw their salaries in full whether they attend congress one day in the week or five, and many of them leave Washington altogether when their state legislature meets, in order to come home and do some electioneering, either for themselves or some one else. This, however, cuts no figure to the laborers, farmers and mechanics, as the same amount of bills to become law in the form they are drafted and for the same purpose would become law or no law, whether all the members of our congress attend to business or one-half of them. But this is poor satisfaction to those who are paying taxes and are the producers of the country, to have such buying and selling going on in our political temple, and have it turned into a robbers' den in place of a temple of worship to our god, *Justice, Law* and *Order.*

Section 40. The bill A, if it lives, shall be sent to the senate. Here shall it be read once or several times. There shall be free and unobstructed explanation amongst the senators over the bill A, and if it is found that the bill A in the whole is not complete for the purpose for which it is written, then shall it be handed over to the clerk and he shall place it on the table.

The house of representatives being the material body of the law, it follows that a bill drafted by any one member of the house, or a number of members, for the purpose of having its purpose and design, plans and construction, set in operation by the execution of the law, such bill should be drafted or drawn up as simple as possible, but in a manner that no loop hole should be left open for any one, after the bill has come before the house, to change it and put in a deceptive clause, and in this way have a chance to kill the bill before it is voted upon, for it will be noted that a bill once past the house for the design of any measure or for any purpose, and signed by the speaker, cannot thereafter be amended as to its material body, after it gets into the senate chamber, or in any way be tampered with, but it must remain the same as it was when it left the speaker of the house. We will now say bill A has been introduced in the house, passed by a majority vote in the house, and signed by the speaker. It now goes into the senate chamber, there to be endorsed or approved, or also to receive its life or spirit, that is after a supplement is drafted to the bill. The senators will now read the bill once or several times, and debate over the same. If it is found that this bill A is not complete in its design for the purpose for which it is written or drafted, it will be deposited with the clerk for safe keeping until a supplement of the bill can be drawn up, that will make it complete. The president of the senate therefore, if he finds the bill is for a good purpose, and the house of representatives have acted in good faith, and that their intentions are good, he will appoint a committee to draft a supplement to the bill, or a new bill that will bear on every point for the same purpose as the one that came from the house. But if this bill A when it enters the senate chamber is so drafted and drawn up that it is deceptive in its nature and can be used as a leverage for other purposes other than the purpose for which it is intended, or in violation of the constitution adopted by the people's political god, *Justice, Law* and *Order,* the president of the senate can send the bill back to the house of representatives with instructions to pass a bill for the same purpose which is so drafted that its design is in harmony with the constitution, and is strictly for the one purpose for which it was intended. But the president of the senate cannot, however, send such a bill back to the house unless he gets the president of the people to endorse him in his opinion that he, the president of the senate, is right in his judgment. If therefore such a bill comes back to the house of representatives for the reason that it was not legally framed, and the speaker of the house still insists that the Bill A is legally framed and has no leverage upon other purposes than those for which it is intended, he has the right in the name of the house of representatives to lay the bill before the supreme court and the nine judges will then give an opinion or decision of whether the bill is, as to its moral nature, in accordance with the constitution, and the purpose for which it was intended, or in violation of the constitution and the purpose for which it was intended. If the decision of the supreme court therefore is to the effect that such a bill which has been sent back to the house from the senate is in harmony with the constitution, and has no evil designs within its embrace, such a bill must be acted upon by the senate regardless of any voting by the members of the senate chamber. But if the supreme court decided that the bill is not in harmony with the constitution, and is not for the purpose for which it was intended, then it is dead. It will here be seen that there is very little chance for the members of the senate to reject any bill that comes from the house without acting upon it.

Section 41. The vice president shall now call on two or more to draft a new bill A, which came from the house. This shall be read one or more times by the president. There shall now be undisturbed and free discussion and examination of same by one and all the senators. When the discussion is at an end then shall all the senators cast a vote for the life or death of Bill A, or No. 1, with exception of the president, and the greatest number shall decide the life or death of bill A. But if there is an equal number for both the life or death, then shall the president cast his vote, and his vote shall decide the life or death.

It is necessary that we should understand this section right. When a bill is sent from the house of representatives into the senate, it is there read by the president of the senate one or more times. There is, however, no debate made by the senators over the bill that came from the house as to a final vote, but is temporarily debated on until a supplement to the house bill is drafted by a committee of senators appointed by the president of the senate. This supplement to the house bill attached to it, drafted or framed by a committee of senators *cannot* or *shall not* be in the shape of an amendment to the house bill, that will in any way, shape or form change the purpose or meaning of the house bill. But this supplement, or new bill, or the bill itself, will be a double bill, the two pinned together, when they are acted upon or voted for. The supplement bill therefore drafted or framed by the senate for the purpose of making the house bill become law is only the completion of the house bill as to its life, principle, motive and effect such bill may have as to its design when in operation by the power of the law. This supplement, therefore, so drafted or framed by the members of the senate and pinned onto the house bill, should be so drafted and framed that it becomes the spirit of the house bill, for it is the spirit of the law that here is going to be infused into the material body of the law. That is, the material and moral law of the bill must become two in one as to its body and spirit.

For the benefit of those laborers, farmers and mechanics who have not studied the science of political economy, we shall here introduce a bill in the house, coupled with a supplement from the senate, ready for to be signed by the president of the people to become law. Not that this bill is drafted or drawn up properly as it would be if we were college graduates, but enough to show the difference between the material and spiritual body of the bill and the nature of such a bill as to ts design; also to show what we hayseeds and pit prunes want, who raise prunes and hay.

Washington, D. C., April 30th, 1904.—Railroad Bill No. 1.—We, the members of the house of representatives in congress assembled, do hereby recommend in the name of the Hon. A— B, the speaker of the house, to you, our most gracious, powerful lord and master, Uncle Sam, that there shall be built as soon as possible, without any delay or interruption on your part, or as far as your ability and strength allow, a standard guage, double track, cross railroad, across the United States from east to west and from north or south, the eastern terminus of the east and west line to be located on or near the eastern boundaries of Waldo county, state of Maine, where John Steward has his boat landing, or some better place in that vicinity, if such place is preferable in the judgment of the commissioners of transportation and the civil engineers, such terminus to be located where a city can be laid out and where there can be constructed in safety docks, wharves and shipyards. The western terminus of the east and west line to be on or near the western boundary of Alameda county, state of California, where Fred Pack has his fish nets, or some better place in that vicinity, if such place is preferable in the judgment of the commissioners of transportation and the civil engineers, such western terminus to be located where a city can be laid out and where there can be constructed in safety docks, wharves and shipyards. The southern terminus of the north and south line to be located on or near the southern boundary of Harrison county, Mississippi, where Tom Reed has his oyster beds, or some better place in that vicinity if such place is preferable in the judgment of the commissioners of transportation and the civil engineers, such southern terminus to be located where there can be constructed in safety docks, wharves and shipyards, and where a city can be laid out. The northern terminus of the south and north line to be located on or near the southeastern boundary of Lake county, Minnnesota, where Howard Smith has his logging raft, or some better place in that vicinity if such place is preferable in the judgment of the commissioners of transportation and the civil engineers. Such terminus to be located where a city can be laid cut and where there can be constructed in safety docks, wharves and shipyards. We also recommend that there shall be laid out towns and villages every ten, fifteen or twenty miles along the lines of such double track, standard guage, cross railroad.

Passed by the members of the house of representatives.

Endorsed and approved by the Hon. A— B—, speaker for the house, this 30th day of April, 1904.

Washington, D. C., May 25th, 1904.—We, the members of the senate chamber in congress assembled, do hereby endorse and approve in the name of our president, C— D—, to you, our gracious, powerful lord and master, Uncle Sam, the Railroad Bill No. 1. We, the members of the senate chamber of the United States congress, do hereby agree with the members of the house of representatives, that the proposed measure set forth in Railroad Bill No. 1, is feasible and to the advantage of Uncle Sam as to his prosperity and happiness. It will approximately take, or require, 120,000,000 days' work to build and construct this proposed double track, cross railroad. To equip such a double track, cross railroad it will take approximately 17,000 freight cars at the cost of $34,000,000. It will take approximately 7,000 passenger coaches at the cost of $63,000,000. There will have to be employed on this railroad approximately 25,000 men to run it at an expense for each and every year of $22,500,000, more or less. It will take ten years, more or less, to build and equip the road. But when completed, Uncle Sam has added to his material wealth $120,000,000, more or less. The net earnings of this double track, cross railroad, under normal conditions of the country, will be $80,000,000 a year, more or less. The net revenue of this railroad when thrown into the treasury of Uncle Sam will be $45,000,000 a year, more or less. We, the members of the senate chamber, therefore, approve and endorse the Railroad Bill No. 1, and hereby send a supplement to the house bill, to be known as the Railroad Equipment Bill No. 1. We therefore recommend and order Uncle Sam to equip this double track railroad with 25,000 men, more or less, as they are needed, and with 17,000 freight cars, more or less, as they are needed, 7,000 passenger coaches, more or less, as they are needed, and with the proper equipment of everything that is needed for the equipment, construction and operating of the railroad, such as telegraph and telephone, with many other things.

Passed by the members of the United States senate.

Endorsed and approved by the Hon. C— D—, president of the senate chamber of the United States congress, this 2d day of June, 1904.

These two bills are pinned together and are become one and must of necessity be endorsed and signed together by the president of the people, for one cannot become law without the other. This is the nature of all bills that should pass the two houses of congress to become law. You can here plainly see, our reader, that the building and construction of the track of this railroad with its terminals and the laying out of cities and towns is the material body or foundation of the commercial traffic, and the senate bill is the life placed upon it. Therefore one would be valueless without the other. But you say, Could not the members of the house introduce the two bills in one as they now are written independent of the senate? We say no, not impartially as to justice to all the people. The house of representatives knowing they had no senate chamber to inspect their work, they would begin to lobby with one and the other where the terminals of this railroad should be, or even where the line should run. Furthermore, the members of the house, being affiliated with five different political organizations, they would begin to combine against one and the other for their own political advantage, also to the advantage of certain portions of the country. Therefore the majority of the combine would dictate where the terminals should be and also where the track should run, and it would be but a short time before one or two political parties would run and operate the whole road to suit themselves. And, as we have stated before, the house of representatives would become a house of grandees in place of a house of representatives in a congress. Therefore if this Railroad Bill No. 1 had not been drafted or framed in a proper and imparitial way, the senate members can either kill the bill or send it back to the house to be drafted or framed over again. As we have stated before, the members of the senate are not affiliated with any political organizations. They are therefore the equilibrium of the different political organizations. But you inquire, Could not this double track, standard gauge Railroad Bill No. 1, with its supplement, the two bills in one, have been drafted as it now is by the members of the senate independent of the house? We say no. No bill shall have its origin in the senate, as we have before stated. If such a bill as the Railroad Bill No. 1, or any other bill, could be drafted, framed and passed by the members of the senate independent of the house, there would be no necessity of a house of representatives, nor would they be members of a congress. The senate chamber therefore would then be a house of lords, and the senators would then be as to their political power, royal lords with the president as their king. As the senators are forbidden to be affiliated with any political organization, as to the science of political economy, it follows that if they had no house of representatives to fear, the different members of the senate chamber would combine with the president as to their advantages and disadvantages. Therefore such a combine would be more powerful than among the different political organizations of the house of representatives and its members. Therefore the double track, standard gauge, cross Railroad Bill No. 1, if drafted, framed and passed by the senate independent of the house of representatives would never be framed or drafted in a manner that it would become satisfactory to the common people, nor would it be built and run satisfactorily to the common people.

We shall here introduce one more bill to Uncle Sam:

Washington, D. C., May 5th, 1904.—Steamship Bill No. 1.—We, the members of the house of representatives in congress assembled, do hereby recommend in the name of the Hon. A— B—, the speaker of the house, to you, our most gracious lord and master, Uncle Sam, that there shall be built as soon as possible, without any delay or interruption on your part, as far as your ability and strength allow, forty-five steamships, fifteen of these steamships to have their harbor and docks in or on some seaport on the Atlantic coast where the commissioners of transportation find the most suitable place; ten of these steamships to have their harbor and docks in or on some part of the Gulf of Mexico; ten of these steamships to have their harbor and docks in or on some port on the Pacific ocean; ten of these steamships to have their harbor and docks in or on some port on Lake Superior, where the commissioners of transportation find the most suitable place; these steamships to be equipped with the latest modern machinery, shall be 450 feet long, more or less, and forty-eight feet beam, more or less; these steamships to be put in the government service as soon as they are ready for the purpose of carrying passengers and freight.

Passed by the members of the house of representatives.

Endorsed and approved by the Hon. A— B—, speaker of the house, this 15th day of May, 1904.

Washington, D. C., June 5th, 1904.—We, the members of the senate chamber in congress assembled, do hereby endorse and approve in the name of our president C— D—, to you, our gracious, powerful lord and master, Uncle Sam, the Steamship Bill No. 1. We, the members of the senate chamber of the United States congress, do hereby agree with the members of the house of representatives that the proposed measure set forth in the Steamship Bill No. 1 is practicable for the government to engage in shipbuilding, as it will bring revenue into the treasury of the government. It will require 10,000,000 days' work, more or less, to complete the forty-five steamships. It will take approximately $20,000,000 worth of material for the construction of these steamships. It will take approximately 4,500 men to man these forty-five steamships. It will take seven years, more or less, to build and equip these forty-five steamships, but when completed the government has added to its material wealth $30,000,000 more or less. The net earnings of these forty-five steamshps, if not lost, will be $15,000,000 a year, more or less. The net revenue from these steamships, under normal conditions, will bring into the government treasury $7,000,000 a year, more or less. We, the members of the senate chamber, therefore approve and endorse the Steamship Bill No. 1, and hereby send a supplement to the house bill, to be known as the Steamship Equipment Bill No. 1. We therefore recommend and order the government shall equip these forty-five steamships with 4,500 men, more or less, as they are needed, together with all scientific instruments necessary, and furniture for same.

Passed by the members of the United States senate.

Endorsed and approved by the Hon. C— D, the president of the senate chamber of the United States congress, this 25th day of June, 1904.

It will here be noted that the above two bills are only an imperfect, rude design or draft of the bill, but enough to show upon what plan or *calisthenics* such bills should be drawn up that they may stand in full vigor of health before our poltical god, *Justice, Law* and *Order*. Such bills when introduced in a congress may be ten times as long in its expression as we have here represented. But we warn you lawyers and judges of one thing: When you draw up a bill of this kind especially, or any kind of bill for that matter, not to put in any unnecessary clauses for the purpose of having something to debate upon. Therefore such bills when drafted should be made as short in its expression as possible, unless you want to show up your ignorance of the law and become a laughing stock for the coming generation. For, mind you, the coming generation who will handle the law will study the science of political economy in all its phases, and will not fall short in drafting or framing a bill so that its meaning cannot in any way be construed or amended as to its purpose. No man can tell how long it will take before such bills will be introduced in the United States congress, as the two bills referred to above. But the time will come when such bills will be introduced in the United States congress, unless this government is overthrown and the people of the United

States will be a nation of the past, or will be recorded upon the pages of history in these words: "*The western infant died from indigestion in connection with the paralysis of the brain.*" It, however, will have to be noted if the time ever should come that such bills should be introduced in the United States congress, as the railroad bill and the shipbuilding bill referred to above, it is not necessary that there should be gold in the government treasury as a propelling force to carry out this project with. Gold in a government treasury is no more of a propelling force, motive power, or offensive or defensive activity of life, than an *idol* placed in front of an altar to be worshipped by an ignorant and barbarian race, whose understanding is so darkened by their reason that they believe the idol is going to save them from everything that is bad and unfortunate. Gold and silver therefore, when stored in a government treasury, has only a commercial value as far as there is a demand for it by the public in art, mechanical constructions and inventions, the same as copper, steel, iron, aluminum, with many other kinds of metal. It then follows a government that is desirous of carrying out any project, as to its execution and completion, for the benefit of its citizens, can do so, gold or no gold in the government treasury. But have to depend on the skill, ingenuity, power and strength of its citizens, who are the propelling force, the motive power and life's forces in detail. Therefore a government can carry out any project within its own borders that an architect, civil engineer or a designer can plan, as far as the ingenuity, power and strength of its citizens will permit or allow, and no farther. It then follows if the government can get enough men who are citizens of the state, to build a double track, standard gauge, cross railroad over the country, the government can do so and complete it as fast as it can get men to do the work, and no faster, gold or no gold in the government treasury. Whether the government is able to build one hundred miles of railroad and one steamship a year, or five thousand miles of railroad and fifty steamships a year, largely depends upon the number of available men that are to be secured by the government within the nation for such work. Gold or no gold in the treasury cuts no figure with the progress and completion of any railroad or steamship project the government may undertake, unless the material for such building purposes cannot be secured without delay. Therefore after a railroad bill or a steamship bill has passed the two houses of congress of any government that is not an autocratic monarchy or a counterfeit republic, but a government founded on the science of political economy, do not of necessity, for want of gold, have to delay the work. The treasurer of the treasury of such a government is ordered to engrave a design of a paper note, such as we have represented in Part First, ranging from one to one hundred or five hundred, if it is necessary, and these notes to be used as a payment for every day's work performed on such a railroad or steamship under construction by the government, but for no other purpose. This is the government's power in creating money of value, as these notes have their intrinsic value in the roadbed and the labor expended in the construction of its equipment, or, if these notes have the model of a steamship on the face, the steamship, as long as it is plowing the ocean, is the intrinsic value of these notes. Such notes are not faith money or wildcat banking currency, or *idiosyncrasy, idiotic, idolatrous* value of a gold or silver dollar. But such notes are as to their intrinsic worth like unto a note given by a well-to-do farmer who has a fertile and productive farm, whose harvest is bringing him an abundant reward for his labor, and who in his prudence has set a day for the redemption of his notes so given to his creditors, when he is sure he can redeem the same. These notes, so created by the government through the expended labor of its citizens, can also be compared as to its intrinsic value, as bonds given to individuals by a government upon the receipt of the customs of a seaport. Therefore such notes created by a government on the expended energy and labor of its citizens is scientific money and no other. Such money alone is scientific money and no other. All other money or currency is fictitious, whether it is bank notes, sheep skins, goat skins, bear hides, silver fox skins with tail on, gold or silver, or any other kind of money, no matter where it comes from or how such money is created. It matters not who has such money or who passes it, a government or an individual, it is fictitious money just the same, for no intrinsic value, as a just measurement of value can come into existence without the balance scales of justice upon its face, through the expended energy of labor, and which balance scale of justice the government alone has the right and power to place upon the face of its notes, regardless of any individuals, as to its intrinsic worth. Therefore any university professor, college graduate, political economist, doctor of law, statesman or politician who says gold is scientific money is a materialistic student of the dark ages. They are educated savages as far as they are advanced in the knowledge of the science of political economy. Those university professors, college graduates, political economists, doctors of law, statesmen and politicians have their understanding so darkened and befogged by their materialistic philosophy and greediness for material wealth that they are utterly void of all understanding as to justice. They are so blindfolded by their stupidness as to what pertains to the science of forms of government that they cannot see, nor will they admit that there is anything of value but gold, lands and town lots. Therefore if any one tells them gold has no intrinsic value any farther than its commercial value, the same as any other metal of every kind, but to use it as the basis for the intrinsic value of money in place of energic labor expended for such purposes by a government, gold is a counterfeit. Therefore when you tell them any individual or government that is using gold as a basis for money is a fraud, thief and robber of those citizens of the state who are producing all wealth and intrinsic values, they become like unto a mad dog who has been whipped and who has entered his dog house and is in his fury guarding the entrance. These materialists therefore are no farther advanced in the doctrine and philosophy of finance than the heathens and barbarians. Therefore when you speak to these university professors, college graduates, political economists, doctors of law, statesmen and politicians about finance, and tell them that gold used as a basis for the intrinsic value of money is a fraud and counterfeit they become enraged with madness and you will find if you converse with them any further on the subject relating to finance they are insane on that subject, and their whole conversation on the subject of finance is nothing but random madness. The reason of this is that the love for the shining gold and material wealth has arrested their reason and common sense, and therefore will not permit or allow their reason or common sense to become active when they are discussing the subject of finance. Coupled with their materialistic philosophy and the random madness of their doctrine, there lies concealed within these men an arrogant conceit as to their wisdom in statesmanship, for they sincerely believe they are all wise as to their doctrine in relation to finance. Therefore any one who does not agree with them, they call a crank and a fool. It is an established fact that a man who is inspired with an arrogant conceit, and has at the same time become demented or insane on certain subjects, he does not know he is insane, and if any one tells such men, you are not sane on this subject, therefore you had better take care of yourself, they will scornfully laugh at you and call you a narrow-minded fool. Therefore it is unprofitable to have any argument or debate with these metallic financiers, for the reason that they are insane on this very subject, but sane in everything else. If these materialistic financiers were not insane as to their belief in the doctrine that gold is the true measure of value as the balance scales and the basis of intrinsic value of money as a commodity of exchange, the science of mathematics would soon convince them that their doctrine had no foundation in anything outside a robber's gambling den, who is making it a business to plunder and fleece the public. The reason we know that these sincere gold standard financiers are insane on this subject is that they will admit and recognize the science of mathematics in everything that stands in relation to that science, such as astronomy, geometry, business and commerce, but when a mathematician comes to them with the appliances of the science of mathematics and is trying to convince these materialistic gold standard financiers that the outcome of their doctrine if left alone will in a short time throw all the material wealth on the face of the whole earth into the hands of comparatively few men, and that these few men then are safe to say to the balance of the inhabitants of the earth: "Let us have one god and one king on the face of the earth." But when a mathematician is so trying by the appliances of the science of mathematics to convince these materialistic gold standard financiers that they have rejected the science of political economy, and that their financial political policy is of the dark ages, such as the heathens are adopting who know nothing about the science of political economy or the science of mathematics, they will then get mad and reject the science of mathematics, and say mathematics have nothing in common with their political financial policy, for their financial policy has been laid down before them by their fathers and they have faith in its doctrine. It is very plain to us, a man or a number of men who do not recognize the science of mathematics unless it is in their favor, are not sane, or he may be a knave or a fool or all of this. The reason that these gold standard financiers have faith in their doctrine regardless of the science of mathematics or the science of political economy is that it is in their favor. If it were not in their favor as to material wealth they would not have faith in it, for anything that is in a man's favor in connection with what he loves, that he also has faith in. But you say there are many poor people who work for wages who never have any money in the banks, also store keepers and farmers who are paying interest on money, who have faith in the gold standard as a measure of value as to its intrinsic worth. So it is. But that does not make a bogus gold standard scientific money, even if we all believed that metallic gold dollars were scientific money. But these laborers, farmers and mechanics and store keepers who believe metallic gold dollars are scientific money do not think for themselves, but are letting others think for them, neither have they studied the science of political economy any farther than what others have advanced to them by such political doctrine, in the same manner as the members of the different religious organizations have faith in their leaders and their doctrine advance to them. Whether such leaders are insane, and their doctrine false, cuts no figure with those who have faith in such insane religious leaders and false doctrine, for when they suffer the penalty of their ignorance and folly for having faith in such insane religious leaders and their doctrine, they think it is ordained by God, and therefore do not suffer as if they had no faith in their religious leaders and their doctrine. And so it is with the doctrine and faith upon any subject relating to the science of political economy. Therefore we do believe and can prove that any statesman, political economist, lawyer or politician who advances a doctrine to the effect that metallic gold dollars are scientific money are either knaves or fools, or they are insane on that one subject, in the same manner as many religious fanatics and charlatans, such as Alexander Dowie. the second Isaiah, with his doctrine, General Booth Tucker, of the Salvation Army, with his doctrine, and the Roman Catholic church with its doctrine. My individual, honest opinion is, as far as my investigations have gone, that Mr. Alexander Dowie is not sane and his doctrine is false, and furthermore, he does not understand the Bible, nor is he able to interpret the same. But this does not prevent him from having followers, and there are many honest and innocent people who have faith in Mr. Alexander Dowie. I believe General Booth Tucker is perfectly honest, but I do not believe he is sane on religious subjects. His doctrine cannot be founded on the Bible, as it is plainly proven he does not understand that book. Yet there are many good and innocent people who have faith in General Booth Tucker and believe in his doctrine. I, as an individual, also believe, and I can prove by the Revelation of St. John the Divine, that the Roman Catholic religion is founded, established and compiled by the devil and satan, the old serpent which deceiveth the whole world, and that the devil and satan has deceived the pope, bishops and priests of the Catholic church and made them believe they are serving God, when the fact of it is they are serving the devil and satan, the old serpent which deceiveth the whole world. Yet there are many good, honest and innocent people who have faith in the pope and his priests, and believe in the Roman Catholic doctrine. The reason of this is that these people do not think for themselves, but are letting the pope and the priests think for them. Any man who thinks for himself and reasons for himself, will think as I do. But any man or woman who lets the pope and the priests think for them and do not reason by themselves from their own understanding, will do as the pope and priests tell them, and have faith in them and their doctrine. The Roman Catholic religion is not founded on the Bible, and its doctrine has nothing in common with the Bible. Although they are using the Bible as the intrinsic value or basis of their doctrine, in the same manner as the materialistic metallic finance political economists are using gold money as a basis for their bogus gold standard. I can prove to any man or woman that the pope, bishops and priests do not understand the Bible any further than the devil and satan has instructed them in false interpretation of the same, for there is no place in the Bible where it commands them to take young girls and cut off their hair and keep them prisoners for life in a convent, with many other things of a similar nature belonging to the creed of the Roman Catholic church invented by devil and satan, the old serpent which deceiveth the whole world. Therefore any one who thinks for himself and reasons by himself, will think as I do on this subject, but any one who is letting the pope and his priests think for him and does not reason for himself from his understanding will do as the pope and his priests tell him. They will also have faith in them and the doctrine of the Catholic church, in spite of all moral and religious pholosophy that can be brought to their attention. For their faith has become such that they will not part with the old, in which we shall in all candor give them the right and privilege to hold fast to as it makes them happy and is no damage to us. And so it is with the laborers, farmers and store keepers who have faith and belief in the doctrine advanced from the dark ages by materialistic political financial economists, who are the exponents of a metallic bogus gold standard, which has its foundation in the falsification of the devil and satan which deceiveth the whole world. But we shall in all candor not disturb these laborers, farmers and store keepers in their faith and belief, for they are as to their nature lovers of gold, yet they have no gold; but they have faith that they may possibly acquire some in the near future. A man's will and love is his life. It then follows if a man is deprived of his will and love he becomes dead. It is therefore better for those laborers, farmers and store keepers who have faith and belief in a bogus metallic gold standard to hold fast to their belief and be persistent in their faith, as they will thereby be contented and happy as long as it lasts. There are, however, university professors, college graduates, political economists, statesmen, doctors of law and politicians who know what scientific money is. These men are pushed to one side and their doctrine rejected by an aristocratic, privileged class. There are many university professors who have lost their chair in the university in which they were teaching for having the courage to let it be known to the public what scientific money is, and many college graduates have suffered the loss of their position for the same reason. Political economists, some of them, who know what scientific money is, do not dare to enter into the subject with the appliances of mathematical calculations to show up where a metallic bogus gold standard will end, lest they should be hooted down by an aristocratic class and dishonest politicians as political cranks of no sound judgment. Statesmen, doctors of law and politicians who have advocated scientific money have been politically assassinated by gambling financial robber gangs. I have heard a man say, whom I have no reason to believe was telling a story, that Thaddeus Stevens was so bitterly opposed to the deceptive clauses put upon certan amounts of treasury notes, under Lincoln's administration, that he debated against the measure until the prespiration overflowed his boot or shoe tops, and wet the floor in the senate chamber where he was standing. The gambling financial pirates of the world with their allies, the aristocratic class, have so carefully guarded against scientific money as a measure of value, that they have expended millions of dollars in the construction and maintenance of universities and colleges that are not under the supervision of the state, but under the guidance, ruling and supervision of private individuals. It then follows a professor or teacher who is so installed in one of these universities or colleges, must comply with the rules laid down before them, or they will be hoisted from their seat on double quick. The state and provincial universities and colleges are guarded in the same manner by government officials and unscrupulous and corruptible politicians who are in power in the different governments. Here is an illustration what they will do when it comes a final issue:

EYE STUDENT VOTE.

University of Washington is Full of Socialists—Politicians Are Aroused—In Last Election Fifty-eight Straight Ballots for Socialism Were Cast in College Precinct, and Regents are Criticized.

Seattle, Washington, December 11.—(Special)—When an appeal is made before the next legislature for funds to support the University of Washington and to provide needed improvements, a demand will be made to explain the heavy Socialistic vote in the university precinct and the presence of Socialist workers among the employees of that institution. Notice to this effect has already been served upon the head of the state institution by members of the King county legislative delegation. But one precinct in King county cast more Socialist votes than the fifth of the Ninth ward, wherein vote the members of the faculty and many of the students of the State University. The university grounds are located in the fifth precinct, and the dormitory residents, together with many boarding nearby, vote there. In the last general election fifty-eight straight Socialist votes were cast in the precinct. These votes unquestionably represented political convictions, and are more reliable than the subsequent figures in the school election, when the precinct gave the only Socialistic majority given in Seattle. Of all the precincts in Seattle and King county, but one exceeded the university in the Socialist showing of strength. This was the first precinct of the Ninth ward, otherwise known as Interbay, which cast fifty-nine Socialist votes. Interbay is the point where the Great Northern docks are located, and a point where the Socialists have waged a strong fight for power. The State University is permeated with Socialistic doctrines. Among the student body there is a good percentage of voters who have followed instructors into the Socialists' organization. In part, this is due to the Socialistic tendencies of Richard Winsor—''Slippery Dick'' of Populistic fame—who is a member of the board of regents, and through courtesy has been allowed to name a few minor officials, such as janitor and steward of the institution. These men have been active in spreading their propaganda, and politicians are not satisfied that the department of political economy is free from the Socialistic taint. The recent school election is really responsible for the awakening of King county politicians. Then the Socialists carried the precinct, the only district in the city to show that party in front. The conservative candidates for school director polled eighty-eight and ninety-six votes respectively, while the Socialist nominees had one hundred and fifteen and one hundred and two.

We shall explain when we get to the proper place farther on, what scientific money is and its relation to the science of political economy. I have had many men who have told me in these words: ''John, when we become civilized we shall have no use for gold as money.'' But these same men have, for some unknown reason to me, never been able to put their ideas before the public that we might learn something from them.

Section 42. The voting shall be transacted in the following way: Every senator who wishes Bill A's life shall walk ahead and call their name and ring *Lallfall Felfi* (a clock of righteousness), and those who wish Bill A's death shall walk ahead and call their name and ring *Nepuipo Dunpu* (a bell of falsity). If the new bill lives then shall it be sent to the president, together with the one which came from the house, and the president shall, if he considers the bill good, set the government seal on same and this bill shall become a law, but the president shall have the power to veto one or both if he so pleases, but if both are vetoed by the president, then shall they both be sent back to the speaker of the house, and he shall order them printed in full form and delivered to the people, and the people shall then vote on the same at the next coming election, and if it be so that the Bill A receives a greater number or majority of votes for its life, then shall it become law, but if it receives a greater number for its death, then it is killed and cannot become law. But if it so happens that there is an equal number for the life and death of the bill, then shall the president and vice president and the speaker of the house, each one cast a vote, and if Bill A, or one of them, receives two votes for its life, then shall it become law, but if it receives two for its death, then can it no more exist. The voting of the president and vice president, also the speaker of the house, shall take place in the senate.

We here find that when a bill was voted for in the senate chamber, the members of the senate had to walk in front of the temple and ring a clock or bell, either for the passage of a bill, or for its defeat. We here find that the senator who was ringing the bell or clock had to pronounce his name to the clerk. The clock, *Lellfall Felfi,* here spoken of was a silver clock hanging in a great funnel in the temple where there were thousands of receivers attached to it. Therefore when the voter let the clock strike his vote was not only recorded by the clerk, but it was recorded on every bulletin board in the city and the neighboring country, if we are allowed to call it bulletin boards, or places where the public receives the news, which amounts to the same. This silver clock, or *Kgumu* clock, a kind of metal or silver, was called the clock of righteousness, representing the spirit of truth. The bell *Nepnipo Dunpu* here spoken of was a sort of a brass bell with a different sound altogether from the clock, but was placed in one tower of the temple, and was so arranged that when the hammer struck it, it not only recorded its sounding with the clerk, but it also recorded the vote of him who let the hammer strike on every bulletin board in the city and neighboring country, the same as the clock *Lellfall Felfi.* By the wording of this section it appears that the senators are not to vote on the house bill, or that part of the bill which came from the house, and that bill is only to be endorsed by the supplement bill drafted or drawn up in the senate. For it reads: ''If the new bill lives then shall it be sent to the president, together with the one that came from the house.'' It therefore depends upon the supplement bill drawn up in the senate whether the house bill will pass or not. If the supplement bill drafted in the senate for the purpose of giving the house bill life, or endorsement, does not pass by a majority vote, that kills the house bill also, and is the end of the two bills. It here looks, when a man is looking at it on the surface, that the senate chamber has an advantage over the house in passing bills, as they can defeat a house bill at any time with their supplement bills, or not pass any house bills unless they are so drafted or framed that it is to the liking and approval of the members of the senate. But it will here be remembered, if they undertake any such work as that, they will have no bills to pass, as all bills to become law shall have their origin in the house. They therefore will have to confine themselves to the constitution and the amended statutes when they are drafting or framing a supplement bill for one and all house bills, and furthermore, if the majority senators should turn themselves contrary and play any shinanigan games, or refuse to pass upon any measure that the people wanted them to act upon, they would not last long in the senate chamber. For it will be remembered that the senators are not allowed to be affiliated with any political organizations, and that one-half of the senators are elected by the people every two years. It then follows that those senators who try to block legislation, as to hindrance and disadvantages to any house bill, where they had no reason for so doing, only for certain special purposes to themselves and their associates, their names would not be on the roll call after the next election, as the people had the power to hoist them bodily out of office every two years. For this reason the members of the senate chamber have no advantages over the members of the house in passing any bill that may become law. If there is any difference in the two houses of congress as to which one has any advantage over the other as to by force set a bill through to become law, the members of the house have the advantage or are the most powerful in such a conflict, for the reason that the members of the house are the originators of the bill that shall become law. It then follows, if the president of the people, or the members of the senate have any measure in view which they wish to become law, and to be acted upon, they will have to let this be known to the members of the house, and lay their proposed measure before the speaker of the house. It then follows if such views and proposed measures introduced to the speaker of the house for to become law, by the president or the members of the senate chamber, the speaker of the house therefore orders a committee of congressmen to draw up a bill for such proposed measure, when they draft or draw up the bill for the same. If there were anything in such views or proposed measures which they do not approve of, or have any idea ever would pass the house. It then follows if such views or proposed measure so advocated by the president of the people or the members of the senate was not approved by the majority members of the house, such a bill would not pass, but would be defeated. In such case there would be the end for such proposed measure to become law, as the president of the people and the senate members had no other power to make an appeal to. We therefore find if there is any difference in the power of the two houses of congress as to forcing a bill through to become law, the house is the most powerful, if any, although it does not look that way when a man looks at it on the surface. A house bill introduced in the senate and approved by the senate, as well as the president of the senate, such a house bill must also be signed by the president of the senate, as well as the supplement bill, drafted, framed and passed by the senate. Such supplement bill passed by the senate as the endorsement and life given to the house bill for to become law, must also be signed by the speaker of the house, as well as the president of the senate before it is sent to the president of the people for his signature. The signatures on these two bills, which have become one after they have passed the senate, by the speaker of the house, the president of the senate, and the president of the people, must be in a triangle joined together. The speaker of the house and the president of the senate put on their signatures before the bill is presented to the president of the people—a double bill so presented to the president of the people for his signature. If he approves of the bill and finds no fault with it as to its design, or the purpose for which it is intended, he signs it and places the government seal in the center of the triangle where their three names are written. Here is where the unchangeable soul of the law is visible in the power of the president of the people. When such a double bill is laid before the president of the people waiting for his signature to become law, he has the power to veto one or both if he so pleases, that is, if he finds the bill is not what it was intended for, or in any way does not harmonize as to its design and purpose. If the president therefore finds that either one of these bills are defective in their construction, or to a certain measure or extent do not harmonize, he can veto one or the other, or both. If therefore he vetoes the one only which is defective, whether it is the house bill or the senate supplement bill, or new bill, he keeps the one he approves of and sends the other back where it came from. whether it is the house bill or the senate supplement bill, with the instruction how to repair the defective bill, before he will sign it and it can become law. Such a half a bill sent back by the president of the people to the house or senate must be drafted over again altogether, and worded in the manner and style the president is recommending, and when so repaired or built over again, and passed by a majority vote and signed by the speaker of the house, and the president of the senate, it is sent to the president of the people. The president will then sign it, together with the other. The two bills then become one and also become law. But if the president of the people finds that this double bill is not drafted or framed for the purpose for which it was intended, or is in any way defective, or that he opposes the bills as to his views of political policy, he has the power to veto both if he so pleases. You can by this see, our reader, that the president of the people (or as his right name is, *Advity*) is the soul of the law. He is also the people's will as to the soul of the law, for after he gets into the office of president of the people he does not change his political policy. Therefore if any bill comes before him that cannot become law without his signature, and such bill is opposed to his political policy, he will be sure to veto such bills. Therefore if the president is vetoing a double bill or both of them, for the reason that they are defective or are not in line with his political policy, he sends them to the speaker of the house. The speaker of the house then takes the double bill, has it printed in full form and sends it among the people in the form of a circular letter, and at the next coming election the people will vote upon the double bill to become law or not to become law. The people's will therefore, or the political policy of the nation, is also the soul of the law, the same as their president. There would be no necessity of having a president if it were not for this, that he is the soul of the law. For, as far as the president's power of appointment, with many other duties he performs, it could be done as legally and lawfully by the heads of the different departments, as by the president of the people. It can here plainly be seen that the vetoing power of the president of the people, and the vetoing power of the majority of the people of the nation as to their decision by the ballot are practically the same, as the political policy of the majority people of the nation, as to their will and love, are also the soul of their laws, whether such laws are good or bad, for a government or nation are like unto an individual, with the only difference that a government or a nation is on a larger scale. For an individual has all the moral and civil laws written upon the tables of his heart, as to its individual action and conduct, and is thereby governed as to his will and love. It then follows if the moral and civil laws of an individual are so written upon the tables of his heart that they give the man liberty to commit theft, murder, robbery and whoredom whenever an opportunity is given him, as far as he is not prevented from so doing by the civil laws of the state, for such bad deed is permitted by his individual government under which he, as an individual, is governed. But an individual who has studied the science of life as to health and happiness, and knows the Great Architect has so designed that he should become a propelling power in the universe, he will write the moral and civil laws upon the tables of his heart to the effect that theft, murder and whoredom are forbidden, and so endorsed by his will and love, such man will not steal, commit murder or whoredom under any circumstances, even if he is told by others that it would be right for him to do so. If this holds good with an individual, it also holds good with a government or a nation. We shall here prove this to you, our reader, in a way that you cannot deny it, provided you are an honest man will admit the truth. If you are not an honest man, you will tell us we are liars (the same as you are yourself), and are trying to mislead the public on this subject. As we have stated before the president of the people is the soul of the law, whether such laws are good or bad, the same as the majority people of a nation are the soul of the law as to their will or love. It then follows if the president of the people veto a double bill which is to become law, for the reason that it is not in line with his political policy which he is determined he will neither nor can change, for the reason that his political policy is in strict harmony with the political policy of the majority citizens of the nation as to their will and love. A bill therefore so vetoed by the president of the people and sent to the speaker of the house to be voted upon by the people at the following election to become law, is almost sure to be defeated by a majority vote, whether the spirit of such a bill is good or bad, *as long as it is in harmony with the ruling spirit of the nation as to their will and love. This very point is the center pivot upon which a nation's life hangs as to its life or death, or its survival or decay, its liberty or bondage.* It takes less study to form a correct opinion of the life and habit of a nation as to its good and evil designs and the outcome of such life and habits in connection with its good and evil devices, than it does to form a correct opinion of the majority of single individuals. It then follows that the president of a nation who has studied the life and habit of a nation he is president of, or for, as to the people's will and love, he cannot easily be mistaken in forming a correct opinion of the nation's soul's ambition as to its will and love, as we all know there is not any such a thing in the whole universe, as far as we have discovered, among the living creative forces, as standing still. It follows that a nation, as to its national life, will either elevate itself into a higher state of civilization, which state is as high as the stars in the firmament and as boundless as the universe, or it will fall back into a state of despotism, from there to tyranny, savage and unprincipled life, and low, degrading, brutish, demoralizing habits. A nation will also march on to progress as to its health, happiness and strength, or it will go down in sickness, misery and at last decay. A nation, like an individual, therefore, can either cultivate its national life and habit in the direction to become civilized, morally honest and upright, and thereby make its inhabitants happy and prosperous, or it can cultivate its national life as to its will and love in the direction to become savages, moral lepers, robbers, murderers and thieves, the same as an individual robber, murderer and thief who is not civilized, and who does not put any value on a man's life, or even his own, any more than a glass of whiskey. Knowing as we do the laws that govern individual and national life, as far as we in our limited understanding have been able to learn, and as far as our discovery goes on the planetary movement of the universe, we find there is nothing that has life that at the same time stands still, not even a blade of grass. Knowing this to be true, it follows that a nation, or a people, who through their will are the framers and executors of the laws of the soul of such *law must of necessity be in full accordance and agreement with the will and love of the majority citizens of such nation*, whether such laws are just or unjust, or whether such laws are good or bad, or they will not be satisfactory to the majority citizens of such nation. Therefore a dishonest, thieving, robber nation whose majority citizens are robbers and thieves as to their national life, and are delighted with the cultivation of the war spirit into their national life in order to have the pleasure of having the opportunity to become thieves, robbers and murderers at home and abroad, and are pleased when they see their neighbors suffer injustice at home and abroad, such people or nation who have so cultivated an evil spirit of despotism into their national life, do not want any just and equitable laws any more than a robber or a murderer's gang want to confine themselves to just and equitable laws. It then follows, if just and equitable laws are introduced to a people or a nation whose majority of its citizens have cultivated a spirit of robbery, theft and murder, they will reject such just and equitable laws; for it is in violation to their will and love. Therefore the most dangerous step a nation can take, and a step that can never be redeemed as long as ages last, is when a nation or a people has passed the line where the majority of the citizens have cultivated their habits and lives in the direction of cruelty and evil that they take delight in theft, murder, robbery and whoredom, and reject just and equitable laws. Therefore when a nation or a people come to this line and overstep it without knowing they are so doing, through the evil and corruption of their hearts, there is absolutely no more redemption for such a nation or people, for if such a nation or people have just and equitable laws they will call such laws unjust and tyrannical, and will repeal such just and equitable laws, and frame, adopt and pass laws of their own that will not interfere with their stealing, robbery, murder and whoredom, home or abroad. A nation also that has passed the mark of redemption, or stepped over the line into the quarter of their mental state as to their will and love where theft, robbery and whoredom has become their delight, home and abroad, and that plunder, war and bloodshed by the conquest of arms has become their glory and national pride, such people or nation, if they are ruled by unjust, fradulent, despotic and tyrannical laws, will not amend them for just and equitable laws, for such people or nation whose majority of its citizens have overstepped the mark or line of redemption, have become enemies to law and order and everything that pertains to justice. But they are only in favor of such laws that will protect them in their evil rascality, cruelty and despotism, and demand that justice shall be turned backwards. Thus if just and equitable laws are introduced to such a people or nation. they call such just and equitable laws unjust and oppressive, for the reason that such just and equitable laws will interfere with the soul of their law, which is their will and life's love, as their theft, robbery swindling, whoredom, falsification, plunder, rapine, bloodshed of innocent foes and despotism. It is therefore utterly impossible to get such a nation or people to adopt just and equitable laws any more so than to implant good, true, noble and loving feelings in the heart of a desperado, robber, thief murderer, rough and rascal who has material wealth as his only god. By my observation and careful study of the national life of the American nation of the United States; as to the soul of their laws, that is, their will and life's love, they are rapidly approaching as a nation to the mark or line of non-redemption, and that they as a nation are drifting in that direction faster than any man or woman have any idea of. I am therefore safe to predict that if this dishonest, wicked, robber, war and despotic spirit is not arrested, which is so energetically cultivated in the national life of the people of the United States, in less than fifty years they will as a nation step over the non-redemption line and locate themselves in a mental quarter where just and equitable laws cannot be introduced or approved of, but will be rejected by the majority citizens of this nation of the United States of America, no matter who introduces such just and equitable laws, Gor or man, angels or archangels, for it will here be noted that the tramps, bums, train and bank robbers, wicked and disreputable laborers, farmers and mechanics, merchants, traders, and those who do not have ten dollars to their credit, will no more be in favor of just and equitable laws than an aristocratic, privileged class, for lawlessness, rapine, bloodshed, war and plunder, at home and abroad, will be the glory and delight of the will and love of the nation's national life. That such a spirit is daily cultivated and is manifesting itself in the laws, life and conduct of the American nation of the United States I have many proofs. We have already come to the stage where men and women are considering themselves smart when they can cheat, defraud and swindle their fellow men in their daily business transactions, in a way where the law and the court has no jurisdiction over them for so doing, and such men and women are delighted within themselves when they can so beat their fellow man and escape the law. Stealing and forgery are no longer looked upon as of any consequence or disgrace to a man or woman, as it has become the order of the day. The government officials and the teachers in the public schools are inspiring the children and youths with a war spirit by telling those unthinking young minds to be patriotic when in time of war, and illustrate to these young minds what famous warriors are, and have become so by conquest of arms, and are boasting to their children that they can whip the world, without ex-explaining to this unthinking young American generation what is meant by true patriotism. These teachers who are so cultivating a war spirit within the young generation fail to understand that a war spirit once cultivated within an individual or a nation to the extent that such individual or nation is longing for having or getting an opportunity to go to war in preference to performing useful work, whether such war is just or unjust, such individuals are also warriors at home as well as abroad, and will fight their own brothers under revolutionary leaders whenever an opportunity is given them, whether such revolutionary leaders are right or wrong, or whether they are fighting for the destruction of the nation or not. They do not care as long as they can be at war with somebody. That the war spirit of the American nation of the United States is cultivated to a greater extent than they themselves have any idea of is visible in every department of life of the nation, and so restless is this war spirit becoming that when the late Russian and Japanese war broke out there were thousands of Americans who offered their services to both the Russian and Japanese governments without in the least knowing why they were so doing, or what they were going to fight for, or could have no idea of the outcome of such a war as is now being waged between these two nations. Which goes to show that these men preferred to be at war with somebody rather than to be employed in useful occupations in their native country in peace and comfort. There is, however, a cause why these young Americans offered their services to these two governments in their conflict, as to the conquest of territory, and that is, the vain, arrogant war spirit that has been cultivated within these men is such that they would risk their lives upon the battlefield for having the name of being brave heroes of war, if they escaped death. We venture to say if it had not been for international laws preventing these young Americans from enlisting in the Russian and Japanese armies, there might have been 500,000 American soldiers in the two armies not knowing what they were fighting for. The public press of the United States knows the will and love of the American nation of the United States and the soul of its law. In this we cannot be mistaken, as the different newspaper editors have studied the national life of the nation and are therefore sure to form a correct opinion as to the will and love of the majority citizens of the nation, which is the national life. We do not believe Mr. Harvey Scott, the editor of the Portland Oregonian, is in any way dishonest, nor that he is a robber or a thief or disobedient to law and order as an individual, but he knows what is demanded of the American public as a nation, therefore he is letting his paper, a public mouthpiece, become the soul expression of the American public as to its will and love. His paper therefore is breathing a thieving, robber spirit in its editorials, such as we have copied in Chapter VII, with the sentiment of the government's disobedience for law and order, and disregard for the fulfillment of any obligations made by the government unless it is forced so to do by conquest of arms. When he says: "We are under obligations to treat Germany and Russia civilly, for Russia and Germany can make reprisal. But when it comes to China, we take what we want and give her what we choose, simply because she is a nation only in name, and as a power is a false alarm. Just such shall we become when our army and navy are no longer able to enforce our will." The same editorial further says: "Treaty or no treaty, law or no law, we shall keep the Chinese out precisely as suits our purpose." The editor of the Oregonian knows without any doubt when he lets such a spirit breath through his public organ that it has the approval of the majority of the American public, as to the soul of their law with the endorsement of their will and life's love. We could here give hundreds of such proofs as the above, that the American people of the United States are cultivating a spirit within their national life with the soul power to become disobedient to all law treaties and obligations. It then follows that the American nation of the United States, as to the majority of its citizens, will hereafter reject all just and equitable laws, if no reform is made. The senate chamber and the president being the spirit and soul of the law can, however infuse and cultivate a spirit of righteousness into the nation, and lift up the nation's soul to a higher and nobler aim and purpose without letting the nation know they are so doing, or they can cultivate a dominating, dishonest, tyrannical and despotic spirit into the nation, and deaden the soul as to all sensibility of justice without letting the nation know they are so doing. This statement seems strange to you, our reader, and almost contradicts what we have stated before and will state hereafter, but it will here be noted that it is the law itself when enforced and applied as to its science that infuse and cultivates a spirit of righteousness into a nation's life and lifts up the nation's soul to a higher and nobler aim and purpose without the nation being conscious thereof. But when the spirit and soul of the law are adulterated by strange doctrine that has no foundation in the science of political economy, it pulls down the statutes that have their foundation in the science of political economy and falsifies them. This was the very thing that was done among the Jewish nations. The spirit and the soul of the law so falsified will cultivate a dominating, dishonest, tyrannical and despotic spirit into the nation and deaden the soul as to all sensibility of justice without letting the nation know they are so doing. The reason for this is that a man who is a true and noble citizen and strictly attends to his office, does not know how useful he is to the state and his neighbor, whereas a man who is a rough, rascal, thief and falsifier does not realize what a damage he is to the state and his neighbor.

A bill that is before the people to be voted upon to become law, and such a bill receives a tie vote, then such bill is sent back to the senate to be voted on by the president of the people, the president of the senate and the speaker of the house. It makes no difference if any one of the three has anything against the house bill or the senate supplement bill, and only vote for one or the other of them, they both become law, for they cannot be separated. Therefore if the double bill receives two votes to become law, it becomes law, but if it receives two votes not to become law, it is defeated.

Section 43. If the new bill which came from the senate is killed, then shall the one which came from the house also be killed.

The above section can never be misunderstood and explains itself. The wording of the above section sounds rather peculiar, as it says: "The new bill which came from the senate," that is, referring to the supplement bill to the house bill. The wording of the original is such that there was no other way to express it, either in the Swedish or English language, without making the orginal meaningless.

Section 44. All bills which shall become law shall go through the same process as the Bill A, or No. 1, with the exception of minor resolutions and bills of minor importance.

We here find that all bills that are of any importance to the public that bear upon the constitution, must be framed, drafted and passed in the same manner as specified in Sections 37, 38, 39, 40, 41, 42 and 43. Where the deviating line lies in the amended statutes as to bills passed by the two houses of congress and signed by the president of the people, and minor resolutions and bills of minor importance is of such a nature in the amended statutes that it could not be understood by the public at the present time, as we have no such laws as are there written. Furthermore I have never been to the legislature, or have attended any law school, therefore I will here admit my ignorance that I would not know what the lawyers at the present time would call bills of minor importance. But I know this much that any bill that does not require the signature of the speaker of the house is a bill of minor importance, and is stamped by the clerk of the house, and does not go any further. Such bills do not go to the senate chamber to become law. for they are already law. For instance, a bill or petition which comes in from a certain part of the country asking for help from the government on account of the inhabitants having suffered loss through fire, flood or failure of crops, or if such a bill is represented by the congressman from such a district, such bill is ordered by the speaker of the house to be approved of by the clerk, and from there it goes to the secretary of the treasury department. Such a petition or bill introduced in the house by any member of the house must, however, be read in the house before the speaker orders it approved by the clerk. If therefore there are any members of the house who do not approve of such charity bill, for the reason that it might be appropriated to an excess of what is needed, such member has a right to file a protest with the secretary of the treasury. The secretary of the treasury appoints a commission of three reliable men to visit the unfortunate district. Such commission is then the court to decide what is needed and not needed as charity for help for the inhabitants of such unfortunate district. It will here be noted that the inhabitants of a certain congressional district who have suffered losses through fire, flood or failure of crops and are in need of help, do not have to wait for such help until a bill is introduced in the house for their relief, and approved by the speaker. The people of such unfortunate district, who have suffered loss through fire, flood or failure of crops and who are in need of immediate help, can through their congressman, as their agent, order the secretary of the treasury to immediately relieve them as to their wants and necessities of life, in the shape of a loan, in such congressman's name secured by the seal of such congressman's district. A bill of minor importance so introduced in the house of representatives, for relief or charity to the people of an unfortunate congressional district, which has suffered loss through fire, flood or failure of crops, is simply a bill to cancel their debt with the secretary of the treasury. Such bills therefore may at any time be cancelled with the secretary of the treasury whenever congress is in session. If such charity or help by the government to its inhabitants were not in the shape of a loan, it would tempt the government officials to become dishonest, nor could there be a correct book account kept of such charitable help, where the government assisted its citizens with tents, food and clothing. All this, however, is done by the government of the United States without making it into a loan to the respective congressional districts or county. How the accounts of such charity or relief are kept, the officials of the treasury department know and no others. J. W. Buel says in his writings: "If the American public knew how the books of the United States government were kept, they would be astonished."

CHAPTER IX.

LESSON ON ARTICLE VIII—LEGISLATIVE DEPARTMENT.

Section 45. Congress shall have power to make treaties with foreign nations.

When congress is making treaties with foreign nations they are so doing through their ministers or agents. When a treaty so made by a foreign nation and is ready to be ratified it will have to pass by a majority vote the two houses of congress. Such a treaty, if it is a commercial treaty, or any other treaty, when past the two houses of congress, must be signed by the speaker of the house, the president of the senate, and the president of the people, their names written on the lines of a triangle joined together with the government seal in the center of the triangle. The triangle there so placed on the protocol, document or draft of the treaty, represents the fellowship and fulfillment of its obligations as set forth in the protocol or draft, as to the nation's body, spirit and soul. It will here be noted a man who obligates himself to his neighbor to fulfill certain promises of duty, and only promises so far as his body is able to perform such a duty, but leaves out his spirit and soul as to no obligation in the agreement, such a man will have a chance to repudiate his obligation to his neighbor without breaking his agreement, as his body may be able to perform what he agreed to do, but his spirit has become lazy, and therefore pronounces the body unfit to perform what he had agreed to do with the judgment of his will and love, that he can exempt the body from doing what he agreed to. But it is otherwise when a man is bound by his body, spirit and soul to fulfill what he agrees to. Then there is no escape, neither bodily or mentally, to fulfill such an agreement. There are not all men and women who understand the nature of an agreement as to its body, spirit and soul. Many individuals have become bitter enemies, and even have come to blows for this very one thing, that they did not understand the nature of an agreement as to its body, spirit and soul, as one might agree to fulfill an agreement as to its body, spirit and soul, whereas the other only was contemplating to fulfill the agreement as to its body. This is often the cause of dispute between two individuals who have so entered into an agreement but afterwards misunderstood the agreement, where one or the other denies that he ever made such an agreement, and one or the other did understand that he promised to fulfill such an agreement as was set forth by them. It is for these two reasons that verbal agreements will not stand with a dishonest man, for he will make a promise or enter into an agreement only as to his body, and afterwards if such a promise or agreement does not suit him he will reject his promise or agreement by his spirit and repudiate it by his soul. Therefore if an honest man enter into an agreement with a dishonest man, he will have to have it in writing, lest the dishonest man should with his spirit disregard his agreement and repudiate it with his soul. It then follows if two honest men are entering into an agreement as to their body, spirit and soul, there is no necessity of a written agreement, as they will both do as they agreed to, written agreement or no written agreement. The written agreement, therefore, between two honest men as to the obligation of paying debts, or in helping and protecting one another, is only a witness in case of accident or death of one or the other, which is the spirit and soul of the agreement of the departed man which is yet visible to his surviving relatives and to the man with whom he made the agreement. In the same manner as a man's spirit and soul survive the body, so also does a man's agreement, written on parchment or paper, survive the words of his mouth. But the nature of an agreement that an honest man makes or enters into with a dishonest man written on paper is different. Such an agreement is a protection used by the two as a leverage of power of the law in the hands of the civil authorities and the court, backed up by the naval and military power of the nation, to compel the dishonest man to pay the debt he has contracted and fulfill his agreement. If it were not for the power of the army and navy of a nation an agreement with a dishonest man written on paper, would have no value, as such a dishonest man will enter into an agreement as to his body only and afterwards disregard it as to his spirit and repudiate it as to his soul. Therefore an honest man will not understand a treaty or agreement as to the material body of the law only, but also that of the spirit and the soul, but it is otherwise with a dishonest man. He will understand a treaty or agreement as to the material body of the law only. He therefore rejects the spirit and the soul of the law, and will not live up to a treaty or agreement he has entered into any farther than he is compelled so to do by force of arms. It is material treaties of the law that the editor of the Morning Oregonian thinks the United States government has entered into by the different nations of the earth, and in which he is advising the public and the government through his paper to recognize their treaties as such, but to disregard the spirit of the law in these treaties, and repudiate the soul of these treaties, when he says: ''We are under obligations to treat Germany and Russia civilly, for Germany and Russia can make reprisal. But when it comes to China, we take what we want and give her what we choose, simly because she is a nation only in name, and as a power is a false alarm. Treaty or no treaty, law or no law.'' Can it be any plainer to you, our reader, what is meant by the body, spirit and soul of the law, also what is the nature of the law written by good and evil men upon the tables of their hearts. The editor of the Oregonian is in favor of doing as he pleases with China, treaty or no treaty, law or no law, we shall take what we want, and give her what we choose. It is evident that the editor of the Oregonian would do the same thing with Germany and Russia if it were not that Germany and Russia could make reprisal. It is also very plain that the editor of the Oregonian and the majority citizens of the United States would not live up to any agreement they have made with the balance of the nations of the earth if it were not that they were compelled so to do by force of arms. A man or a nation who has written upon the tables of his heart that theft, plunder, robbery and take what you want and give what you choose are legitimate, and is the triumph of glory when carried out as to its will and love, such man or nation are not to be trusted in any quarter of the globe, at home or abroad. But we honest laborers, farmers and mechanics of these United States are glad that we can inform the editor of the Oregonian and his government that we have a treaty that is yet in force and that we are calculating to live up to every paragraph our fathers have agreed to. This old treaty we can inform the editor of the Oregonian and his aristocratic dudes, is not going to be repudiated, even if he had fifty times the amount of soldiers in the United States army as he has now, and one hundred times as strong a navy as he has now, nor shall he be able to change one word in the old protocol, even if he were the spirit and soul of one thousand newspapers like the Morning Oregonian, and that is the treaty that God made with Noah and his sons. It reads in part this way: ''And I behold, I establish my covenant with you and with your seed after you.'' As we are the seeds of Noah, as many of us as recognize the spirit and soul of the law, as it is in justice written upon the tables of our hearts, it follows that the editor of the Oregonian and his associates, together with those who do not recognize the spirit and soul of the law, have no part whatsoever in the old treaty that Noah made for us with God. As the editor of the Oregonian and his aristocratic dudes do not recognize the spirit and the soul of the law, it follows they have already repudiated the treaty that Noah made for them, for they already have blotted out from the tables of their hearts the laws of justice that God by instinct had there written in a form as to their agreement of the treaty that God made with Noah and his sons. But God gave them the privilege to break this treaty with him if they wanted to. This they have done, the minute they blot out the law of justice from the tables of their hearts, and write laws of their own thereon, in agreement with their will and life's love to the effect: ''We shall take what we want and give what we choose, law or no law, treaty or no treaty.'' But the editor of the Oregonian and his aristocratic dudes say the treaty that Noah and his sons made with God for you laborers, farmers and mechanics is an invisible treaty and has nothing in common with our material government of today. But in this they are mistaken. The old protocol that Noah and his sons endorsed, and in which they bound themselves as to their body, spirit and soul, to fulfill what they had agreed to do, is as visible to the material eye as any treaty the United States government has with any foreign nation written on paper or parchment, and which treaties the editor of the Oregonian and his aristocratic gang are in favor of repudiating as far as they are able to by conquest of arms. The fields of the valley, the timber of the forest, the granite of the mountains are as visible to the material eye as any paper or parchment. Is it not? We have plowed the fields and sowed the wheat and the barley in peace and with good will to our fellow men for the sustaining of life to ourselves and our neighbors. The wheat and barley gathered from the fields in time of harvest is as visible to the material eye as any writing upon a piece of paper or parchment, is it not? Our faithful labor in the sweat of our brow, that has sent the wheat and barley into the public market for the benefit of mankind is the fulfillment of our agreement in accordance with the treaty that Noah and his sons made with God for us. These are also as visible to the material eye as a man or a nation who pays his debt in money, or defends his ally against a foreign enemy. We are building houses, bridges and constructing machinery in peace and with good will for the comfort of ourselves and mankind. This is also as visible to the material eye as any writing upon a piece of paper or parchment, is it not? Our faithful labor in the sweat of our brow that has fashioned the square timber and cut and polished the granite block are the fulfillment of our agreement as to our obligations incorporated in the treaty that Noah and his sons made for us with the Great Architect through his agent. This is also as visible to the material eye as man or nation who by treaty delivers back a borrowed article. We honest laborers, farmers and mechanics shall and will therefore hold fast to the treaty that Noah and his sons made for us as long as we can see the rainbow resting upon the earth and spanning the heavens. The Great Architect, through his agent, said unto Noah and his sons, and it was incorporated in the treaty: "I do set my bow in the cloud, and it shall be for a token of a covenant between me and the earth." This does not mean that the token was given as a covenant of agreement to robbers and thieves and all those who are opposed to law and order and reject the spirit and the soul of the law, but only for those who are honest. The rainbow is as visible to the material eye as any treaty of paper or parchment lying in the archives of the nation. What paper has the endurance of the rainbow, what parchment has the beauty of the rainbow, and what nation has a treaty in writing like unto the colors of the rainbow? Who then has a treaty like unto us laborers, farmers and mechanics that fire cannot destroy, nor can all the bullets, swords and sabers of the armies and navies of the world tear asunder, and what government upon the face of the earth has an offensive and defensive ally like unto us honest laborers, farmers and mechanics? What king, priest, general or newspaper editor shall dare to stand up before us and say: "We shall take what we want from you laborers, farmers and mechanics and give you what we choose, law or no law, treaty or no treaty?" Where is the man who entertains the idea that we shall stand idly by and see our children murdered and our homes burnt with fire, and not raise our arms in defense of our children and move our feet for the protection of our homes? He who sharpens a sycle for the purpose of cutting down the weeds and thistles in his garden is using it with pleasure. The editor of the Oregonian with his aristocratic friends, together with all those who have repudiated the spirit and soul of the law, however, have an invisible treaty in existence, endorsed by the devil and satan, the old serpent which deceiveth the whole world. Their fulfillment of agreement with the devil and satan are not visible to the material eye upon the face of the earth, for the reason that the production of their labor as to the fulfillment of their agreement in their treaty with the devil and satan are carried away by the smoke and fire from the ruins of material property burned by fire and the flames of devastation of human life. We are safe to predict that if it were not for us honest laborers, farmers and mechanics of these United States holding fast to the treaty that Noah and his sons made for us, the editor of the Oregonian and his aristocratic dudes, together with the government officials, would in less than fifty years turn the American nation of the United States into a whorehouse, robbers' hive from the Atlantic to the Pacific and from the Gulf of Mexico to the Lakes, and they would rob and plunder every nation on the face of the earth on land and sea, as far as they were not prevented from so doing by force of arms, and the fear that some of the nations like Russia and Germany would make reprisal. For they are as to their spirit and soul glorified and delighted in bloodshed, devastation and war. For the benefit of those who have not studied the national life of the American nation of the United States as to its spirit and soul, in connection with the spirit and soul of their laws and statutes, we shall here present a part of one more editorial from the Portland Oregonian, the mouthpiece of the government, breathing the aristocratic spirit of the nation, as to its soul; that is, its will, glory and life's love.

Morning Oregonian, Thursday, May 5th, 1904:

SPENCER RIGHT AND WRONG.

The literature of all languages is full of cogent answers to Mr. Spencer's curious ideas of war. He has read history to little purpose who does not know how in stress of a righteous war the deepest, holiest and most heroic qualities of the soul are stirred to resplendent activity. Love of home, love of country, love of liberty, are things without meaning to craven souls without the moral and physical courage to fight for them who would be free themselves, must strike the blow. Great and moving is the poetry of war, simply because it meets an answering response in every brave man and self-sacrificing woman. War is the only thing to rescue civilization from the cankers of a calm world and a long peace. Nothing but war disturbs the stagnant reign of commerce in which are bred the vices that enervate and destroy. We talk of Greece, and while the art and literature of Athens delights the mind, it is such words as Thermopylae and Salamis that stir the soul. We speak of Rome, but her sublimest memories are not in the forum or the imperial palaces, but on the fields with Caesar and Pompey, the fortitude of Regulus, the fidelity of Horatio, the matron binding the armor on her son, the legions on the toilsome march through Gaul. What name has France to offer in comparison with Napoleon's? What gave immortality to Poland or Ireland, but the blood of fighting men? What would England's history be without such names as Agincourt and Flodden Field, Nelson and Marlborough? Through the virtues of war have come those high traditions of American life which trace back to Lexington and Bunker Hill, Paul Jones and Perry, Cushing and Decatur, Washington, Lincoln and Grant. Beautiful are the heroisms of battle, sacred are the memories of war, and in the day when these heroisms shall have been strangled in the grip of Spencerian philosophy, and when these memories cease to fire the boy with patriotic ambitions, and the girl with patriotic self-sacrifice, then in the virtues of peace, the land that has nobody brave enough to fight for it will not be worth fighting for. Then valor will have become a name and the word patriot a badge of forgotten and discredited memory. Then the burning words of Patrick Henry and Ingersoll at Indianapolis and Lincoln at Gettysburg will be powerless to stir the blood. Then in that nerveless and purposeless time there will be none read or remember such thoughts as Byron felt at the memorial of Leonidas and his brave three hundred.

We could produce hundreds if not thousands of such editorials, if we had time and space, as the above. Such editorials as the above are not the expression of one man or the opinion of one man, but it is the ruling spirit of an aristocratic class with their allies, the wicked slums of our cities, together with the robbers, thieves and murderers. Are we not telling the truth when we are speaking of the war spirit of the American nation, and that this war spirit is cultivated with the most energetic effort into the more refined and elevated families of the nation, together with the honorable labor organizations. Where is the man who has studied human life as to its purpose, who is an honest and upright citizen, who will tell us that Mr. Herbert Spencer had read history to little purpose? Bring him forth and let us hear what he has to say. It is not only a disgrace to us laborers, farmers and mechanics of the United States, but it is a blot upon the intelligence of the American nation to have a vulgar and insinuating newspaper blackguard to tell in public, and try to make the American public believe Mr. Herbert Spencer has read history to little purpose, one of the world's greatest philosophers, whose name will be written in golden letters in the memories of the English speaking people for generations to come, and when the names of the Oregonian's war heroes will have no more respect among a civilized people than a cutoff squad from a bushwhacker gang. Mr. Scott is speaking of "a righteous war, the deepest, holiest and most heroic qualities of the soul are stirred to resplendent activity." This is just exactly what we have been telling you, our reader, above. That when a man has blotted out the spirit and soul of the law upon the tables of his heart and rejected the spirit and soul of the law of the land, bloodshed, plunder, war and murder then becomes the deepest, holiest and most heroic qualities of his soul; that is, a man's will and life's love are stirred to resplendent activity. This is true. A desperado and a robber who has the war spirit within his breast is never stirred up to resplendent activity unless he has a chance to plunder some one. A desperado also loves liberty, but not the right kind of liberty. The editor of the Oregonian fails to understand that there are many different kinds of liberty, as there are many different kinds of love, and which we have no space here to define as it does not belong to this work. A desperado and a robber love the same kind of liberty as the editor of the Oregonian wants the American people to cultivate—"Take what we want and give what we choose, treaty or no treaty, law or no law." It is true that a desperado and a robber have love for home, love for country and love for liberty, and are stirred up to resplendent activity when he has a chance to fight for the same. But he loves such a home as he can take from somebody else by force of arms. He also loves a country whose law gives him liberty to be the ruler and the boss over some one else besides his family, and also gives him liberty to become a ruling despot over his neighbors. Such love for home, love for country and love for liberty are also the love of a nation when it becomes a robber nation, no matter whether such a nation or people are an absolute monarchy or a democratic republic. Mr. Scott speaks of a just and righteous war. All wars are just and righteous, for it is to take what you want and give what you choose, treaty or no treaty, law or no law, so far as you can enforce your will by the conquest of arms. But it is also the practices of the artful savages of the Dark Ages, whose viciousness of spirit are that of the hyena, and whose thirst for bood of the soul is that of the tiger. The Russians and Japanese are both telling us they are fighting a just and righteous war, and they are both praying to God for the success of their arms. But when we are exploring the true motive of their act and conduct we find they are both as to their motive and intention to acquire territory by conquest of arms. Thus they have disregarded the spirit and soul of the law that they had incorporated in their agreement and treaties before the war broke out. It is for this reason that the speaker of the house, the president of the senate and the president of the people shall, the three of them, sign their names upon the lines of a triangle with their names joined together, and place the government seal in the center of this triangle, upon the protocol or document given to a foreign nation, that such nation is thereby bound as to its body, soul and spirit by the law and under the law.

Section 46. Congress shall have the power to break treaties with nations which have become the country's enemies. Congress shall have the power to regulate the commerce on the seas.

We here find that congress shall have the power to annul or break treaties with foreign nations, such as have become enemies to the friendly nation who holds a treaty. It is, however, not necessary that congress should await to annul or break such a treaty with a foreign nation who has become the country's enemy, until a war is declared, or something of that kind. But when a foreign nation becomes *Obloquy* as to its spirit and soul and *obnoxious* as to its material body, outside of what is agreed upon in the articles set forth in the treaty between the two nations. Congress, therefore, will not have to wait to the time set forth in the treaty with such unfriendly and obnoxious nation as to the time of the expiration of their treaty, for they will then call such a nation's attention to their unfriendly action, and inform them that they have decided they will have no more dealings with them. It then follows if such a barbarian and unfriendly nation is a despotic robber nation as to its spirit and should undertake to invade the peaceable and civilized nation, the civilized nation will then have to be on the defensive, and not only that, but the civilized nation has the right to have such a barbarian nation arrested, in the way of taking all implements of war away from them for an indefinite period of time, and make them understand they were no more allowed to equip themselves with implements of war. It will here be noted that war will not cease on this earth as long as a barbarian robber nation is allowed to equip themselves with implements of war, whether such nation is black or yellow, white, red or green, or whether ruled by an absolute monarchy or governed under a democratic republic, socialistic or anarchistic. The reason and cause of this is that we, as a race, are born into evil from the beginning, with the intention that we should progress into good. If we therefore were born into good we would progress into evil. The explanation of this does not belong to this work, which would take many hundred pages. Suffice to say, the peaceable and civilized nation are allowed to equip themselves with implements of war for one reason only, and that is in order to have the power to arrest the barbarian, robber nations who are bent on despotism, plunder, murder and robbery, in the way of prohibiting them from equipping themselves with the implements of war, whether such a nation is black or yellow, white, red or green. No nation, however, has a right to rule another nation as to its statutes and laws, or for a more powerful nation to levy tribute upon a weaker nation by conquest or force of arms, for such would be like unto a physically strong, powerful man who with his physical strength were compelling his neighbor who were weaker in strength to give him percentages of his daily earning, and if he did not comply with the strong man's commands, the strong man would come and take possession of the weaker man's home, and drive him out into the woods. But two or more nations can consolidate their interests, adopt one constitution, and its citizens will then be governed by representation in one congress, provided such a constitution is to any advantage and agreeable to all its citizens without the balance of the nations having any legal right to protest against such a consolidation. But you say, If an attempt should be made to disarm a nation who were bent on war and plunder, would that nation not fight before they gave up their arms, and you would have war right then? A desperado and a robber will always fight when he is arrested, but it is safer to fight him and confine him than to let him keep on in his plundering, as no one in the neighborhood is safe as long as he is loose. And so it is with a nation. One nation will not try to disarm another nation as long as such a nation is doing it no damage. It then follows if a robber nation is doing damage to a peaceable and civilized nation, the peaceable and civilized nation must then defend itself. It then follows it will be war anyhow. Right here is where civilization and barbarism has its starting point. It is better for the civilized nation to have one war with the barbarians than half a dozen. But you say, Suppose the barbarian nation whips the civilized nation? Well, then civilization goes down and barbarism takes its place. There is where we are right now at the present time. Suppose the Japanese should whip the Russians, the Mongolian race will be the dominating nation in the science of warfare. In less than fifty years our civilization will then go down and barbarism will take its place. No so grievious a mistake has been made for the last two hundred years as when our Caucasian race has permitted the Mongolian race to be instructed in the use of implements of war and to be permitted to use modern fire arms. We have this to say in regard to this and in justice to our race, that if the Russians whip the Japanese, that nation should be disarmed altogether as to all implements and engines of warfare. No statesman has so cowardly disgraced a nation as the English statesmen disgraced the English people, as when they entered into a defensive and offensive alliance with the Japanese, a barbarian race, which as to their interior hate us worse than poison, who never can or will come in true fellowship or sympathy with us. It will here be understood that we have no enmity or prejudice against the Japanese or the Mongolian race, as individuals. We are here expressing ourselves as to universal law, and in the form of the spirit of the law that governs our little planet, as to the soul of all creation, the essence of all life, or the seed as to its *prototype*, which is the delight of the soul in man. It then follows if a barbarian nation is invading a civilized nation, and forces such a nation into war, and such civilized nation is conquering the barbarian nation, it has the right to levy a war indemnity upon such barbarian nation for them to pay in the future in the products of the soil, and then completely disarm them besides for all time to come, that they can no more invade their country, nor any other nation. Thus civilization will flourish and barbarism will die out.

Congress shall have power to regulate the commerce on the seas. That is, congress shall have the power to regulate the freight rate on the ocean or high seas, as far as they are interested in freighting for the government and others with their own vessels, also what pertains to commerce, or what business there is in connection with commerce. That is, congress shall be advised by the commissioners of transportation when there are any changes to be made that are of any importance. Then such changes are to be referred to a committee, or whatever method is adopted by congress in regulating such commerce.

Section 47. Congress shall have power to regulate the speed of *Poptu, Penvelin,* and make laws for those who travel within.

What is here referred to that congress shall have the power to regulate the speed of *Poptu Penvelin*, is an air wagon that will sail in the sky. Its mechanism we have partly described in Part First. This machine, however, was so constructed that those who manufactured these machines could speed them up to an extent that when they were set in motion, as I understand it, they would travel with such a lightning speed that those who were traveling upon them would become unconscious, not knowing how to steer or operate the machine, and thereby kill themselves. I have also been told that many went insane. It seems strange to us that this should be incorporated in their constitution, and I have often been wondering at this, as this constitution was drawn up before their government was organized. But as these people before this time had provincial government, and that they were, as we may term it, living under an anarchistic communism, and their laws therefore were very simple, the regulation of the speed of their sky wagon, as they then called it, was one among the most important laws in their ordinances. It then follows when they drew up their constitution and formed themselves into a more powerful government, they were not negligent of their most important laws. It was not the travelers, or those who were owners of the machines that congress had to regulate the speed for, but it was those who manufactured the machines. Here we find that in more than 600,000 years human nature has changed but very little. They were then the same as in our days trying to see who could travel the fastest, not caring whether they killed themselves or not. The more sensible therefore had to by law prevent some of them from committing suicide. It is the same in our days. If it were not for the city ordinances in our large cities that regulated the speed of the automobilists, some of them wild and reckless automobilists would kill themselves and others with it, and they are as it is killing themselves, some of them. I had a doctor telling me in San Francisco, speaking of a man and a woman who had killed themselves the day before on an automobile. This doctor said: "These automobilists, some of them, go crazy when they get onto an automobile, and that is the reason why they fail to steer their machines.

This may come onto them in a few minutes and go away in the same length of time.'' I was then thinking of what I am now recording, as this history was written four years before this automobile accident happened. We shall not then after all wonder over why congress should have the power to regulate this sky wagon.

Section 48. Congress shall have power to regulate trade and commerce on land and water, and shall give protection and support to American citizens in foreign countries.

There is nothing in this section of any importance, any more than that congress has the power to regulate trade and commerce on land as well as on the water; that is, when there are any changes in freight rate. It will, however, here be noted that the revenue the government derives for the carrying of passengers and freight on the public highways and upon their ships upon the high seas, goes into the government treasury for the running expenses of the government. It then follows that when the government is doing well and has more funds in the treasury than are needed for the running expenses of the government, the freight rate will be cut down. But when there is a deficiency in the treasury, congress may decide to raise the passenger and freight rate. The commissioners of transportation cannot lower or raise passenger or freight rates. It is congress only that can do so. That is the reason it reads: ''Congress shall regulate trade and commerce on land and on water.'' The reason it here reads ''water'' is that it refers to freighting and transportation on inland lakes and rivers as well as on the ocean. What is here meant by trade is what the government alone buys and sells. This does not refer to what the citizens of the state are buying or selling. Congress therefore is only regulating its own affairs as to commerce. It, however, gives protection and support to its citizens in foreign countries, who are engaged in commerce for themselves. There is nothing in the amended statutes, as far as I have found, where it speaks how far the protection and support are extended to a citizen in a foreign country by the government, whether such a citizen is engaged in commerce or is doing something else. This is, however, of minor importance.

Section 49. Congress shall hold counsel within closed doors in time of war, or at the beginning of trouble with foreign countries.

We have stated above that the speaker of the house is commander-in-chief of the army and navy, but the wording of the above Section 49, when looking at it as to the material body of the law, it appears as if congress were the commander-in-chief of the army and navy, as "they shall hold counsel within closed doors in time of war or at the beginning of trouble." But we shall here explain why it reads that way, and that it does not contradict what has been stated before as a defense against those who are taking up criticism. The speaker of the house is the commander-in-chief of the army and navy as far as it relates to all material moments. But congress with the speaker of the house is the commander-in-chief of the army and navy as to its spirit and soul of the nation. This, however, is hard to understand for any one who has not a clear perception of where the boundary line of the body, spirit and soul of man is located. The speaker of the house may direct the army and navy in the field through his generals as to its operation, harmoniously together, as a general in the army of the land forces cannot have any command over a squadron in the navy, nor can an admiral of the navy have any command over an army of the land forces. But the speaker of the house is directing them all. The speaker of the house may also dictate to congress what shall be provided to carry out such movements, yet congress is the spirit and soul of such plans, for it reads in Section 88: "The speaker of the house with advice from congress shall have the power to call out the country's sons to battle if war breaks out, or in case of revolution." It is therefore very plain that congress is like unto a man who is secretly planning how he shall meet and overcome his enemy. Congress therefore shall hold counsel within closed doors in time of war or at the beginning of trouble with foreign countries. This secret counsel of congress is only held when the nation is in trouble with a foreign power. It is not good that congress should let their plans and designs be known to the public or to the world when the nation is in trouble with a foreign country, for by so doing they would not be able to spring any surprise on their enemies. There is nothing that knocks the war spirit out of a nation as quick as when an army is unexpectedly defeated without a moment's warning, such as they never looked for through the plans and designs of an enemy, even if such a defeat is of but small importance. For the spirit of such a defeat carries a scare with it that is stronger than the defeat itself, as the defeated nation may be met again at any time with a still more surprising defeat. When we read past history carefully we find that these comparatively small surprising defeats that have come without a moment's warning, have sometimes given a comparatively small and weak army a victorious battle. It is for this reason that congress shall hold council within closed doors in time of war.

Section 50. Congress shall have the power to give orders for the building of vessels, also for the building of all kinds of buildings for the government's use, also for the construction of public highways and public parks, etc.

We here find that congress has the power to give orders to build vessels for the use and service of the government. It is not, however, here meant that the government should confine itself to the building of battleships and cruisers only, but it is intended that congress shall have the power to order the building of any kind of merchant vessel that the government has any use for, whether such vessels are to be used on the rivers, lakes or the high seas, for the purpose of carrying passengers and freight. Congress is also to have the power to give orders for all kinds of buildings for the government's use. It will here be understood that when such buildings or vessels are ordered to be built and constructed by the government or congress, a bill is first introduced in congress with plans and specifications for such buildings, drafted and designed by the architect and building department of the government, subject to any changes that do not disfigure such vessel or building, nor execeeding in cost above or below twenty-five per cent set forth in the specifications and estimation of the cost of such vessel or building. When such buildings or vessels are ordered to be built by congress, the front or face plan of such building, or model of a ship, is sent to the government's engraving bureau. There the design of the building or the model of the ship is copied and engraved upon a plate in a form that such an engraving of the building or vessel can be stamped upon a paper note. Such engraving is then sent to the secretary of the treasury and he will print the amount of paper notes that it will take to pay for all common labor on such building or vessel, set forth in the estimation of the cost of such building or vessel. These notes are in the form of a government treasury note, and afterwards used by the government to pay off the laborers with who work on such building or vessel. Thus it is how scientific money is coming into existence by the government that creates it. The energy and labor produced and performed by the laborers, and so transformed into a palatial living object to the material, naked human eye is what gives this government treasury note intrinsic value. Such notes are scientific money only. All others are counterfeit, no matter whether such money is gold or silver, copper, tin or brass, paper or parchment, diamonds or rubies, and whosoever passes such counterfeit money, whatever it is, a government or an individual, is a fraud and a humbug. We shall explain this more fully hereafter in its proper place. Congress shall also have the power to give orders for the construction of public highways and public parks. Where such public highways and parks are constructed by the government, where there have been or are no roads or parks, the government pays off all its laborers who work on such public highways with treasury notes. The design of the roadbed or the park must appear on the face of such notes. All labor performed or expended in the repair of such public highways or parks, the government cannot issue any treasury notes for to pay off its laborers that the government has so hired to repair such highways or parks, but have to pay for such labor with notes or money already created, or with any kind of notes the government might have in the treasury. This is very important for every citizen to know, and should be strictly observed by any government, not to issue any new notes on labor expended in the repair of such public highways and parks. For such notes would have no intrinsic value, as it had added nothing to the nation's material wealth in the eye of the spirit and soul of the law of justice. For it will here be noted that all labor expended in the repair of such highways, parks, buildings or vessels does not become visible to the material human eye in a new form, and therefore stand in the same relation to the public highway, park, building or vessel, as to the government's material wealth, as the compulsive labor expended by the farmer who plows his field. The labor so expended by the farmer in the plowing of an old field where he has raised grain the previous year, does not add any value to his farm, for it is compulsory labor, as if he does not plow his field his farm will depreciate in value, as he will not receive any revenue from the production of the soil unless he plows and cultivates the soil. But if the farmer expends labor in clearing up and plowing a new field whose soil has never before given him any revenue, and such new field gives him a bountiful harvest, he has added value by the production of his labor, to his farm, as the soil of the new field is bringing him in an addition of revenue he never had before. And so it is with a government which creates money on the expended labor of its citizens. Therefore no scientific money can come into existence without it has within its embrace an intrinsic value visible to the material human eye, in the form of usefulness to the citizens of the state, and utility for the preservation of the government.

Section 51. Congress shall have power to construct canals, lay out villages and cities, also the construction of *Tefno Fevi.*

We here find that congress, or the government, shall have the power to construct canals, or any kind of waterway it may see fit to construct. These canals or waterways when constructed by the government are also constructed and built in the same manner as when the government is building public roads, parks or highways. When a canal or waterway for any purpose, whether it is for the use in transportation of freight or passengers, or for the use of mining or manufacturing purposes, it is built in the same manner by the government as the public highways or parks. Where a new canal or waterway is constructed, where no such canal or waterway before existed, the treasurer of the treasury issues treasury notes to pay for all labor performed on such a canal, ditch, or waterway, the canal, ditch or waterway to be engraved on the face of such notes with the name and mileage of such canal, ditch or waterway. Such treasury notes are the most enduring and lasting of any kind of treasury note the government can create, as the intrinsic value of such notes is as enduring as the canal, ditch or waterway, for it will here be noted that such treasury notes which have their intrinsic value in a building, vessel, wharf, dock or factory, such notes, if the building is burned down, the vessel stranded or lost, wharf, dock or factory destroyed, such notes have on their face the engraving of such burned down building, stranded or lost vessel, or destroyed wharf, dock or factory, and must by the secretary of the treasury be immediately called in for redemption, as such notes have no longer any intrinsic value, whereas notes that carry on their face a canal, ditch or waterway have an intrinsic value as long as such canal, ditch or waterway is of any use. Therefore it would be advisable for the secretary of the treasury when he destroys redeemed notes, to destroy notes which have their intrinsic value in the form of a vessel or a building, even if such building or vessel are in good condition, in preference to destroying notes which carry on their face a canal, ditch or waterway, as a vessel or building may be destroyed at any time.

We also find congress shall have the power to lay out villages and cities; that is, by act of congress the government shall be ordered to lay out villages and cities. The nature as to the spirit and soul of the law in the amended statutes, as to how this is done by the government and the obligations of the citizens to the government are so extensive that it covers two hundred and sixty-two pages, and such law could neither be understood nor complied with by us at the present time, for it is well known that we have drifted into despotism, cruelty and enmity as to our spirit and soul, that the laws of the most simple organizations in our days are not lived up to or complied with, even among the members of foot and baseball games, by men and women, or even by church organizations or whist club leagues. We shall, however, give an outline of the manner in which the government lays out such villages and cities and its object for so doing. As the government controls all transportation to land and water, it follows the government will have to have wharves, docks and stations of various kinds. As the government officials and those men and women who are employed by the government will have to have some place to live, it follows the government is providing for them in the way of renting or leasing them lots in cities and towns where they can build themselves homes or houses to live in if they so desire. The government, however, does not lay out a city or town, unless the government has employees enough in its employ at the various stations to warrant the expense of laying out such a city or town. The government, however, when it finds it is warranted in laying out a city, secures land enough to lay it out large enough that it will not have to make any additions to such a city for many years to come. If the government, however, is in possession of such a location where it intends to lay out a city, it does not have to buy it from any citizen of the state. Where the government lays out a new city and plats it for the public or its citizens, it first exempts all blocks and lots that the government has or will have any use for. The balance of the blocks and lots are leased in the form of a quit-claim deed. At public auction every ninety days those who desire to locate in such a city will have to be on hand when the auction opens and bid in what lots or blocks they desire to have for the use of building a home or a place of business, and the party who secures the quit-claim deed is paying the first year's rent or tax cash down in advance when he secures his deed to the lots he buys, and the same amount every year after that time, regardless of what improvements he makes on such lots or blocks in the years to come. His tax or rent are the same as stipulated in his quit-claim deed. No city council or mayor, or any government official, can either lower or raise the tax or rent on such lots or blocks as long as the man who holds his quit-claim deed is paying his rent or tax set forth in his deed. To make this more plain we will say that on the day of the auction Mr. Jones bids in four lots in block 15, and agrees to pay to the government $10 a year for each lot as tax or rent, or $40 a year for the four lots. He gets his quit-claim deed to that effect. A year hence he puts a two-story building on one of his lots in block 15, worth $5,000, but does not improve the other three lots any. He does not pay any more than $10 a year in tax or rent to the government for the lot he has improved with a $5,000 building than he does for any one of the other three lots he has not improved. After ninety days there is another auction held by the government to sell lots to the public. Then Mr. Smith has picked out two lots in block 15 on which he wants to put up a building, and therefore is waiting when the auctioneer is calling the number of those two lots in block 15 that Mr. Smith wants. It then follows when the auctioneer is calling up lots 10 and 11 in block 15, one at a time, lot 10 being a corner lot and lot 11 an inside lot, there are six men who want the two lots 10 and 11 in block 15, but as there are only those two lots left in block 15, the auctioneer calls up lot 11 first. The six men wanting the two lots, all of them, it follows Mr. Smith will have to pay all the lots are worth if he is going to get them. The bids are now on and the other five men are running lot 11 up on Mr. Smith until he has to pay $50 a year in tax or rent for lot 11 in order to get it, as he was determined to get the two lots. The auctioneer finding he got $50 for lot 11, when he therefore calls lot 10, knowing it is a corner lot, he thinks he will get more for it. Therefore he calls it up at $50 at once. But as Smith's rivals did not care for the corner lot when they could not get the inside lot, or lot 11, with it, they are not bidding. As Mr. Smith is willing to pay $55 or $60 a year in tax or rent for lot 10, he is waiting for his rivals to make the first bid, and also keeps silent. The auctioneer is now greatly surprised and is puzzled how this can be, getting $50 for the inside lot and cannot get a bid on the corner lot. He then cuts the corner lot, or lot 10, down to $30 in order to get a starter. Mr. Smith then bids the lot in for $40. Mr. Smith now puts up a four story brick building on lot 10 in block 15 that is worth $50,000, but is not improving lot 11 any. Yet as long as Mr. Smith is holding quit-claim deed to the two lots he pays $50 rent or tax a year to the government for lot 11 in block 15 where he has no government. As Mr. Smith has not improved lot 11 in block 15, it follows he can get no revenue from the same any more than what convenience it gives him to store some old dry goods boxes on it. This, however, makes no difference. If Mr. Smith fails to pay the yearly rent or tax on lot 11, it will become delinquent, and when not paid within a specified time set forth in his quit-claim deed, the lot will fall back to the government, or the city government. Mr. Smith, however, does not pay any more than $40 a year in rent or tax to the government or the city government for lot 10 where he has a building worth $50,000, and is doing a business of more than $200,000 a year. Jones who has improved lot 1 in block 15 is also doing the same amount of business as Mr. Smith, but is not paying more than $10 a year in rent or tax to the government or city government for his lot in the same block

15. To look at this on the surface it looks unjust, but when we look at it as to the spirit and soul of the law, we find it is just. The government cannot annul what it has at one time agreed upon. Jones pays his rent or tax as he agreed to, no more and no less. It was Smith's rivals at the auction who made Smith pay a higher rent or tax on his lots, and not the government. Therefore Mr. Smith cannot in justice have anything against the government or any one else, nor has he any right to advocate that Mr. Jones' tax or rent shall be raised in order to lower his rent or tax, as he was the supreme law himself that levied the tax on lots 10 and 11 in block 15 where he is now doing business. You here ask why did not Mr. Smith buy two lots from Mr. Jones in the same block and on the same street, as Mr. Jones has three lots he has not improved and wants to sell them? Here is where the quit-claim deeds come in. There is a clause in the quit-claim deeds that Mr. Jones holds to these lots that he bought from the government to this effect, that if he does not within five years from the time he bought the lots do the necessary improvements set forth by the building committee and city architect, the city government shall have the right to redeem lots 2, 3 and 4 in block 15 at any time and give Mr. Jones his money back. This is the reason why Mr. Smith did not care to buy Mr. Jones' vacant lots. A city so laid out by the government for the convenience of its officials and its employees, when such a city has grown to a certain size, and the inhabitants of such a city are enough in number and strong enough to have a government of their own, the citizens of such a city make an application to the government to buy the government out, for the purpose of having a city government of their own, independent of the general government. This is then granted by the government. As books are kept by the general government from the very beginning, of the expense in laying out such a city, with the value of the land and expenditure for the city site, the general government will know whether such city has paid its expenses or not, or whether it is in debt to the general government or not. If therefore such city is in debt to the general government, the citizens of such a city must make up the deficiency before the general government can turn over the city government to the citizens of such a city. But if the general government has sold real estate enough, that the city is not in debt to the general government, then there is no deficiency to be made up by the citizens of such city, and they receive the city without any compensation to the general government. It will here be noted that all the government officials, who are the heads of the different departments of the government, what service they are giving in laying out such a city, is not

charged up to the expenditures of such a new city, as such officials are continually employed by the government. It will also here be noted that as long as such a new city is in the hands of the general government there are no street improvements made by the general government. It then follows if there are any street improvements to be made it will have to be done voluntarily by the citizens of such new city on their respective streets. A new city so turned over by the general government to the citizens of such a new city, all quit-claim deeds are also turned over to the new city government, so in charge, independent of the general government, is now holding auction every ninety days in order to sell real estate to the highest bidder, on the same principle as the general government, by giving quit-claim deeds to the property. The tax or rent that is due or to become due from the sale of real estate goes to the running expenses of the city government, with the exception of fifteen per cent of such revenue, which goes to the general government, but five per cent of this fifteen per cent is delivered back by the general government to the city, for the street improvement on its property, to the city treasury, or five per cent of the fifteen per cent is held back by the treasurer of the city treasury for street improvement in front of the property of the general government. The rent or tax that the city so receives for the running expenses of the city government and street improvement, is the main revenue. If, however, the inhabitants of a certain street are not satisfied with the improvement that the city is making on their street, then can petition be made to the city council to levy a special tax on them to be used for the improvement on their street. Such a petition is recognized by the city council when a majority citizens on such street have their names on such petition. The city council, however, will then have to make an extra appropriation from the city treasury for such extra improvement to the amount that the citizens of such a street have ordered the city council to be levied on them for the improvement on their street. That is, if the property owners on a certain street put up, say $10,000, or any amount above or below for extra improvement on their street, the city will also have to put up $10,000, or any amount above or below for such extra improvement. It here seems that the inhabitants of a new city would be able to boss the city government in a very short time, as the inhabitants on the various streets would not be satisfied with but the very best improvement, as the city would have to stand one-half of the expense of the extra improvement. But it will here be noted that those who want to dance will have to pay the fiddler, and those who want to ride in carriages will have to buy feed for the horses. There is a special fund in the city treasury to meet all such extra street improvements. Therefore when that special extra street improvement fund is exhausted, the city council has the power to levy an extra tax for two years upon all the property owners of the city, according to their yearly income, regardless of whether a man is the owner of one lot or ten, or one house or five. This extra tax so levied when received by the city treasurer is put into the special street improvement fund, whatever the amount may be. There is not any such a thing as for a city to borrow money from its inhabitants, nor any outsiders, nor is there any such a law related to the science of political economy that gives the city mayor and its council the power to bond a city and pay interest on money borrowed. Such law is, however, invented by barbarians, robbers, thieves, gamblers and crooks, and is the doctrine of educated savages of the Dark Ages. Laws that give a mayor of a city with its council the power to bond a city with its inhabitants, and those boys and girls who are not as yet born, to pay interest to individuals for money borrowed, has no foundation in the science of political economy, nor is the doctrine of such laws in any way connected with the philosophy and doctrine derived from the science of political economy, but is the invention of barbarian, despotic deadbeats, and endorsed by mathematician, insinuating, hypocritical robbers and thieves, who will deny there ever was or ever will be such a thing in existence as justice, but that justice as to its name is a word of chance, and its signification is to take all you can get regardless of law and order.

The quit-claim deeds that Mr. Jones and Mr. Smith got from the general government when they bought their lots in block 15 in the new city also have a clause inserted in their favor. If Mr. Jones fails in his business and Mr. Smith wants to leave the country on account of his health and cannot sell their lots together with the improvements they have made on them, and cannot leave the city until they have done so, they notify the city clerk that they want to go away for good and leave the city, and for him to come and buy them out, and which he must do within sixty days. The city clerk then orders the commissioners of the building department, with the city's architect, to go and estimate the value of the improvements Mr. Jones and Mr. Smith have made on their lots, the value of such improvement to be considered of what it is worth at the time of estimation, as such improvement might have increased in value, or it may have depreciated in value. After the estimation is so made of Mr. Jones' and Mr. Smith's property by the building commissioners and the city architect, it is delivered to the city clerk. The city clerk then lays it before the city council for approval. If the city council then finds it is just and a fair estimation they order the city clerk to make the deal. But if the city council thinks it is too high an estimation for the improvement made, they will delay the transaction for another sixty days, until some more definite estimation can be made. If, however, the city buys the property from Jones and Smith it is then put up for sale to the public on auction day, which is every ninety days. It here depends upon the amount of money available in the city treasury what amount of money shall be paid cash down for the improvement on lot 10 in block 15. As Smith had the use of the building he put upon lot 10 for three years, which cost him $50,000, he was willing to take the estimated value made by the building commissioners and the city architect, as to the improvement on lot 10, which they put at $40,000, and which the city paid Smith for his improvement on lot 10, besides the $120 they had received from Smith in tax or rent for lot 10, which they had sold to Smith for $40 three years previous. But as the new city has built up considerable in three years, the city has enough funds in the treasury that they can sell the Smith property at an option in favor of the city. The city council therefore orders the city clerk to list the improvements on lot 10 in block 15 at $20,000 cash, what the city paid Smith $40,000 for, and which cost Smith $50,000. But the city puts a limited price on lot 10 in block 15, as the outlook for the city is very prosperous, the lowest figure for the lot 10 is set at $3,000, to be paid annually as a tax or rent for lot 10 in block 15, and all what the city can get over that figure. The Smith property is now listed for sale by the city on the public bulletin board of the city to be sold at the next auction day by the city, but no price set. There are many who want the Smith property, as it is a good corner for business. The Fleming Brothers, dry goods dealers, want the Smith propery, if they can get it on reasonable terms. The auctioneer on auction day is now calling up lots 10 and 11 in block 15. The auctioneer says: "I am here offering you the improvement on lot 10 in block 15, what can I get for it?"

A voice says: "Who wants the improvements if some one else gets the lot?"

"If you do not buy the lot you do not have to pay for the improvement. Gentlemen, the improvement on this lot 10 in block 15 cost the one who made the improvement $50,000 three years ago. I will now sell it to any one of you for the sum of $20,000."

Twenty thousand dollars is heard from five different parties who raise up their hands.

"Well, gentlemen, whoever of you buys the lot will get the improvements at that figure. Lot 10 in block 15 we will start it at $3,000."

Three thousand dollars is heard from five different parties who raise their hands. The Fleming Brothers are the highest bidders and pay $5,000 for the lot annually as a tax or rent to the city.

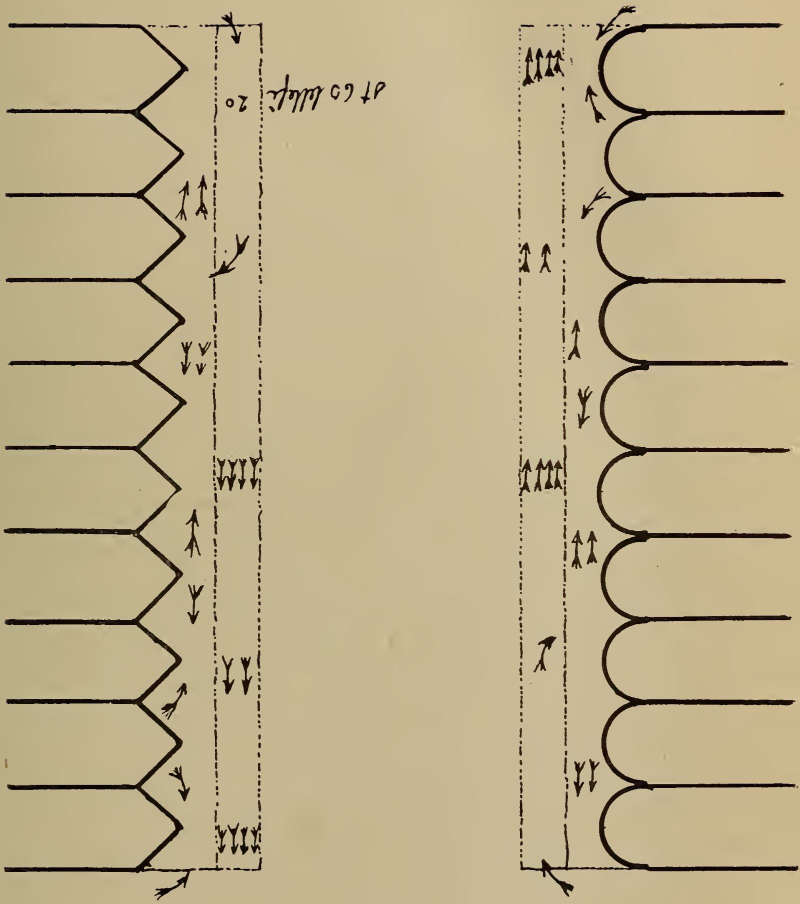
"Here is lot 11 adjoining lot 10, with no improvements, and what will I get for it? We will start it at $1,000."

One thousand dollars is heard from four different parties. Lot 11 is bought by the Oxheart Boot and Shoe manufacturing Company for $2,500.

Why did the Fleming Brothers pay such a big price for lot 10? Because they considered the lot to be worth $60,000 cash, and that the improvements were worth $45,000, therefore they could well afford to pay $5,000 a year as a tax on lot 10. We here find that Smith did not lose any money for selling his property to the city for $40,120. His improvements on the lot were $50,000. Charging up to that sum reasonable wages for his supervision of the improvements and the use of the property for three years, his tax was less than the Fleming Brothers were afterwards paying. Why did not then the Fleming Brothers buy the property from Smith when he wanted to sell it? There are two reasons therefor why the Fleming Brothers did not want to buy the property from Smith. In the first place they did not have more than $25,000 to spend in buying a place of business in, unless they sold off part of their stock, as Smith wanted $40,000 cash for his improvement and had use for the money. The Fleming Brothers preferred to keep the $15,000 in their business, as they only had $30,000 worth of stock. The second reason is that in the quit-claim deed that Smith had there was a clause inserted that when lots 10 and 11 in block 15 ever went out of his hands or his children's hands the city council had the power to raise the tax on lot 10 as high as the tax on any one of the other three corners in the same block. The Fleming Brothers therefore would not take these chances, as the outlook for the city was good, and the other corner lots in the same block were liable to fall into the hands of the city at any time and may be raised up to eight or ten thousand dollars a year. The Fleming Brothers therefore preferred to have a quit-claim deed from the city as it would last as long as they lived and their children after them. Why did not Smith sell lot 11 to the Oxheart Boot and Shoe Manufacturing Company? For two reasons. When the building commissioners and the city architect appraised the improvement Smith had made on lot 10 in block 15 they told him if he would not sell lot 11 to the city also by getting his money back, they would not allow him more than $30,000 for his improvements on lot 10. Smith therefore preferred to sell the two lots to the city together. The second reason was, the Oxheart Boot and

Shoe Manufacturing Company did not want to give Smith more than $2,000 for lot 11 in block 15, as the city council had the power to raise the tax on lot 11, equally with any other inside lot in the same block, if ever the city got hold of them. They therefore preferred to have a quit-claim deed from the city, as it would last as long as any of the members of the company and their children, if any of them were in any way interested in the Oxheart Boot and Shoe Manufacturing Company. You will here ask, Suppose the Oxheart Boot and Shoe Manufacturing Company keep lot 11 for fifty years and improve it to the value of $75,000, say they put up a five-story factory on it, and then order the city to come and buy them out in order to get their money back which they have paid to the city in tax or rent, and which would amount to $125,000 in fifty years, making it in all $200,000? There is a clause in the quit-claim deed that the Oxheart Boot and Shoe Company has from the city that they shall only receive back the first ten payments they have made on lot 11, which would amount to $25,000. After that time the $2,500 that the Oxheart Boot and Shoe Company pay to the city as a tax or rent on lot 11 in block 15 is for having the protection of the city, that no one shall come and disturb them in their business, also for having the privilege to do business on lot 11. Therefore if the Oxheart Boot and Shoe Company want to go out of business, and can find no one to buy them out, they then have to resort to the last measure and order the city clerk to come and buy them out. The city then will pay the Oxheart Boot and Shoe Company $25,000 for the lot and $75,000 for the factory, or less, which will not exceed $100,000. Yet according to what the Oxheart Boot and Shoe Company had paid the city for lot 11, the property ought to be worth $200,000, which the city is now getting for $100,000. It now depends on the amount of funds there are in the city treasury whether the city is going to keep the Oxheart property and rent it out or whether it shall sell it at public auction the next auction day, or what will be the most profitable to the city. The Oxheart Boot and Shoe Company, however, had also a clause inserted in the quit-claim deed which they got from the city to lot 11 to this effect: that every five years the majority property owners of the city had a right to petition the city council to reduce the tax or rent on all property within the city limits that had quit-claim deeds from the city and who had paid to the city ten payments in succession, this to be complied with if the salary and improvement fund of the treasury would so permit. For it will here be noted that all revenue received by the city from tax or rent on real estate goes into a separate fund to be used for the running expenses of the city government and street improvement only. You here ask, Why did the Oxheart Boot and Shoe Company not buy lot 11 direct from Smith and give him $10,500 for it? Smith could then have sold his improvements to the city for $30,000 and yet made $500 by keeping lot 11 and selling it to the Oxheart Boot and Shoe Company. The Oxheart Boot and Shoe Compay if they had bought lot 11 from Smith at the price of $10,500, the Oxheart Boot and Shoe Company would then in fifty years have saved $113,500 on the deal, by telling Smith to let the city clerk transfer the deed direct to the Oxheart Boot and Shoe Company. By so doing Smith would have made $500, the Oxheart Boot and Shoe Company would have made $2,350 a year or $113,000 in fifty years, as they would then only have had to pay in tax or rent to the city $50 a year, in place of as they are now doing $2,500 a year, and the city would have been nothing out, as Smith could have paid the city clerk for making out the deed. And to look at it on the surface it seems it would have been better for the city not to have to be bothered with Smith's lot 11 in block 15. But if it had not been for the spirit and soul of the law in the city ordinances such a deal could have been made between Smith and the Oxheart Boot and Shoe Company to the benefit of all concerned. But for the protection and in justice to all the inhabitants of the city the city ordinance says: "No deed to any property within the limit of the city Arcada shall be given to any man, woman or child, company or partners, unless such property is advertised for sale ten days upon the public bulletin boards of the city, and sold to the highest bidder in the public market." Here, you political economists and financiers, here is a chance for all of you to learn what is meant by the science of political economy, and how to make money by your brain without laboring for it, in an honest way, at the expense of no one but nature's forces, in the same manner as the stalks of the corn and wheat are robbing the soil of its strength, or as the typhoon is robbing the ocean of water. But you say there will be very little speculation under such a city government, as the one referred to above. In this you are mistaken. There will be more and safer speculation under such a city government than under such a city government as we have today at the present time, with the only exception that the laws will not uphold and protect robbers and thieves in swindling the public under such a city government as referred to above. But we have this to say in regard to honest speculation, that it requires an honest and intelligent man or woman to rob nature's forces of their strength, and to compel the material earth to yield up its treasures, and to pay tribute to a man's intellectual skill. But in a time and cut-throat age like the one we are now living in, when justice has been turned backwards, and a counterfeit rag-peddler law has become the protection to gamblers, robbers and thieves, then there can be no speculation, but simply legal robbery and theft. Swindling is also then justified, as it is the business and profession of those who are living on the fat of the land. It does not require any great intelligence or skill to become a legalized robber and thief under a counterfeit rag-peddlers law. If a man wants to enter into the profession by studies of such laws two hours once every week almost any ignoramus or fool can become a speculating robber and thief if he has one million dollars in legal counterfeit banking currency.

A city so laid out by the government for the convenience of its employees, and the reason for framing such ordinance, that the city should buy and sell real estate, is that the government is calculating that its employees should have homes of their own if they so desired. But as the nature of our race is such that we want to travel and move about, forth and back, from one place of the earth to another, as it was not calculated by our Creator that we should all live in one place upon the face of the earth, nor that we should be scattered one by one in the mountains, hills, plains and valleys, like unto the wild animals of the forest, it is therefore provided by the ordinances of the city that a man who wants to move from one city to another, shall not be hindered from selling out his interest in such a city when he wants to leave it, it is a demonstrated fact to those who have studied the international life of our race, that there are men and women who are more happy and contented, also in better health as to their body and spirit when they can be moving about from one place to another, whereas there are others who are more happy and contented when they can be at home in one place and not move about. It is also a noteworthy fact that a man or woman who becomes discontented with the community in which they live, whether it is in the city, town or out on the farm, but cannot sell out their interest, and therefore will have to remain, will not do as well as if they were satisfied. And sometimes such a man or family so confined will take sick as to their spirit, which also has an effect on their material body. Whereas if they could sell their interest, even at a sacrifice, they would do better. Even if not doing better as to the gain in material wealth, they would at least have a change, and therefore be more contented. It is for this reason, with many other reasons, that when a city gives a quit-claim deed to a lot or number of lots, it obligates itself to redeem such a lot at any time within ten years, also to pay for all improvements made on such lot at its present value. It would take nearly five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Street of an ancient Appagejan City

hundred pages to explain the statutes and ordinances of a city government of these most ancient cities, for it will here be noted that our city life as to its rules and regulations manifested in the traffic and traveling forth and back in our cities of today, is, comparatively speaking, like unto the ants in an ant hill, in comparison to these ancient cities, which can be proven by their laws and ordinances.

(See illustration on opposite page.)

We shall here represent the size of one street with its sidewalk and frontage lots. The arrows represent the way the people shall travel forth and back, these arrows are cut into the pavement of the sidewalk. It will here be noted that there was a city ordinance that regulated the travel, which had to be obeyed, that the people did not run up against one another. No store keepers were allowed to have any of their traps or goods out on the sidewalk. The diagrams on opposite page show that every lot had a fractional space of ten *lellefi*. A *lellefi* in our English foot measurement being nineteen and one-eighth inches, making this fractional space in front of their place of business fifteen feet, five and one-fourth inches. It will here be noted we are here representing only one street in one city for the purpose of giving our readers a slight idea of the architecture of these ancient cities as far as in my limited knowledge I have been able to learn. I, however, am absolutely satisfied I am not mistaken in the measurement of the street of this ancient city, any more than that I can be mistaken in the correctness of the measurements that have been used in years gone by, by the different nations of Europe, by reading their history. The street represented in the accompanying diagram is ninety-eight feet, seven and one-half inches wide. The sidewalks are thirty-one feet, ten and one-half inches, divided into two passages of fifteen feet, five and one-fourth inches. The lots there represented are thirty-one feet, ten and one-half inches. There is no place in the amended statutes where it speaks of what these streets and pavements were made of. You here ask, our reader. How could it be possible such a civilization could go down and leave no trace whatever? The human mind is like unto a garden. If not cultivated and attended to it will degenerate into all kinds of wickedness, and at last destroy its own power and life. Here is how you can tell, our reader, and not be mistaken. We will suppose that a young boy and girl of fifteen years old are visiting today Lincoln Park of Chicago, Woodward's Garden of San Francisco, or the Central Park of New York city, and after the first of January this year no one after that time attends to these parks or gardens, but leave them to the law of nature's forces. If our boy and girl should leave our country and stay away for fifty years and then come back and visit these parks or gardens that were so beautiful and ornamented with all kinds of flowers, trees and shrubberies, all growing in their respective places and in rows, pure and sparkling fountains with all kinds of fish. They would not find these places, for in the very bosom of the soil of these parks and garden lay the seed of thistles, weeds and wild trees of the forest concealed. Therefore when this seed was left alone it would sprout, grow and flourish. Our visitors would find these places a complete wilderness after fifty years' absence, without the least trace of a park or garden, and if any one told our visitors: ''There is Lincoln Park, Central Park and Woodward Gardens you visited fifty years ago,'' they would exclaim and say: ''Can it be possible that such a change could take place! There is now not a trace of a park. I will not now believe my own eyes, for here is timber big enough to be cut into wood, piling and even saw logs. This change all in the short time of fifty years!'' Shall we then wonder over a past and lost civilization, when we take into consideration that it takes a time of 380,000 years for our sun with its orbit to make one revolution around its center. We stated in Part First that it takes 95,000 years for our little earth to turn the north and south pole to the equator and three hundred and eighty thousand years, or thereabout, for to make one complete turn round. But we made this statement in that way that it should be better understood by the public in general, as we are wont to say that the sun is rising and setting. The fact of it is, that it is the sun that is moving around our little planet and turns it as well as our earth is making its revolution around the sun. Three hundred and eighty thousand years is a long time comparatively speaking, to our way of thinking. It then follows that when we take the movements of our solar system and the turning of our little earth, as to the motion and changes by the sun in consideration, there will in 380,000 years from now not be a speck left of Chicago and New York city on the face of the earth, only as names recorded upon the pages of history, secret and profound. It is utterly impossible for us to comprehend the immensity and depth of the universe, nor can we understand or learn to perceive the plans and designs of the Great Architect. Therefore it is not good for any of us to enrapture our mind in an incomprehensible study upon problems that do not concern us. I will, however, state for the benefit of those who are speculating upon the future of our little planet, that I have taken one lesson I will never forget. I was once taken in my spirit upon the top of a high hill looking, as it looked, in an easterly direction, I saw the most beautiful field and gardens of flowers, as far as my eyes could see. The sun was shining most brilliantly, but gave a soft and yellow light. As I so was standing a messenger came and stood by my side. He said: "What do you see?" I answered: "I see the most beautiful fields and gardens with the sun shining upon them with a clear, soft and yellow light." He then said: "These are not fields and gardens that you see, but only an imitation thereof prepared for your sight. It is possible that the surface of your material earth shall become such in 15,000,000 years from now. The equilibrium of the sun's light upon the face of your earth will then be sixteen hours, and the time when it shall not shine will be eight hours, and have the color as to its light as you now see it." Let us take this for what it is worth, and speculate no more on this subject by laying it to one side until we have learned something that is of more importance to us, as to the welfare of our being.

We further read in Section 51: Congress shall also have power to lay out villages and towns. When congress is ordering such villages or towns to be laid out, it is done for the same purpose and in the same manner as when the government lays out a city. It also follows that when such a town or village, so laid out by the government, is built up to an extent that the inhabitants of such a town or village can buy the general government out and incorporate themselves into a government of their own, they have the privilege so to do. There is nothing in the amended statutes referring to the governing or government of a village or a town. What I have learned outside of what is written in this secret history regarding town and village government, we shall not here mention as it would be recorded from hearsay or secondhanded. But perhaps you will say, You have stated many things in the above pages that are from hearsay, or secondhanded. It is true I have stated many things in the foregoing pages that are from hearsay, by invisible messengers, and also secondhanded, of what I have told as to my own individual experiences. These things so recorded in the above pages you can believe or disbelieve, as you please. You can say it is an absolute falsehood, or you can say it may possibly be so. In either case your testimoney is as strong as mine. But what we have stated and recorded in the above pages and will state and record in the below, as to law and form of government, is not from hearsay, nor is it secondhanded. But is simply copied testimony from these laws written by ink on material paper, and can be produced in court of justice at any time, in the same manner as we can produce the original of the editorials from the Morning Oregonian, copied and inserted in the above pages. It will therefore be noted that when we refer to certain laws and forms of government we are not so doing from hearsay, nor is it secondhanded, but is the genuine and undisputed truth as to its established fact, as real and visible to the material human eye as any other records written and recorded history.

Congress shall also have the power to order the construction of *Tefno Fevi.* What is meant by *Tefno Fevi* is a sort of an aerial tramway, where baskets made in the form of a car are traveling forth and back with passengers therein. *Tefno Fevi* was an electric capel aerial tramway, with a hollow rail on each side of the capel, so constructed that the passengers could travel on it in perfect safety. It was built and operated by the government. These tramways were in operation in the cities as well as out in the country. You here ask, Did these people know the power and strength of electricity? They assuredly enough must, or they would not have it in their constitution that congress should have the power to order the construction and operation of these aerial tramways. The simple idea by many people at the present time, who do not believe the ancients had any knowledge of electricity and hierotic power, and that we are the discoverers of all what we know in regard to electricity and hierotic power is simply absurd. One hundred and thirty-five miles from the city of Cairo, Egypt, up the Nile and a little back from the river, stands a huge stone sculptured out in the likeness of a lion and a woman; that is, it is a lion's body with a woman's head. It stands seventy-five feet up in the air. Its huge body lies one hundred and forty feet on the ground with its paws extending fifty feet in front, thus making it one hundred and ninety feet in length. It is called the Egyptian Sphinx. This block of granite has stood there perhaps fiteen or twenty thousand years, and there is no such a granite quarry as there is in that block of stone within one hundred miles. How did those people get it there, unless they knew the power of hierotic pressure. Perhaps the modern engineers could not move it ten feet with all the instruments of locomotive power and hydraulic pumps. Cleopatra's Needle is not to be compared with the Pompey's Pillar which stands erect today at Alexandria, Egypt. No profound history the last 2,500 years is recording the erection of such a single shaft as that. It is one hundred and fourteen feet high, is eleven feet in diameter, sixteen feet through the plynt, was brought from the quarries of Syenne and erected, is a question which modern engineering has asked a thousand times, but never answered. Perhaps if we ask those architects of today who have built our fifteen story iron structure, and the engineers who have constructed our suspension bridges with the help of our railroad constructors: ''Go and move the Pompeys Pillar to the quarry from whence it was taken, and if you get it there without breaking it, you shall receive double wages, but if you break it you shall receive nothing.'' They perhaps would answer: ''We shall take the job when we have learned more about hierotic pressure.'' These Egyptian wonders of the world are speaking of a civilization whose nation committed suicide a few years ago, comparatively speaking, with the time that has passed and the time that is to come. It will here be noted that there is no law in existence that has its foundation in the science of political economy that gives congress the power to grant, lease or rent any public franchise of any kind to any individual or individuals, corporation or partners, such as railroad franchises, street car franchises, telegraph and telephone franchises, or any canal or river franchises, that is for the use of the citizens of the state as a public highway. Such a law as we have today, endorsed and approved of by the different nations of the world, including the United States of America, that gives congress the power to grant, sell and convey public franchises to individuals and corporations, is a rag-peddlers law, and is no more related to the science of political economy than the deck or cards, known as the fifty-two cards, are related to the philosophy and doctrine of the Bible. It then follows that the members of a congress who grant, sell or convey a public franchise to an individual, corporation, or partners, are either knaves or they are ignorant of the law based upon the science of political economy, or they may be both. A goverment public franchise is a living spring to the government whose waters are continually streaming into the public treasury. Without such springs a government will sooner or later dry out, and its citizens will suffer more or less for fresh and living water. The public franchises are also the wheels upon which the political carriage of congress is standing. It then follows a congress that has granted, sold and conveyed the wheels to their political carriage, they, the members of such congress, are no longer riding in the independent political carriage of congress, but they are riding in a strange carriage whose wheels are propelled by individuals, and therefore do not know whether they are being carried forward or backward, nor can they tell in what direction their political carriage is taking them. For to ride in such a political individual carriage the congressional members will become blindfolded as to their sight, and politically deaf as to their hearing.

Section 52. Congress shall have the power to regulate the prices of the country's products from time to time, in comparison with labor.

Here we find that congress shall have the power to regulate the prices of the country's products from time to time in comparison with labor. That is, congress shall set a fixed price for what staple articles the government buys from its citizens, such as wheat, rye, barley and oats. It is not here meant that congress shall have the power to set and fix the price of how individuals are to buy and sell their product among themselves, but congress shall set a price what the government is going to pay for the cereals it buys for, say, one season, or for what price it shall sell such cereals. For it will here be noted that the government shall have in store for one season or one year one-half the amount of grain that is consumed by its citizens from one harvest to the other, so that in case of famine or failure of crops in some parts of the country its citizens will not have to suffer for the necessities of life. It is not here meant that the government shall in case of famine or failure of crops in any province of the state, give such cereals away as a charity, but the government shall sell such cereals to its citizens at a price set by congress for that year or season, and no more and no less. It will also here be noted that the government does not appropriate any grain as a charity to any of its citizens of a famine struck province, but such citizens if they have no money to buy their cereals from the government, they can through the agency of their congressman petition the government for a loan in the shape of money, such money to be used to buy grain from the government. If therefore there is consumed by the citizens of the state wheat, rye, barley and oats to the amount of 10,000,000 tons a year from one harvest to the other, the government shall at all times have in store 5,000,000 tons of cereals, or wheat, rye, corn, barley and oats in their different warehouses, elevators or magazines, placed in their respective localities throughout the state, for eight or ten years in succession. You will here ask, Will not the grain in the government warehouses, elevators and magazines get too old, and the government will thereby lose its grain? No, it will not. If congress orders the secretary of transportation to buy and keep on hand 5,000,000 tons of cereals, the price set by congress is to him given what he shall pay for such cereals. Congress therefore says to him, you shall pay $2 a hundred pounds for wheat, $1.80 for rye, $1.75 for barley, $1.50 for oats, $1 for corn until further orders from congress. But when you have stored up 5,050,000 tons of grain in the different government warehouses, elevators and magazines throughout the state, you shall buy no more. You are also hereby ordered to sell this same grain to the public at a price here set until further orders from congress. You shall sell the wheat at $2.15 for one hundred pounds, rye at $1.90 for one hundred pounds, barley $1.85 for one hundred pounds, oats $1.60 for one hundred pounds, corn $1.70 for one hundred pounds, until the stock of your supply in the different warehouses, elevators and magazines throughout the state has dwindled down to 3,500,000 tons. You shall then sell no more grain at these prices until further orders from congress, unless you can buy an equal amount for the same price set forth in the calendar year. In case of an emergency, however, when there is a constant demand from the public for grain, you shall let your supply run down to 500,000 tons. You here say, According to this the government is to enter into the grain business? To a certain extent it is. The government is entering into the grain business as far as it is a protection to its citizens from being unjustly dealt with by individuals. That the government should buy and sell grain from and to its citizens is one of the key notes whereon congress is playing when they equalize the value of labor performed by its citizens. If therefore the government were not buying and selling grain to its citizens at a fixed price set by congress, it would be utterly impossible for congress to be able to regulate the prices of the country's products from time to time in comparison with labor. Right here is where the seals of the different political organizations in the house of representatives are to be broken by the senate. For when the prices of the country's products are to be set by congress in comparison with labor, it follows it is the interest of the farmers and the people and mechanics in the cities that are at stake, as the price set by congress upon the country's product as far as the government is interested in buying and selling such product, will have a tendency to a certain extent to regulate the price between private individuals also. It will then become natural for those congressmen who represent the farmers, when such prices are set for the season on wheat, rye, corn, barley and oats, that they will plead for the highest possible price upon these different kinds of cereals, as these congressmen, some of them, may be owners of big farms. They therefore will plead what a hard time a farmer has and how little he is receiving for his labor, and will make any kind of statement, together with all sorts of figures in favor of his argument. Whereas, the congressman who represents the people in the cities, merchants, mechanics, and literary classes will be in favor of having the lowest price possible put upon the different kinds of cereals, as they have to buy what the farmers are selling. Right here is where the different political warhorses, with their riders, will gallop roughshod over the political arena of congress, for right here is where the battle of the different political organizations in the house of representatives will be fought out to a finish. When therefore the prices are set upon the cereals of the country for the season, as to what the government shall pay for such cereals and what it shall sell them at, by the house of representatives, such prices are not set upon the different cereals by a majority vote of the members of the house, but it is agreed upon in this way: Whoever represents the farmers makes out a table what it costs to raise the different cereals in his congressional district. These different tables so prepared by the different congressmen from their respective farming districts are then presented to a committee appointed by the speaker of the house, who is the chairman of the committee. All the tables, statistics and reports are then compared by this committee and a price is set upon the different cereals of the country. The congressmen who represent the stone-cutters, miners and all those who work for wages, together with the mechanics, is also preparing a table of statistics together with a report from their respective congressional districts, as to the cost of living. Those tables, reports and statistics are also sent into the same committee and there compared and a price set upon labor, as to what the government shall pay for labor employed by the government for the season. It then follows such committee appointed by the speaker of the house for the purpose of setting the price upon the different cereals of the country for the season, and also to fix or set the price on labor, such committee are members appointed equally from the different political organizations. If these members of such a committee do not agree as to what such prices shall be, as the human eye is never satisfied, and there is always some one who imagines he is unjustly dealt with, it then follows the farmers are advocating to have as high a price set upon the cereals as they are worth, and yet a little more if they can get it, and have the wages lowered for those who work for the government, as the wages paid by the government have a tendency to lower or raise the hired help upon the farm. The stone-cutters, miners and mechanics will also advocate to have the price set upon labor as high as it is possibly worth and a little more, as the wages paid by the government have a tendency to lower or raise the wages among the manufacturing classes and mechanics. This being the nature as to the spirit of such a committee appointed by the speaker of the house for to set and fix the price on cereals and labor of the country for the season, it follows such a committee may not agree. But whether they agree or not, their work, together with all the tables, statistics and reports are sent into the senate chamber to a committee there appointed by the president of the senate, with him as chairman of the committee. The senate being the equilibrium of power and spirit of the law, is the equalizer. Therefore if there is any difference to be adjusted this committee so appointed by the president of the senate, with him as chairman, will take this difference and put it in the balance scales of justice, there to be weighed. When this is done and approved of by the president of the senate, a table is made and the wages set or fixed for the price of labor for the season. The price there is also set or fixed what the government shall pay for the different cereals or grains of the country's products; also what price it shall sell such product at to the public. Such a table is then, after it is made out complete, sent to the president of the people for his signature. The president of the people, however, if he finds the price paid for grain is too high or too low, can recommend such figures to be raised or lowered. If the president of the people also finds that the wages for labor paid by the government are too high or too low, he can also recommend such figures to be raised or lowered. In such a case he sends the table back to the house of representatives, there to be voted upon by the members of the house. If the president's amendment to the table carries by a majority vote, it is approved of by the speaker of the house, by his signature of the table. If the president's amendment to the table is defeated, it is also approved of by the speaker of the house by his signature upon the table. But if it should so happen that there should be a tie vote in the house of representatives upon the president's amendment, as to lowering or raising the price on cereals and labor, the speaker of the house then casts his vote for or against the amendment as he pleases. The speaker of the house is then signing the table, the price then set or fixed upon the table is then final for the season, and a copy of it is given to every department within the government. As we find in our constitution that no individuals, partners or corporations can hold title to any mineral lands of any kind, such as iron, tin, zinc, coal, copper, silver, gold, with many other kinds of minerals, it follows the government will have to operate all mines. It is then evident that the government will have to sell all its minerals that become a surplus in the hands of the government to its citizens. It is also then evident that congress must set or fix a price on the different kinds of minerals, as minerals are the country's products as well as cereals. Congress therefore when they set or fix the price on the different kinds of minerals is doing this in very much the same manner as when they are setting or fixing the price upon labor and upon cereals, with the only exception that minerals of different kinds are sold to foreign countries by the government, as well as to its own citizens. The government can also use minerals to balance up its book account with foreign nations, as well as to use cereals. For this reason congress must set or fix one price on minerals or the products of minerals that are sold to foreign countries, as to the agreement by treaties by such foreign countries. Congress cannot therefore alone set or fix a price upon minerals sold to foreign countries only by an agreement with such foreign nation. It then follows the government may have to sell the same kind of mineral at different prices to the different nations in order to make an agreeable treaty with the nation they are dealing with, as in such a way the two nations may be equally benefited. Therefore the government cannot have the same price set on such country's product as it is selling to a foreign nation, as it can upon the products sold to its own citizens by the government, may also have to be sold at different prices, for the same minerals or products of minerals, as the transportation of such minerals or products of minerals may make a difference in the price in the different localities within the borders of the state. You here will ask, When congress is setting one fixed price on grain for the season, will it not then be a chance for the farmers to sell inferior, damaged and second class grain to the government, by entering into an agreement with the government steward who receives the grain at the warehouse? There is no law within the science of political economy that allows a government to buy inferior and damaged grain at any price and then mix it up with good grain, and then after so doing sell it all to the public for good or first class grain. It then follows the government will not buy any inferior, second class or damaged grain. All grain therefore that the government buys must be good, first class grain. As far as the government steward and the farmers having an understanding that they shall swindle the government and the public by dealing in inferior or damaged grain, and pronounce it good and first class grain, could not be prevented very easily in our days where the majority of government officials are thieves, and where seventy-five per cent of the citizens of the state are dishonest rascals, liars and cut-throats, and would steal the government blind if they could and were given a chance. Right here is where civilization comes in among a nation and a people. A people or a nation therefore who are lovers of material wealth, and are desirous of having everything they see that belongs to others, and have also cultivated a thieving and robber spirit within themselves, to an extent that they would steal from and rob the government at any time an opportunity were given them, such people or nation cannot be governed by just and equitable laws, nor can such a people or nation be ruled by a civilized form of government any more so than a robber gang who have banded themselves together for the purpose of plundering everybody that comes in their way, can be governed by the law of justice, and yet be given liberty to be loose and at large. Yet for all of this, if it is found that there is in these

United States and Sweden twenty-five per cent of its citizens who are morally honest, a government as we here present to the people of the United States and Sweden can be put up within the next fifty years. If not endorsed by these two nations in that time, it is not likely it will ever be endorsed, for these two nations will in that time cultivate such a thieving and robber spirit into their national life that they will have no use for such just and equitable laws as are here represented, nor could these two nations maintain and keep up such a civilization as we are here introducing, lest they should tear down and destroy their government. A government like the one we are representing does not suppose or propose to have thieves as stewards to buy and receive grain from the farmers into the government's magazines, and then sell it at a profit to themselves, when they are paid by the government a salary for their labor. But we will also remind you of this, our reader—there is such a thing within a government as a bureau of detectives, employed purposely by the government to hunt up or detect all thieves within the government's service. The government has also a bureau of expert bookkeepers, who do nothing but examine the books of the different departments within the government. Yet you say, How will the government know how much grain there is in the different grain elevators, magazines and warehouses? All such government grain elevators, magazines and warehouses are built on the same plan, and every grain bin or room has a gauge on it as to what it holds. The government stewards, with the bookkeepers, when in the least mistrusted by the chief of detectives as to their honesty, but as yet cannot be proven, are removed to some other place in the government's employ. It is just as easy and safe for a government to do honest business as it is for a corporation, trust or company. The prevailing idea among the general public that all government officials who handle funds of the government have a chance to steal from the government, are badly misled in their belief. No man can steal from the government unless the books will show it; that is, if the books are kept right.

CHAPTER X.

LESSON ON ARTICLE IX—LEGISLATION ON FINANCE.

Section 53. All officers and laborers in the employ of the government shall be paid from the treasury of the government, and congress shall fix the value of their wages and salaries from time to time.

It will here be seen that all officers and laborers in the employ of the government are paid from the treasury of the government; that is, they are paid in legal tender treasury notes, such as we have referred to above. We also here find that congress shall fix or set the wages of the laborers and officers from time to time. This is done by congress every year, in the manner we have described in Chapter VIII. It will here be noted that the wages paid to laborers who are employed by the government, that no money can be created by the government upon their labor; that is, laborers who are working in repair shops or in repairing or maintaining the government's property in a good, healthy and orderly condition, or any other place where such laborers are working where the government does not create money on their labor. The price for such labor may differ in different localities and for different kinds of work, as such labor may be worth more in one locality than in another. It also follows that the wages paid for some kinds of labor may be worth more than some other such kind of labor, and therefore cannot be set or fixed at a uniformity, but have to be lowered or raised according to the value the government received from such labor. There are places where laborers are put to work where they are in danger of their lives and are taking the risk of being killed, or laborers may be put in places where there are but very few men who can stand to perform such labor as to the endurance of the physical body. The price of such labor congress cannot set, but has to be left to the judgment of the government's superintendent of such work or labor, or to the foreman or boss in charge of such work. What is here meant that congress shall fix the value of the laborers wages from time to time are the general wages paid by the government throughout the whole country.

As we have it in these United States and Sweden today those who work for the government have no voice in the matter what their wages shall be for the coming season. Their wages are set by men who never have split a cord of wood in their lives, nor ever dug a yard of a ditch. Let any one of us ask President Theodore Roosevelt and the congress today, What is common labor worth this season in comparison with the country's product? We have $10,000 to give any member of the United States congress who can give us a correct answer to this question, or the correct figures based on the science of mathematical calculation, this offer to hold good until the first of January, 1906. Or if the president of the United States or any member of congress can even give us laborers, farmers and mechanics, or any one single individual of us, even an intelligent answer to this question we shall give him a solid gold watch to the value of $300. We venture to say there is not a member belonging to the United States congress or to the Swedish rigsdag who has studied and is advanced far enough in the science of political economy to figure this out, for the reason that they will not know where to start in. We laborers, farmers and mechanics are therefore informing you congressional law rag-peddlers of these United States and Sweden that the time is past for putting old patches on new coats and new wine in old bottles. We therefore consider you as back numbers and advise you to take your rags and sell them to a people who do not know you, and establish markets for your wine among a barbarian and heathen people.

Section 54. Congress shall have the power to assess contributions and taxes on the people for the expenses of the country, if it is so required.

We here find that when there is at any time a deficiency in the treasury of the government for the running expenses of the government, or if there is any extra expense that is running down the treasury of the government, congress has then the power to levy a tax upon the people in various ways, such as to raise the tax upon lands, town and city lots; also to raise the passenger and freight rates on land and sea, with many other ways as congress may see fit. There is *no such* a law under the science of political economy that gives congress the power to bond a nation or a people under oath and obligations, by the seal of the government, to pay interest on money borrowed from individuals. All such laws that give congress the power to bond a nation and a people to pay interest on money borrowed from individuals are wicked and infamous. Such laws are the laws of the Dark Ages. It is the political doctrine borrowed from the heathens. It is the political policy of gamblers, robbers and thieves. Laws that give congress the power to borrow money from individuals and pay interest on the same from the government treasury, are laws like unto the laws written upon the countenance of two lives who understand one another by the twinkling of their eyes and so work harmoniously together. One says to the other by the twinkling of his eye: "I shall steal the goods if you will hide it." The other says: "It is legitimate that you shall bring the goods here to me for its safety and preservation. I shall take care of all you can bring me."

We have in the above pages made many harsh statements about statesmanship as to the relation of the financial policy of a nation, and it is most wonderful when we think of it how these different statesmen of the different nations have plunged the different nations into an unredeemable debt by bonding these different governments to pay interest on money. It seems almost incredible that men of intelligence and brains, such as the monarchs of the different European countries claim they have, that they cannot see into the fallacy of a doctrine, even if they had never studied the science of political economy, that to bond their kingdom to pay interest on borrowed gold money to individuals, such dead metal that is the producer of nothing, is bound to be the downfall of their throne sooner or later. We may excuse the statesmen of a counterfeit democratic republic for bonding a people and children yet not born, as such statesmen are not responsible any longer than they are in office, when we consider that a counterfeit democratic republic is only a temporary government of a few years for the preparation of a kingdom, as past history is plainly telling us. But it is different with an absolute monarch, such as the czar of Russia, whose throne is inherited by his family. The debt of the imperial throne of the czar of Russia at the close of 1903 amounted in round numbers to $3,000,000,000. The interest on this enormous debt at the average rate of four per cent amounts to about $132,000,000 a year, and as about $2,500,000,000 of this debt is held outside of Russia it follows the interest paid on the money is a tax levied on the people of Russia as a tribute to a foreign people who may be their enemies, and as the czar at the present time is drawing heavily on other nations for war supplies, it would perhaps be necessary for him to ship some $100,000,000 in gold every year after this to foreign countries to meet the interest, say nothing of what he owes to his own citizens. That such work will eventually undermine his throne and overthrow it, to be succeeded by some foreign monarch who is not related to the Russian people, is very probable. That he is unable to see this is a puzzle to a thinking man who looks at statesmanship on the surface. What is then the cause of all this bonding business by emperors and kings endorsed by their statesmen? The cause of this lies deeper than many people in general suppose. Here is the cause of it. A statesman, king or emperor who loves material wealth, power and fame has closed up his understanding as to wisdom and prudence and have opened up the doors of their understanding as to vanity and folly. Thus their understanding is so darkened as to wisdom in statesmanship that they become stupid as to anything that pertains to prudence. Their understanding therefore is so darkened that they can see no wisdom in anything but what is to their individual benefit, such as material wealth, power to rule over others, and to be the most famous among all mankind, and are striving with all their power and might to make the public believe they are superior beings to the rest of mankind. Their insanity for material wealth, power and fame is of such a nature that they have a desire to be rulers of the whole world, and not only that, but when you explore the interior of their mind as to their will and life's love, they are also desirous of ruling the angels of heaven, and even the universe itself. There in their insanity for power and fame and the love for rule over others is the cause of what these emperors, kings and statesmen are bonding their thrones in the name of their people to pay interest on bogus gold money, that they thereby may be able to enslave the common people and keep them under subjection as to their ruling power. For it will here be noted if a government were not paying interest on a bogus money, the citizens of such a nation would soon become independent and liberate themselves. It then follows such a people would pay very little attention to their emperor, king or statesmen, as to the contribution or honoring their emperor, king or statesmen. You speak to any of these materialistic statesmen about scientific money, and that it is not a good policy for a government to pay interest on money, they will get raving mad and tell you you do not know anything about finance, nor do you know anything about how a government ought to be run. But when you ask them why a government should be in debt to its citizens, and how long it will take before their government will be able to pay off the obligated debt, they cannot answer you; for the reason that their stupidness in statesmanship has so blocked their intellectual faculties that they will deny and repudiate any law that is not in favor of their individual gain as to material wealth. Such statesmen are always depending on the law and power that is vested in the naval and miltiary forces by conquest of arms. There is no university professor, philosopher or mathematician who can give us but one reason or cause why a government, such as the United States, should be bonded to pay interest on money to its own citizens, and that is, the members of the United States congress, with its president, are entirely ignorant of the science of political economy, as to how to run a government financially, or they are knaves affiliated with international gambling associations whose members make it a business to rob and fleece the different governments upon the face of the earth. The United States government as to its national life cannot be compared with the older governments of Europe, nor in the least with the ancient governments of the past ages, as secret and profound history is telling us. The government of the United States therefore is an infant of three changes of the moon old, or a child of one hundred and twenty-eight calendar years old. Seventy years ago at the very time when our Caucasian race woke up from a long sleep, God Almighty gave this child government of the United States all the lands west of the Mississippi river as a present for good behavior, free from all incumbrances, without a dollar of debt on it. Today this child government of the United States, having received a present from God Almighty as no other government or people have ever received, that we have any record of, has, in spite of this valuable present, a bonded debt of $985,000,000. We venture to say that if we should lay these figures before a farmer's wife who is in possession of common sense with ordinary intelligence, what she thinks of such management, she would be sure to tell us: "I think it is a very poor management, sir. Therefore I do not believe you men are in the least competent to run this government, and you may just as well turn it over to us women, for I can assure you we are better financiers than you." We here find it is a cause for the common people to agitate the women's suffrage here in the United States, as to the franchise of using the ballot. The women of the United States, some of them, are not as ignorant of political economy as we men in general suppose. We also can prove that there are many women who are brighter financiers than any member of the United States congress or American statesmen, who are upholding a financial policy whereby the government shall pay interest on borrowed gold faith money that can produce nothing, but lies in the government treasury as an idol to worship and have faith in by a people who are as yet in ignorance and darkness of the doctrine and philosophy of the science of political economy.

Section 55. Congress shall have the power to create money out of the people's labor, or those who are engaged in the government employ.

Here we find is where the government and the people get their scientific money. Congress shall have the power to create money out of the people's labor. We here find that congress cannot make any bogus metallic faith money out of gold, silver or copper or any other kind of metal, nor is congress given power to open up a shop to the public for the purpose of letting any one who has a few pounds of gold come and manufacture faith money out of it and turn it into legal tender money, good for all private and public debt, by having congress to help them along in their swindle by giving the government officials the privilege to put the government stamp or seal upon such manufactured gold or silver faith money. It will here be noted that to create scientific money and manufacture faith money out of gold or silver are two different things, as much so as it is to manufacture or make a wooden horse, or to raise or create a living horse. A congress of a democratic socialistic republic founded on the science of political economy is given power to create money out of the people's labor or expended energy of those citizens who are so engaged in the government's employ. It then follows if the government has no laborers in its employ, congress cannot create any money, any more so than a man who is keeping books for the government, who has not a foot of land to his name, can raise fast and spirited live horses. A congress of a democratic socialistic republic therefore, founded upon the science of political economy, is like unto a farmer who is raising horses for the public market and also for his own use. Such a farmer can raise or create as many horses for the market as the capacity of his farm will permit and no more. He can also raise as much wheat and oats on his fields as such fields will produce, and no more. It also requires a certain length of time for Farmer Samuel to raise his horses. It also takes a season for him to raise or create his wheat or oats. It therefore follows if Farmer Samuel is industrious and attentive to his farm, with the help of his family, also being industrious, he will live in comfort, as he also has a lot of nice spirited horses, with lots of wheat and oats. It follows, any one who holds a note against Farmer Samuel, which he promised to pay at the day of redemption, is not afraid that he cannot do so. Farmer Samuel can therefore contract debt to the amount of what his farm is producing through the season, with the exception of what he spends for himself and family. What then makes Farmer Samuel's note good to his creditor? It is his farm through the expended energy of his labor. It makes no difference how good the soil of Farmer Samuel's farm were, if he and his family were lazy, indolent, happy-go-lucky, did not care what became of the farm, he could contract no debt, for he could not mortgage any horses if he had no horses to mortgage, nor could he put any wheat or oats on the market when he had raised no wheat or oats that season. The congress therefore of a democratic socialistic republic, founded on the science of political economy, is like unto Farmer Samuel. Congress therefore, when it creates money, can only create a limited amount of such scientific money, as it requires expended labor by the citizens of the state to get such money into circulation by the government. It also requires that the labor expended in the creation of such scientific money should be as visible to the material human eye as Farmer Samuel's wheat and oats, and as productive and useful to the public as Farmer Samuel's horses. Congress therefore can only create such scientific money as fast as it has or can get labor to perform the work and no faster. It then follows when labor stops, and no more labor can be hired, the making of money also stops by congress. The congress of a democratic socialistic republic, founded upon the science of political economy, cannot say, if they should get into trouble with a foreign power, let us issue $10,000,000 worth of greenbacks or treasury notes based upon wind and cyclones, with the intrinsic value concealed in the arrogance and pride of our citizens, nor can they in any emergency say, let us borrow money from our citizens and pay interest thereon by giving them a bond for a deed upon the production of the labor of our citizens, not only those who are citizens of our state, but also those who are to become citizens of our state, who are not as yet born, but will be born hereafter. Such work cannot be done by a congress of a democratic socialistic republic, based upon the science of political economy. Therefore if the treasurer of the treasury of such democratic socialistic republic has not stored up treasury notes enough in the treasury to meet such an emergency in time of trouble with a foreign nation, it follows such a nation so involved in trouble with an enemy will have no credit with any neutral power or friendly nation, as such treasury notes so created by congress upon the expended labor of its citizens is a mortgage bond upon the property of the government. It then follows if the citizens of such a democratic socialistic republic, based upon the science of political economy, have been industrious and created lots of property, the secretary of the treasury has a big reserve emergency fund to meet all demands in time of war. But if the citizens of such a democratic socialistic republic have been lazy, indolent and shiftless, and barely work enough to keep body and soul together, and cared nothing for their government, it follows the secretary of the treasury of such a nation or people will have no reserve emergency fund to draw upon in time of trouble or war with an enemy. It then follows such people or nation can have no credit with neutral powers or friendly nations. It is then evident such a people or nation will have to fight their enemies as far as they are able on their own resources, as long as they last. It then follows if such a lazy, shiftless, indolent people or nation cannot overcome their enemies before all their resources are exhausted, they have to give up the fight and be conquered by their enemies. But it is otherwise with a people or nation living under the law of a democratic socialistic republic who have been industrious, wise and prudent, the secretary of the treasury of such a people or nation has a large reserve emergency fund to draw upon, in the shape of government treasury notes. When such notes therefore are paid to a neutral power or friendly nation for supplies or ammunition, they are legal tender for all public and private debt in a foreign country as well as at home, among all the civilized nations of the earth, who have by an international law agreed upon such a commodity of exchange. It will here be noted that all such treasury notes are redeemed in the country's products at the day of redemption, and are redeemed in accordance with a special treaty made with such foreign nation or friendly power, who are the holders of such notes, and are redeemed in gold, silver, copper, steel, wheat, rye, corn, barley, oats and millet or whatever such a treaty calls for. If, however, such an industrious people or nation so in trouble or at war with a foreign enemy cannot overcome such an enemy before their home supply is exhausted, but have to buy and ship in ammunition from foreign countries, it then follows if such a people or nation so in trouble or at war with an enemy, cannot redeem such treasury notes in the products of their country, they have outstanding in such foreign countries in accordance with the treaty they have made with such foreign countries, such foreign country that holds the notes of the nation in trouble or at war, and who is not able to redeem its notes, will then take the property upon which such notes are based, and in which such notes have their intrinsic value, the same as the farmer's creditors who have a mortgage on his horses, and who will take the horses and sell them if the farmer who owns the horses is not able to redeem the horses. If therefore such an industrious people or nation, so in trouble or at war with a foreign enemy, should lose their battle and be conquered by conquest of arms, and their country taken away from them, the neutral powers or friendly nations who hold such treasury notes against such a conquered nation or people are still good and must be redeemed by the nation or people who made the conquest, as such a war or conquest of arms is only a transfer of the conquered nation's property, for by international law there can be no repudiation made on such a nation's debt or notes. You here will ask, How will a merchant or a firm who sells goods or ammunition for perhaps only a few thousand dollars to a nation or a people who are so at war with a foreign enemy, and are not able to redeem their notes, but have to take the property upon which such notes are based, as they are a collateral security to the property they represent in the whole, not in part? It then follows such a merchant or firm who has but a few thousand dollars of such foreign notes may hold but a small fraction of the property such notes represent, therefore if he should be compelled to take his part of such property it would be as of no value to him. The merchant or firm who have in their possession but a few thousand dollars for goods sold or ammunition delivered to the conquered nation, do not have to present such notes for redemption to the foreign nation who has made the conquest, and are now settling up all the business of the nation or the people they have conquered; such merchant or firm who is the holder of such foreign treasury notes at the time a settlement is pending between the two combatants turns such notes into the secretary of the treasury of their government and gets money of their own country in exchange. For it is the business of the neutral powers or nations, provinces and states to make a final settlement for the government and its citizens at the same time with the two combatants; that is, with the conquering nation and the nation or people conquered. Such is the nature of the intrinsic value of scientific money created by congress of a democratic socialistic republic based upon the science of political economy. We shall define and explain this more minutely hereafter in its proper place. But money manufactured by a wooden congress of a counterfeit democratic republic is different and is like unto a man who with his family of boys is running a wooden factory, and there manufacturing all kinds of toys for the amusement of children, such as wooden horses, goats, rams, jack asses and mules, all made of wood, with jewsharps, mouth-organs, trumpets and the like. Such manufacturer with his boys can manufacture his wooden horses, goats, rams and jacks as fast as he pleases, and his musical toys as fast as he has any market for them. It does not require any certain specified time for Mr. Ashby and his boys to get their horses, goats, rams and jacks into the market; they simply manufacture them as fast as there is a demand for them. Mr. Ashby also manufactures horses, rams and jacks to order. Any one who brings him a block of maple wood can have a horse made of it, or he can trade it for a maple horse already made, by giving a discount upon the wooden material he brought. It then follows the man who brought the wood into the Ashby toy factory has a horse right away. He did not have to wait three or four years to get a horse, nor did he even have to wait until such a horse was manufactured, because it was already manufactured, waiting for the market. But all the horses, rams and jacks that Ashby is manufacturing are of wood, and are therefore dead bodies of no utility or practical use, and are therefore only as an amusement to look upon. The jewsharps, mouth-organs and trumpets so manufactured in the Ashby factory are also of no utility or use to the public, only as an amusement for the children, for quieting them when they get unruly and in bad humor. Where is now the intrinsic value in the Ashby toy factory? His wooden horses, rams and jacks, together with his stock of manufactured musical toys, the Ashby factory has no intrinsic value any further than what raw material and tools he has; that is, what lumber and wood he has that is not as yet transformed into horses, rams and jacks, has a market commercial value, as far as it can be used for furniture or building purposes, or for any other useful utility. But the minute Ashby and his boys cut this lumber and blocks of wood or logs up and manufacture horses, rams and jacks out of such raw material, it has lost its commercial value, together with the labor expended on making these wooden horses, rams and jacks. For the reason that when this raw material, such as blocks of wood and lumber, are transformed into horses, rams and jacks, such raw material is then spoiled, as it can be used for no useful purpose any more. The stock of metal in the Ashby factory, such as gold, silver, copper, brass and tin has a commercial value as far as such metal can be used for useful purposes, or what it can be sold for in the open competitive market, but when such metal is transformed into toy jewsharps, mouth-organs and trumpets, together with metallic horses, rams and jacks, such metal has lost a portion of its commercial value, together with the labor expended for the manufacture of such toy, as the metal in such toy only has a commercial value to the extent of what it will bring in the open competitive market as junk. All the tools, building and lot of the Ashby factory have an intrinsic value as far as such tools, building and lot can be used for useful purposes and no more. It then follows that Ashby's horses, rams and jacks are not worth anything. He therefore could not mortgage them or borrow any money on them, as the labor expended in the manufacture of these horses, rams and jacks was of such a nature that a creditor would consider it lost labor, and the same would apply to his stock of toys. Ashby and his boys therefore, if they are going to borrow any money on their notes it will have to be on their good name by telling their creditors they have any amount of horses, rams and jacks, with a stock of all kinds of musical instruments, but they are presenting fictitious values. The creditors who are loaning Ashby and his boys money on their good name, are so doing by having faith in fictitious values. Ashby and his boys, however, are making as much money and are doing as well with their wooden horses and toys as Farmer Samuel, as long as they have children to deal with who are buying their manufactured goods for pleasure and amusement. But when Ashby and his boys come to sell their manufactured toys to men who are interested in useful occupation, they will find their business is at an end, and their shop will have to be closed up. Such is the nature and work of a wooden congress of a counterfeit democratic republic, based upon the sentimental whim of the public, and run by political cyclones, who can make or manufacture any kind of money they please or see fit, and call it legal tender for all debt, public and private, in the same manner as Ashby manufactures wooden horses and toys for the amusement of children. As such a congress does not in any way recognize labor as a factor in the creation of money, as such money does not require to have any intrinsic value in the eyes of such a congress, only as faith in fictitious value of such money. That such congress can base their money or treasury notes on metal or gold or silver, or anything they please to suit the public, is plainly proven in these United States the last thirty years, and that the congress of the United States has the power to change their wildcat banking system from time to time to suit the banking fraternity everybody knows. Such a congress has also the power to give individuals the right to issue wildcat banking faith currency, that has no more intrinsic value than a wooden horse has to a farmer or any other man, and is therefore only as toys to amuse the children with, or as a perpetrated fraud upon the public. Before the year 1873 the United States congress recognized gold and silver to be the standard of their money; that is, gold and silver were by measure of weight set to be the money of the nation, equal in value as to its weight in correspondence. This metal, money or dead idols the congress called redemption money; that is, the treasury notes or paper currency that congress had ordered to be issued and floated throughout the nation, was understood to have its intrinsic value in this silver and gold metal deposited in the government treasury. The members of congress were either dishonest or they were so blindfolded, or stupid that they could not see or understand that the minute they put the government stamp upon this gold and silver metal to make it represent money, it had lost its commercial and intrinsic value to the nation, as such gold and silver metal, or gold or silver money could not be used by the government in the science of art or mechanical inventions, nor sold by the government as merchandise, as long as such gold and silver money, or gold and silver bullion, was lying in the government vaults to represent faith currency among the people. They did not understand that such metal was then like unto gold and silver idols or wooden horses made of different kinds of wood, and sold at different prices according to the value of the wood. If it had not been for the European nations and the heathens of Asia who also were worshipping the gold and silver idols, it would have been of no use for congress to have ordered the gold and silver metal to be stored in the government vaults, for they could then simply have ordered fiat money to be manufactured, which would have done the people just as well, and served the same purpose, on the same principle as Ashby and his boys manufacture jewsharps, mouth-organs and trumpets to amuse the children. In 1873, however, the American congress of the United States decided that silver money had no intrinsic value any longer, only as merchandise, and therefore could not be recognized as redemption money any longer. Congress therefore pronounced to the people of the United States that silver had lost its intrinsic value or redeeming power by an act of congress, and silver money then thereafter was only to be recognized as token money. In this they were right. But the amusing thing is that the American congress of the United States had not in the least amended the constitution of the republic of the United States. This is a plain proof, as plain as the nose on a man's face, that congress either violated the constitution of the United States when they pronounced the silver money as token money only, or as merchandise, that had before been redempeition money, good for all debt, public and private, or the laws of the constitution of the United States, as to the foundation of the democratic republic of the United States, has its foundation or base in the public whim of the people and political cyclones. Whether we laborers, farmers and mechanics of these United States believe this republic is founded on the whim of the public and political cyclones, or whether we believe the American congress of the United States is a wooden congress of a counterfeit democratic republic amounts to the same, as the American congress has the power to manufacture any kind of money they please, or see fit, regardless of its intrinsic value. It then follows that any kind of money that is today legal tender for all debt, public or private, may be pronounced token money tomorrow, the same as congress did in the year 1873. When you ask some of these members of congress or financiers why gold should be, or have, the intrinsic value of money, they say, because it is the commercial value, or gold metal, that is in the gold dollar, and is so recognized all over the world, and it is also the scarcity of the metal, or gold, that makes it so valuable. But they fail to understand that when such gold metal is used as money, and the government stamp is put upon it for that purpose, such gold metal so used for money has then lost its intrinsic value as long as the government's stamp is on it, for such a $10 or $20 gold piece is then bogus money, and stands in the same relation to the public as an idol god in a temple of worship among a people who are idolators, or as ivory chips upon a gambler's table, which have no commercial value only as long as the chips are used as a medium of exchange to keep an account of who is the loser or the winner. Gold, however, has a commercial value when not used as money, above many other metals, but it cannot have an intrinsic value as money any further than that it is used for gambling purposes. It is necessary that you laborers, farmers and mechanics should know the difference between commercial values and intrinsic values. Commercial values are those of raw material, metal and merchandise of various kinds, whereas intrinsic values are those of livestock, such as horses and cattles, farms, railroads, steamships, vessels, houses and buildings. It then follows gold can have no intrinsic value, either as merchandise or as money in whole, but only in part. Gold therefore when sold as merchandise in the public market has only a commercial value to the buyer and seller so far as such buyer and seller can make use of it in connection with their labor. But when gold is used as money, it has no intrinsic value whatsoever, only as far as it can be used as a leverage of power in a fraudulent and dishonest way by individuals to obtain or come into possession of intrinsic and commercial values. If it were only the scarcity that made gold valuable as money, as some people have it in their head is the cause why gold is used as money, and that nothing else but gold would do as a standard of or for money; that is, that nothing else would do to use for the redemption of paper currency but gold, is simply a delusion. If congress, as we know, can make any kind of money as it sees fit or pleases the public, the American congress of the United States can therefore, by an act of congress, pronounce to the American people that gold has now lost its intrinsic value as money, the same as silver did in 1873. Gold therefore hereafter cannot be used as redemption money, but only as token money. By an act of congress therefore it has been decided that ivory shall be the standard of money. We shall now have the ivory standard and all paper currency shall be redeemed in ivory. Ivory standard then would in every respect serve the same purpose as the gold standard is now. Provided the balance of the nations would agree upon such a standard as the ivory standard. All faith currency would then be redeemed in ivory. As elephant tusks are more scarce than gold, it follows gold would depreciate in its commercial value, and ivory chips of a very small size would have more fictitious value than $20 bogus gold pieces have now, for there are perhaps not over fifty tons of elephant tusks in the whole world today, whereas there are over five hundred tons of gold in the United States alone today. In the fifteen and sixteenth centuries the Russian government adopted silver fox skins as the basis of their money standard to a certain extent; that is, as far as the government could get hold of such silver fox skins. The Russian government took such fox skins in payment for taxes. The secretary of the treasury then issued paper currency on these skins. A silver fox skin with tail on was worth more than a skin without the tail. If therefore there is any difference as to the intrinsic value of the silver fox skin standard, the gold standard, or the ivory standard, we would prefer the ivory and fox skin standard in preference to the gold standard, as ivory is lighter and more easily handled than gold, and the fox skins would have a tendency to acquire a premium. The American congress, after the year 1873, finding that the mine owners of the Rocky Mountain states, who were owners of silver mines, were displeased with their work in repudiating the silver standard, or double standard of money, as it lowered the price of their silver bullion that came out of their mines, Congress therefore undertook to pass an act whereby they ordered the secretary of the treasury to buy something like 3,500,000 ounces of silver bullion, more or less, a month, and pay gold for it. Such acts, as to fraud, humbug and delusion, is what makes us believe the American congress is a wooden horse congress, founded on the whim of the public and political cyclones. But when we uncover and explore the true motive why this gold standard is adopted by the different governments, that all this wildcat paper currency shall be redeemed in gold and nothing else, we find there is a double swindle in it. We find that congress has the power to sell, grant and convey mineral lands to individuals, and that congress also has the power to manufacture money out of gold and call it legal tender for all debts, public and private, and duties on imports. It then follows any worthless fellow who has never done a day's work in his life and is not calculating to, but has in some way or other gotten hold of a few hundred dollars, can send a man out to prospect for him, by paying the prospector a monthly salary. The prospector finds a gold mine. The stake man gets some one to take out two tons of gold for him in the mine. The worthless fellow takes this gold to the government money-making factory, or mint, as it is called. The government factory can in less than two days manufacture for him one million dollars of money out of his gold, good for all debt, public and private. This worthless fellow, who could not earn fifty dollars for himself by honest labor, is now in a position where he can buy intrinsic value for his bogus gold money, such as a nice productive farm, horses and carriages, or anything he desires to have. He can now live in elegance and style upon the expense of the public, by trading off his bogus gold money for intrinsic values of any kind. Can there be any greater swindle than this? It is not enough that a wooden congress of a counterfeit democratic republic can give individuals and corporations title to mineral lands, but such congress also is helping them to manufacture bogus money out of such minerals as gold, mined or taken on the public domain. Here is where the double swindle comes in. If it stopped with that these individuals and corporatons had obtained title to the minerals on the public domain and the government helped them to manufacture money out of it, would not be a complete robbery, but they are permitted to use this bogus gold money as a leverage of power whereby they can get in possession of intrinsic values without any expended labor, or without performing any labor whatsoever. For they can loan the government such bogus money and draw interest on it. They can buy public franchises with it, and anything and everything they want that is of a material intrinsic value. Can there be any greater swindle among the savages and barbarians, or among the worst of pirates, robbers and thieves? We find when we explore their financial scheme, as to its stability, it is by far less secure than the pot upon the table of a poker game after all, for the reason that anything that is founded, based and established on falsity and fraud cannot be secured to any individual or government And so it is with the bogus money manufactured out of gold metal and fiat paper currency by the different governments, individuals and banking firms among the different nations upon the face of the earth today. That there is no stability to their financial establishments is very plain to any man who has common sense with a rational reason, any more so than a faro game in a gambling den. As long as a gambling den where all kinds of games are in operation, such as poker, faro, roulette, etc., are protected by the chief of police and his police force in a city, so long the game will go on. And so it is with the financial establishments of the different nations of today. As long as they can protect and guard their shops where they are manufacturing bogus money by power of military arms they will keep on manufacturing money and use it as a leverage whereby they can obtain and come into possession of intrinsic values. That there is no stability to their financial establishments is plainly proven in time of war. In the late civil war in the United States, the North and the South became divided. The two factions in order to carry on the war began to manufacture paper money based upon bullets and swords. This paper currency or paper notes had its intrinsic value in the dead bodies upon the battlefield of their opponent. If the South had whipped the North, the northern greenback currency would have had no more value than the bones of their dead soldiers. But as it happened the South was whipped. The paper currency of the Southern Confederacy, therefore was worth less after the close of the war, than the clothing on the bodies of their dead soldiers. Is this not a good proof of what manufactured money is worth? The different financial banking institutions of today, who have loaned the different governments manufactured gold money or gold bullion, and have received in return a mortgage bond upon the nation or people, with the understanding that such a nation or people shall pay interest on the same, the mortgage or bonds such different banking institutions are holding against the different nations or people, are not as safe a security as many people suppose, nor have such bonds any intrinsic value any further than that they draw interest as long as such interest is paid. Such government bonds so held by the different banking firms cannot be compared as to the stability and security, to or with scientific money, such as we have referred to above, for such scientific money cannot be repudiated, but will have to be redeemed, whereas individuals or banking firms who are holding government bonds can be repudiated. Why so? Or why can such government bonds be repudiated, for what reason and in what manner? The reason why such government bonds can and have been repudiated is that the parties who negotiated for these bonds have obtained them by fraud, in the same way as a gambler who buys a live horse from a thief who stole the horse. Such government bonds therefore, so held by an individual or banking firm against a nation or people, who are paying interest on such bonds, are no more secured than a man's horse that he bought from a thief who stole it. It then follows, as long as the original owner of the horse cannot find his horse, the man who bought the horse from the thief will keep it and use it. And so it is with an individual or banking firm who hold government bonds. As long as the common people do not raise themselves against their king, emperor or government officials who have bonded them, body and soul, and repudiated these bonds, so long are such bonds good to those that hold them and they receive their interest. It will here be noted that stolen horses have been found in the possession of men who have been using such stolen horses, and which horses have been restored to their original owners. Profound history is also telling us that government bonds and debt has been repudiated not only by its own citizens, but by a conquering nation. It is then evident that what has been before may be again. We will not suppose that the czar of Russia should have bad luck in the war with Japan, and the common people of Russia should get tired of the ruling officials and decided to overthrow the throne of the czar, set up a new government and repudiate their national debt. And the common people of Germany and England endorsed their action by notifying their governments and banking firms that if they did not keep their hands off the Russian people they will do the same thing as the Russians—repudiate their national debt, for it would be likely that the $2,500,000,000 that the czar has bonded the Russian people for to these different banking firms of these nations, would have a tendency to set the armies and navies against the Russian people. We can hereby see that the financial pirates of the world of today are making it a business to gamble in the finances of the different governments; their establishments therefore are no more secure than a gambling den in a city, or a stolen horse. Why so? Because their financial institutions are established on fraud and the members of these financial banking institutions are spending their labor and energy in the same manner as a gambler in a gambling den, for no good purpose to the people or nation to which they belong. It is an established fact that any government or institution that is established or founded on fraud and humbug will not stand. But scientific money, created by the expended labor of the citizens of a nation into useful forms and utility of such nations, will endure as to its intrinsic value as long as the material property of a nation is visible to the material human eye. Which then is the most valuable, safe or lasting? Government bonds, or scientific money? We say, give us scientific money.

Section 56. Congress shall create money in the following way: If one or more vessels are to be built for the government's use, then shall contract be let to private persons for material and supervision of such vessel or vessels, but the government shall pay all labor on such vessel or vessels, from the smallest to the greatest, and this labor shall be paid in paper money. These notes shall have the model of the vessel engraved on the face, name, date, etc. If it so happens that the vessel is lost, then shall these notes immediately be redeemed for the vessel at their intrinsic value. All persons engaged in the government employ must be American citizens and of the Caucasian race.

Here we find in what way the government shall create money when one or more vessels are to be built for the government, or as we may now term it, steamship. The government pays for all such labor upon such vessel or vessels from the smallest to the greatest. It will here be seen that the labor performed or expended in construction on these vessel or vessels are not only the creation and construction of raw material into the form of a vessel or vessels, but it is also the creation of the government treasury notes. These treasury notes could not in any possible way come into existence if the government did not have some of its citizens employed upon these vessels, as we have stated above that these treasury notes, so paid to the laborers and mechanics for the labor performed in the construction of such vessel or vessels, are prepared by the secretary of the treasury beforehand and that the model of such vessel or vessels are engraved on the face of such treasury notes, together with the name of the vessel and the year and date of such vessel or vessels was ordered to be built by congress. Such treasury note, therefore, so printed, issued or prepared by the secretary of the treasury, could not be paid out by him to the first man until such man or men showed a time check that they had worked on such vessel or vessels, nor can the secretary of the treasury pay out such treasury notes for any material furnished by contract in the construction of such vessel or vessels, as the secretary of the treasury cannot in any way dispose of these treasury notes until he in return receives a time check signed by the timekeeper and the man who has performed the labor expended in the construction of such vessel or vessels. It follows it is impossible for congress or the seretary of the treasury to get one single note or number of notes in circulation unless they have a receipt to show that such treasury note or scientific money has been created, or brought into existence by the expended labor performed in the construction of the vessel or vessels. Therefore such note has its intrinsic value in the vessel which name and model are engraved upon its face. It will here be seen it is as impossible for a congress of a democratic socialistic republic, founded upon the science of political economy, to create money *without* labor performed, as to give such money intrinsic value, as it would be for a farmer to raise a live draught horse out of wood in a carpenter shop. It will not here be amiss for us to point out to our fellow laborers, farmers and mechanics that to create money and to manufacture money are two different things, as much so as it is to raise horses, cattle, wheat, corn and oats, or manufacture furniture, farming implements, and machinery; draught horses and livestock must be raised or created, which require time and labor. Therefore such horses and livestock have an intrinsic value. Wooden horses and imitation of stock can be manufactured out of wood by machinery requiring no specific time, nor any amount of labor, but such horses and imitation of stock are dead bodies and therefore have no intrinsic value to men. Wheat, corn and oats are raised or created and therefore require a certain length of time with labor expended. It has therefore a commercial value as far as it is a preservation of a man's life as to the consumption of food. An imitation of wheat, corn and oats could be manufactured by machinery, and would require no specific time, but it would be bogus, as it could be used to no purpose for man or beast. Therefore would have no intrinsic value. Furniture, farming implements and machinery are manufactured for the convenience and comfort of men, but it does not require any specific time to manufacture a certain amount of furniture, farming implements or machinery, but can be done as fast as the market demands it. Dead machinery, therefore, when set in motion, produces more labor in the construction of such manufactured goods than man can with his hands. The production therefore of such machinery or manufactured goods into dead bodies, are therefore only as a convenience and comfort to men, but are not essential as to the preservation of a man's life, health and happiness. It then follows if we stop raising or creating livestock, cereals and everything that the soil of the earth produces, it is but a matter of time before all machinery and the men who are operating it will become silent, their life lamp blowed out, and the motion of the machinery stopped. But it is otherwise and makes no difference if all the machinery that manufactures goods of every kind is stopped and the men who are operating such machinery leave the country or commit suicide, farming and stock raising will go on just the same, and it would be but a matter of time before new machinery would be in operation, and a young and new set of men and women would be operators of such machinery. This is, as to its difference, in scientific money created, or bogus money manufactured, a live, spirited, intellectual scientific congress, therefore, of a democratic socialistic republic founded upon the science of political economy has the power to create money upon the expended labor of its citizens, for the welfare, benefit and preservation of its citizens, whereas a wooden congress of a counterfeit democratic republic has the power to manufacture money out of gold, silver and paper upon the power and strength of the naval and military forces of such a republic to the enslavement, detriment and destruction of its citizens. It says in the above Section 56 that contract shall be let to private persons for material and supervision of such vessel or vessels. This seems strange that this section reads in this way when we take into consideration that the government is the owner of all transportation and operates all the mines, and has its own drydocks, but we shall here explain why it reads in this way. There are three reasons why it reads in this way: "Then shall contracts be let to private persons for material and supervision of such vessel or vessels." The first reason is that the limited expression of the Swedish and English languages are such that it was impossible for me to get this wording expressed in any other way, as the Swedish and English languages are purely material. It then follows when these words were translated from the original, which are written in pure Correspondence, it lost the spirit and soul of the law as to its intention in the expression of these few words. I worked hard ten days on the translation of these few words, and I had it expressed in at least twenty different ways in the two languages, but what is here written comes the nearest as to its intention and meaning. The second reason why it reads in this way: "Then shall contract be let to private persons for material and supervision of such vessel or vessels,'' is that here lies concealed a deep political policy in this. It does not say, nor is it intended, that the governmen must or is compelled to have all its vessels built in this way by contract for material or supervision, as no foreign nation has a right to dictate to some other foreign nation in what way they shall have their vessels built. It follows that the government can furnish material for the construction of its own vessels if it wants to, or any portion thereof, as they see fit, and that the government can also hire a superintendent by the month or day to supervise the construction of such vessel or vessels. If the words ''shall,'' ''must'' and ''compelled'' had not such a confusing relation to one and the other, I would have gotten the translation of these few words closer to their expression or intention, but suffice to say, the intention and meaning of these words amounts to this: If the government finds it is to its advantage to give the contract to an individual for to furnish all material for a vessel and do the supervising of such a vessel, the government is then out of all bother, and all it has to do is to furnish the labor required for the construction of such vessel or vessels. It then follows the government may give an individual or individuals a contract for the building of a vessel and let him use a government drydock if it is convenient for both parties. As to the construction of vessels and in building such vessels, a government may not have the necessary material for the construction of such vessel or vessels within the borders of the state. It then follows that it will be to the advantage for the government to give the contract to some foreigner who will come and build such vessel in the government's drydock and furnish all the material for such vessel or vessels, or any part of the material what the government has not got, and charge the contractor up for such material to be deducted from his pay, stipulated in his contract. We will suppose that some small island government like Cuba or Denmark, who have very little shipbuilding material, but have plenty of labor, and are in need of some vessels, the Cubans could give an American shipbuilder the contract to come and build their vessels and furnish all the materials and superintend the work, and the Cubans furnish all the labor, in order to get some more scientific money into circulation, and thereby increase the wealth of their government. The Danish government could do the same thing, have a Swede or German shipbuilder to come and build their vessels. Do you here see, our reader, where the policy comes in, and why it reads in this way: ''Then shall contract be let to private persons for material and supervision of such vessel or vessels.'' It does not say that such private persons shall or must be compelled to be citizens of the state. For if it were so intended, it would be so specified, the same as it says: "All persons engaged in the government employ must be American citizens and of the Caucasian race." It is therefore very plain that such private persons to whom the government is letting contracts to build and construct such vessels and furnish material, makes no difference to the government whether such private persons are black, white, yelllow, red or green, any more so than that it would be aggravating for a white man of a Caucasian state to be bossed and ordered around and kicked about by an insinuating, overbearing negro or Chinaman, if such a one should be awarded the contract for the construction of such vessel or vessels. This, however, would be guarded against by the government officials. They would take care to let such a contract to men who were noted for being humane and well behaved. The third reason why it reads: "Then shall contract be let to private persons for material and supervision of such vessel or vessels," is that the government may want some smaller craft to be built, where there is no necessity of a drydock, but simply a shipyard. It then follows where private citizens have a shipyard for the construction of small vessels or crafts, in remote places, the government can get such small vessel, craft or scow built cheaper by contract at a private shipyard by only having to furnish the labor than to have it done at the government shipyard. It is, however, not necessary for the government when it wants to have such smaller vessel, craft or scow built for the government's use, that the government should furnish the necessary labor in the construction of such smaller vessel, craft or scow, if such are not the orders of congress, for the government can pay for the material, labor and all if there is plenty of money in the government treasury. It will also here be noted that smaller crafts and scows are not ships or vessels, and are therefore not ordered to be built by congress, but are ordered to be built by the commissioners of transportation, in connection with vessels or ships built. No money or notes are based or issued on such smaller crafts or scows. We also note that, if it so happens that the vessel is lost, upon which such treasury notes are issued or have their intrinsic value in, then shall such notes immediately be redeemed, for the vessel is their intrinsic value. It will therefore be seen and understood that small crafts or scows cannot be called as vessels, but only temporary property, as such smaller crafts or scows may not last but a year or two. In the creation of scientific money of a state or government we find it shall be created by the citizens of the state and no others, as it expressly reads: "All persons engaged in the government employ must be American citizens and of the Caucasian race."

There are two reasons why a government is prohibited from employing others besides its own citizens and of the Caucasian race. The first reason is that if two or more border states of the Caucasian race lived under separate governments, whether these people had adopted the same constitution or not, the laborers and mechanics of such nations would flock from one state to the other in confusing disorder, trying to get a premium on their labor in time of scarcity of labor. It also would tempt the different governments to give premiums on labor, if they were allowed to employ strangers from a foreign state who were not a citizen. The premium on labor therefore could be forced up to an extent beyond all reason in comparison to other products of the nation or state. Congress also would be unable to set any fixed price on labor, for the season, nor could congress in any way be able to figure out or make any comparison what labor would be worth in comparison with the product of the state, province or country. As labor is the product of all wealth, it follows that if the different nations were allowed or could employ any stranger from a foreign state who came along in the government employ and create scientific money out of the expended energy of such strangers' labor, such nation then, therefore, who had such a stranger in its employ, would steal that much money from the nation where such stranger was a citizen. It then follows that where there were two or more border states, who were allowed to practice the same thing there would be theiving and stealing all around. Such stealing therefore would be by far more injurious to the state or people than any other kind of stealing, as such stealing could not be prevented by any officer's watch, keys, locks or guards, nor punishable by the laws of justice. This seems rather paradoxical when a man looks at it on the surface, but is very plain when we think of it. The science of political economy is compelling us to recognize the fact that scientific money cannot come into existence without the expended energy of labor, and that the production of such expended energy of labor is an exclusive right or franchise granted to congress by our political god on the science of political economy, as such an exclusive right or franchise cannot be obtained by any individual, corporation or partners. It follows if two or more border nations who create or have scientific money, and yet were allowed to create a certain amount of their money at the expense of their neighbor or border nation, part of their money would be bastard money, as such a nation who had so created money on the expended labor of a stranger, who was a citizen of a foreign state, had then committed whoredom with the state or nation of which the stranger is a citizen. It then follows if two or more border states or nations were so allowed to create money on the expended labor of strangers who were not citizens of the state or nation, such state or nation would be like that many harlots who know no limit to their whoredom, for it will here be noted if two or more border states or nations were allowed to employ strangers who are citizens of a foreign state and create money on their expended labor this would become intoxicating to all such border states or nations. After such state or nation then has become intoxicated with the wine of material wealth and power, such a state or nation therefore would be living in adultery together. All their money would soon become bastard money, as a harlot or whoredom are destructive to a state or nation in the same manner would also congress become a whore who committed adultery with a foreign nation by creating money on the expended labor of a stranger who is not married to the state. Such congress therefore of such state or border nation would become destructive to their states and nations. You say, Why so? We do not understand this yet. Because when congress began to create money out of the expended labor of a stranger who was not married to the state, such money would not be in the strict sense of the word scientific money, but would be what we may call bastard money, or as we may term it, illbegotten money, or like the money earned by the harlot for the prostitution of her physical body. Such bastard money also would have a tendency to lose its intrinsic value for the reason that such a congressional harlot would pour out her love upon her lovers; that is, such a congress would be tempted to give an excessive premium to foreign laborers, such as would be beyond the intrinsic value of the labor produced. This would also apply to citizens of the state or nations who also were employed by the government. To illustrate this more clearly, we shall define it in this way: We will now suppose that two or more border states are all building five vessels apiece at one and the same time. No one can work on these vessels only their own citizens. The price on such labor by congress for the season is set, according to the products of the state or country. The cost of labor for such five vessels of the different nations will then be just what such vessels are worth, whether such nations are able to complete such vessels in one, two or three years or not depends upon the available labor within the borders of the state, that the different governments can get to work on this vessel. It is with a nation in this case as it is with individuals. One nation may complete their five vessels in one year, whereas, it may take another nation three years to build their five vessels, on account of the fact that their citizens do not care to work at such hard work, but prefer to keep stores, peanut stands and be out hunting and fishing. Yet such vessels when completed and ready to plow the high sea with passengers and freight have cost the different governments $200,000 a piece in labor, which the different governments has paid out to its citizens who did the work on these vessels in government treasury notes. We will now suppose that these same nations or governments who are starting in building these five vessels apiece at the same time, and the different governments shall be allowed to employ any stranger from a foreign state who came along, and who was not a citizen of the state where he was employed, it then follows that the people of the nation who did not care to work at such hard work as shipbuilding, but preferred keeping stores, peanut stands, hunting and fishing, such a people or nation to get their five vessels completed in the same length of time as the nation or people who were expert, strong and ablebodied shipbuilders, as those lazy, weak and indolent people could get their vessels built anyhow, whether they worked on them or not, for all they had to do was to give a premium on labor to the ship carpenters of the neighboring nation, and they would come and build their ships. There would be nothing that would prevent these indolent storekeeping, peanut stand, hunting and fishing nation from paying such foreign labor in government treasury notes such as we have represented above. Such treasury notes of such peanut nation therefore would be good, provided the premium they had given to the ship carpenter of the building, manufacturing, architectural and commercial nation were not in excess of the value of the vessel, as to its commercial value in the earning of the competitive market of the world, as such government treasury notes have their intrinsic value in the vessels afloat. No one therefore could distinguish such treasury notes of such peanut nation from genuine notes, any more so than a man can distinguish an illegitimate child from a child born from parents and the product of true wedlock. The only way a man can tell an illegitimate child from children born in true wedlock is by having a personal acquaintance with its mother. And so it is with government treasury notes which are created from the expended energy of labor, and have their intrinsic value in the production of such expended labor. No one would be able to tell the bastard treasury note from the genuine treasury note of a nation, unless a man knows such a nation has created such notes from the expended labor of men who were not citizens of such nation or government. It then follows if a peanut nation who wants some ships built but neither can or will build such ships, but in order to get their ships built they are now giving a premium to the ship carpenters of their neighboring nation, who are already at work building ships for their native country, it then follows that when the ship carpenters of the commercial nation find they are offered premium on their labor by their border peanut nation, they will go there to work temporarily, as long as such premium on their labor is paid. The commercial nation that is so losing its ship carpenters will then also have to give a premium on labor to their ship carpenters and mechanics, as they are anxious to have their five vessels afloat as soon as possible. As the commercial nation will have more use for their vessels than the peanut nation, the congress of the commercial nation will therefore say if the peanut fellows can afford to pay premium to the ship carpenters we can too, and will do so. Thus the prostitution will start in and will not stop until it will become disastrous to all the nations alike. Thus we find the five vessels which before cost the different governments $200,000 a piece, in labor, when no one could be employed but its own citizens, would when these different governments began their prostitution and whoredom, when they began to employ anybody and everybody, who was a stranger, to work on their vessels, the same vessels so built under such a ruling would then cost the different governments $300,000 apiece, one-third more than the actual commercial value of such vessels in comparison to the products of their respective countries. It will here be plainly seen that such bastard treasury notes of the different nations, who have their intrinsic value in the vessels afloat were not as good as genuine notes, for the reason that such bastard treasury notes were one-third of its intrinsic value fictitious or imaginary, or as it may be called, faith or fiat, the one-third of these bastard treasury notes. You here will say, our reader, Why do you not express yourself in a more polite way? We are virtuous, honorable men, that is why we are expressing our selves in this way, as we do not approve of falsity, but despise conceit and vanity. We are also opposed to theft, robbery and whoredom. A thief is a thief, a robber a robber, a whore a whore, a harlot a harlot, and a bastard a bastard, and nothing else. It then follows any man or woman who is using a substitute for these words, with many others of the same nature, are using a bastard language. This also applies to all kinds of work performed by the government where treasury notes are created upon the expended labor of its citizens. Such is the reason why it reads that all persons engaged in the government employ must be American citizens and of the Caucasian race. The second reason why it so reads: "All persons engaged in the government employ must be American citizens and of the Caucasian race," is that the science of political economy as to the nuptial commandment of our political god, forbids an alien of a foreign race to become a citizen of a Caucasian state. For our God says in his commandmant first: ''You shall not plant the sweet corn and the maize alternately, row by row, in the same field, but you shall plant the sweet corn to the north of the river *Asima* and the maize (or Indian corn) to the south of the river *Asima,* that its water may be a sign as a partition between the two fields.'' Second: ''You shall not store the wheat and the barley in the same bin.'' Third: ''Nor shall you cut down the live oaks and the green cedars to give room to the poplar and fir, but you shall take the seeds of the poplar and the fir and plant them on the west side of the mountain *Sorea.*'' It will here be noted that a government set up and run under laws and statutes satisfactory to our Caucasian race would not become satisfactory to an alien race, or any individual of such an alien race, as to their spirit. It is also well known that the spirit of the inhabitants of a Caucasian state will rebel when it is ruled by the inhabitants of an alien race. There is no affinity, nor can there exist or ever be made an affinity between our political god and an alien of a foreign race. It then follows that an alien from a foreign race cannot be married to a Caucasian state. This is the second reason why it reads: ''All persons engaged in the government employ must be American citizens and of the Caucasian race.'' As we have above in a simple way and partly explained what scientific money is, and that there can be but one kind of scientific money, in the same manner as there can be but sixteen ounces in a pound, and twelve inches in a foot, and as there is but one way to look at the North Star, and that is to turn to the north with the face upward to the firmament. A magician may show us the North Star by turning our face to the south downward, but this would only be an image or reflection of the North Star. Therefore all money that is not scientific money is not money, but only images or reflections of money, displayed by financial magicians. We shall now take a glimpse at what the financial magicians are doing and what they have done, and in what way they are able to blindfold and delude the public with their bogus money manufactured out of gold, as these financial magicians have found they can with their sorcery and magic make the public believe they are handling money, when they are throwing out to them manufactured gold and silver coins and paper currency based on dead metal of gold. They have a right to be proud of their trade or profession, and we shall not blame them for making as big a show of their art as possible. But these financial magicians of our day, who are displaying the image or reflection of money are unlike the magicians who with sorcery and magic are humbugging the public for their amusement for a few cents. Such are therefore harmless to the public and the state. But it is not so with the financial magicians. They are dangerous to the state and a damage to the public. These financial magicians are in the employ of satan and the devil, to overthrow governments, establish wars and destroy nations, pilots to destruction of the ship of state, and the captain of ruination to the boats of nations. The financial magicians of the world of today do not care for their manufactured gold dollars any further than as far as they can use this image of money as a leverage to obtain or come into possession of intrinsic values in the shape of personal and real property, such as steamships, railroads, farms, city property, mines and factories. All these intrinsic values these financial magicians could never get hold of if it were not that they could use manufactured gold money as a leverage of power to swindle the public and the government out of intrinsic values. Thus they are using the bogus money manufactured out of gold in the same manner as an artful magician, with his black art of magic, is making chains out of solid rings or links before a curious public without opening or shutting the links or rings. Such a black art magician, if he were left alone or given liberty to do as he pleased, could in half an hour chain fast every one of his audience to their seats so that they could not move their hands or feet. This is a good proof how easily artfulness can be practiced upon a curious public. Is it then any wonder that the financial magicians of the world of today are able to bind nations and governments hand and foot. These financial magicians are also gambling among themselves as well as upon the finances of the different governments and the public. It is not here necessary for us to explain in what way or to what extent this gambling is carried on, as their work is well known to most of the public, but is paid no attention to. But for the benefit of those laborers, farmers and mechanics who have not the time to inform themselves as to this gambling we shall here give a hint how it is done, lest some should say we are only talking through our hat, and are carrying a spirit of enmity against these men. It will here be noted that as individuals we have nothing against these men, nor that we have any malicious hatred against them, but publicly and nationally they are our enemies. We therefore take this liberty, as it is our duty to expose them and show up their work to such laborers, farmers and mechanics who are not posted as to what these financial magicians are doing. As we have not taken any lessons in their school of black art we have but a faint idea ourselves in what manner or to what extent these financial magicians are able or will be able to exercise their magic power over the common people, the government officials, and the public in general. But suffice to say, we shall here give a few figures as a hint in what manner they are carrying on their operations. The financial magicians who are organizing companies of various kinds, are also at the same time reorganizing inflated companies on a lower basis, here in the United States. Some of these are the United States Shipbuilding Company, American Bicycle Company, Chicago Union Traction Company, and Federal Telephone Company. There are many more. These combines have usually been formed by creation, in each case, of a large quantity of preferred and common stocks and bonds, an aggregate several times larger than the capitalization or value of the constituent companies. These so-called securities are put forth by syndicates of bankers or other operators, with invitation to the public to buy them. The syndicate agrees to take all that the public does not take, but often lacks the means or inclination to carry out the promise. The result is a large remainder of undigested securities, with consequent necessity of reorganization. Here, for example, is the shipbuilding trust. It had a great amount of securities, so-called, left over; that is, the market would not take them and the syndicate could not. The capitalization was nearly $82,000,000. The reorganization proposes to wipe out no less than $39,000,000 of this. Can you here see into the game? We have not space here to explain it to you, our reader, furthermore, you may see into it yourself. There are others who are continually in trouble. For example, one of them said to have had a plant worth not more than $200,000 received that sum in cash, $300,000 in preferred stock, $300,000 in common stock and $300,000 in bonds. You can here see the nominal or ficitious value in these stocks and bonds that are calculated to be floated among the public. You can here plainly see that the operations of this game are similar or nearly the same as poker games played by cards, or as a faro game. The syndicates of bankers who are handling or putting out these stocks and bonds of such constituent companies stand in the same relation to these constituent companies as a faro dealer stands in relation to a faro game, who is selling red, white and blue manufactured ivory chips for money to those who are betting on the game. The faro dealer never risks a cent, nor even a chip, for when he sells chips he gets a percentage. And so it is with the banking syndicates, or syndicates of bankers. They never risk one dollar in such constituent companies, but are selling such stocks and bonds at a certain percentage. The outside operators who are selling these fictitious stocks and bonds in connection with these syndicates of bankers, stand in the same relation to the bankers as cappers are related to a gambling house where faro, poker, with many other games are in operation. The cappers when they are not out hunting suckers to bite at the game, and times are a little slack, they go to the faro ring and draw a certain amount of money, which is charged up to them. With this money they take a hand in the game. And so it is with the different broker firms who are buying and selling stocks and bonds in these constituent companies. The game is this: That when no more stocks and bonds can be sold to the public, and no dividends are coming forth, the stock is compressed or squeezed down in such constituent companies until such stock will have an intrinsic value, in the same manner as the king of a gambling house generally gets the chips and the money both from those who are betting on the game. There again is the National Asphalt Company, capitalized at $28,000,000. Effort is being made to compress and squeeze it down to $6,500,000, perhaps as large an amount as it will reasonably bear. Likewise the Federal Telephone Company. It was capitalized at the prodigious total of $100,000,000, but is to be cut down to one-tenth of the sum. There are, however, other companies in these United States, in the different industries of the nation, whose stocks and bonds have an intrinsic value, as such stocks and bonds are drawing dividends or interest, and therefore have by far more value to the financial magicians than manufactured gold money, as such stocks and bonds are based upon the visible intrinsic values produced by the expended energy of labor. The bulk of such stocks and bonds are held by the financial magicians of these United States and Europe, who have become the mysteries to the public mind, and whose work is the cause of misery to the public human body. The New York Journal of Commerce presents some interesting figures of the work of these financial magicians. On this subject at large it says in part:

"Its compilation shows that, out of a total of $848,260,969 of bonds of the various industrial combinations of the country, $68,825,520 or eight per cent, are defaulting on their interest. The remaining ninety-two per cent are paying interest regularly. Of a total of $1,537,048,947 of preferred stock of the industrial corporations $98,452,400, six and four-tenth per cent, are suspending dividends, and $229,315,635, or fifteen per cent, have never paid any dividends. The remaining seventy-eight and six-tenths per cent are constantly paying dividends. The common stock figures are worse yet. Out of a total of $2,414,282,148 fifty per cent, or $1,208,615,668, have never paid any dividends. These defaulting stocks may be pronounced and classified as water pure and simple."

The New York Journal of Commerce further says: "Such stocks were made for credulous investors. Extremely fortunate it is that the number of these have not been so great as the stock jobbers hoped and had evidently expected. Could these have been worked off as their manufacturers intended, there would have been another immense financial catastrophe. It has been a fortunate escape.''

A man who reads these figures and does not think or take warning is like unto a lazy and indolent man who goes to sleep in a vessel whose hull has been scuttled by pirates, and does not know that his vessel is sinking and that he will have to swim to save his life. But an intelligent man who thinks when he reads the above figures will become alarmed and scared when he finds he is sailing upon a vessel which has sprung a leak in a tempest, and will therefore neither eat or sleep until he has stopped the leakage of his vessel in order to save his cargo and his own life. If we are going to recognize the science of mathematics as we are compelled to do as many of us who are not knaves, fools or idiots, we find that when we apply the enormous figures representing the intrinsic value of wealth created from labor that the financial magicians have already under their supervision and control, it is only a matter of a few years when these financial magicians will have the supervision and control of everything and anything, fast and loose, that is of any intrinsic value upon the face of the earth, provided they are left alone in their operation, and no one disturbs them in their game. You will also find, our reader, if you are an intelligent man or woman (we are not here speaking to knaves, idiots and fools), that these financial magicians, if left alone in their operations, will in course of time have such a power over the balance of mankind that emperors, kings and presidents of counterfeit republics will have to dance like unto monkeys in a sideshow before a ringmaster's whip. Such is the power concealed in the magic art of black finance when left alone to its own workings. When we note that of the seventy-eight and six-tenths per cent of the $229,315,635 of these stocks and bonds are constantly paying dividends, we find it required 163,689 men to work 313 days in the year at $3 per day to pay the dividends of these stocks and bonds with one man more who would only work 309 days, or 245,434 men 313 days in the year at $2. Every cent of the earnings of that number of men to pay the dividends on these stocks and bonds. This is, however, only a fraction of the stocks and bonds these financial magicians are drawing interest or dividends on. It will also here be noted that there is no limit to the black magic art of finance, and will not stop only to be overthrown by suicide of its own cunning, for it will also here be noted that these financial magicians, ninety per cent of them are suffering from what the doctors call paranoia, that is, they have become insane on this one thing, and that one thing is stock, bonds and gold, in the same manner as a miser is affected with paranoia who makes himself suffer to go hungry when he has money in his pocket, and can get food if he only pays for it, but is not willing to do so, or like Dr. Alexander Dowie, Elijah the Second, and Mrs. Mary Baker Eddy, who is suffering from paranoia, although such people can never be convinced they are suffering from paranoia. They therefore will never stop their work until they are compelled to do so by force, as John Alexander Dowie and Mrs. Mary Baker Eddy, with many others, are altogether innocent and good people. They are harmless to the state and the nation, and will do no wrong, as they believe they are appointed by God to save a wicked nation from destruction. Such mistaken ideas are what the doctors are calling paranoia, as such religious people are harmless to the state and to the nation, they are left alone to go ahead in their work. But it is otherwise with these financial magicians who are practicing the black art of magic in finance. These are destructive to the state and the nation and will sink the ship of state in the abyss of darkness if they are not stopped from scuttling its hull. Yet as the work of these financial magicians is such that it is destructive to the state and the nation, they sincerely believe, many of them, or at least ninety per cent of them, that they are a benefit to the state and the nation, and are so appointed by God to serve the nation and the people. That these financial magicians are suffering from paranoia we have many proofs when we note what was taking place in the city of New York the 22d day of April, 1903, when the new building of the New York Stock Exchange was dedicated to God, having Rev. Morgan Dix of the Trinity church to send up supplication by prayer, and they all in a solemn, dignified way dedicated the building in the care of the Lord Jesus Christ and the Most High God. What did Rudolph Keppler, president of the exchange, say? Among other things and in part he said: "Nor need I hesitate to allude to the spirit of patriotism which has always animated the financial community of which our association forms an important part, and to the ever present readiness to contribute to the relief of suffering humanity, and to promote and inculcate just and equitable principles of trade and business." Is this not a plain proof that this financial magician, Mr. Rudolph Keppler, president of the New York Stock Exchange, imagines himself to be a great benefactor appointed indirectly by God to relieve suffering humanity when it is needed, and that he is one of the promoters and inculcators of just and equitable principles of trade and business. You ask this financial magician, Mr. Rudolph Keppler, president of the New York Stock Exchange, who he thinks is the greatest factor in the relief of suffering humanity, he and the New York Stock Exchange, with its members, or John Alexander Dowie, and the true Catholic church, or Mrs. Baker Eddy and the Christian Science, and you will find when you ask this financial magician, Rudolph Keppler, that he will pronounce you crazy for asking such a question and will call on the police to take care of you, and if he gives you any answer at all he will tell you he is the greatest benefactor and savior to suffering humanity, and that there could be no comparison between him and the New York Stock Exchange to Mrs. Baker Eddy and the Christian Science, or John Alexander Dowie and the true Catholic church, and if it was not for him and the New York Stock Exchange, with its members, together with the balance of such stock exchanges, the government of the United States could not endure or stand, and would fall to pieces, and the American people could do no business in a just and equitable way. He would also tell you American civilization would go down, and there would be disorder in just and equitable business to an extent that we would have to live like the Indians. Then you ask Mrs. Mary Baker Eddy who she thinks is the greatest benefactor of suffering humanity, her and her institutions with its members of the Christian Science, or Rudolph Keppler and the different stock exchanges with its members, and you will find she will call you a simple-minded, unenlightened person for asking such a question. She would then pray for you and give you a mind cure, and if she would answer your question at all she would tell you there could be no comparison to her and her institution, the Christian Science, to Rudolph Keppler and the different stock exchanges, as if it were not for her and the Christian Science the people of the United States would be living in ignorance and confusing disorder; American civilization would go down and the government overthrown. Then you ask John Alexander Dowie who he thinks is the greastest factor in the relief of suffering humanity, he or Mr. Rudolph Keppler of the New York Stock Exchange, and he will tell you in a pitiful tone: "It is too bad you are not better informed of the workings of God. There can be no comparison made as to this, as Rudolph Keppler is only a gambler, and his stock exchange a gambling den, whereas I am Elijah the Second of the New Catholic church, the redeemer of suffering humanity." This goes to prove that these financial magicians are suffering from paranoia in the same manner as the heads and leaders of the different religious fanatical organizations. But the fact of it is that we honest laborers, farmers and mechanics have found that Rudolph Keppler, John Alexander Dowie and Mrs. Mary Baker Eddy, and their institutions, neither can nor are they able, or will ever relieve suffering humanity. All the difference there is, Rudolph Keppler and his institution do not care for the suffering humanity and their contributions to such relief is only a sham, whereas Mrs. Mary Baker Eddy and John Alexander Dowie's contributions to suffering humanity are imaginary. It will also here be noted that many of these financial magicians have committed suicide when financial disasters have struck them, or overtaken them, rather than to humiliate themselves to go to work for some one by the day or month, clerking for some one. They will in preference take their own life. Many bankers have committed suicide when yet their bank was solvent, which also goes to prove that such men suffer the extreme of *paranoia*. You ask a good learned doctor if a man is altogether sane when he commits suicide, and he will tell you a man who takes his own life is suffering from some disease, either mentally or physically. If the disease is that of his physical body he may be sane as to his mind and spirit, but if his disease is that of the mind, such a man who is planning suicide is suffering from hallucinations and is therefore crazy, and his disease can be detected by his neighbors and friends, but he who is suffering from *paranoia* is to a certain degree, or by degree, insane, and no one will ever know of the disease only by the observation of the operation of his work, and many of them are so situated in their business that it requires a very intimate friendship to find out that such individual is suffering from *paranoia* in any degree or to any extent. It is therefore evident that we honest laborers, farmers and mechanics have discovered that Rudolph Keppler, and the balance of the heads and leaders of the different magical financial institutions are suffering from *paranoia,* more or less, and that in this we are not mistaken, as it is plainly proven by the work and deeds in their speech and action. It then follows we laborers, farmers and mechanics will have to look after these financial magicians and keep our eyes on them, for this one reason, that the work of Rudolph Keppler and his followers is different from that of Mrs. Mary Baker Eddy and John Alexander Dowie, as to his production of good and evil, as the nature of the spirit of these people is also different as to its good and evil intent. Here is the difference between the financial black art magic magicians of our day and the religious fanatics of our day. Let the government or the different governments interfere with the heads or leaders of these different religious institutions and try to stop the leaders in their operations, and they will lay their case before God and in an humble and meek way pray for those who are trying to do them harm. Why so? Because their intentions are good and such people as to their love is that of brotherly friendship and mutual happiness, but you will find it otherwise if the government or the different governments should undertake to interfere with or stop the heads or leaders of the financial institutions in their work and operation, in the different stock exchanges of today. You would find these financial black art magicians would not lay their case before God and pray for those who were trying to do them harm, but they would lay their case before the one they serve, the devil, and curse and damn those who were brave enough to interfere with them in their work and operation, and as they were in their insane imagination, as Rudolph Keppler expresses it, the promoters and inculcators of a just and equitable principle of trade and business, they would raise themselves up against the government and try to overthrow it by the inauguration of a rebellion and would kill, hang and murder every one who was trying to stop them in their operation. Why so? Because their intentions are evil. They love to rule over others and consider themselves superior to those who are not affiliated with their organization, suffering as they do more or less from *paranoia*, they are to the same degree as to their spirit tyrannical and despotic. It is well known to the doctors that the great railroad magnate, Jay Gould, the father of George, Edwin and Helen Gould, was suffering from that disease known as *paranoia*, and I can say I have all the evidence I want that this is true. I shall here therefore relate a circumstance that happened here in the state of Washington in the eighties. Our state was then a territory, the railroad between Kalama and Tacoma did then not pay its running expenses, yet the passenger rate was ten cents a mile. We therefore, many of us laborers and mechanics, could make money by walking if we were traveling over the road. Jay Gould, once traveling over the road from Kalama to Tacoma, seeing a number of woodsmen traveling on the road on foot with their blankets on their backs, asked the conductor why these men were traveling on the road afoot with their blankets. The conductor answered that they could make four dollars a day by walking. Jay Gould then in bitterness said: "I shall make these westerners eat their blankets before ten years have passed by." That is, he imagined himself to be able to make such times on the Pacific coast that we laborers would not be able to buy any blankets, but would have to use that money for something to eat. Jay Gould suffered from *paranoia* to a degree that he imagined he would in ten years be owner of all the railroads of the United States, and be able to control all courts and legislation. You ask a well informed doctor who knew Mr. Jay Gould if it is true that he suffered from *paranoia*, and he will tell you yes. Here is how we can tell, if in no other way, our fellow laborers, farmers and mechanics, that these financial magicians and religious fanatics are suffering from *paranoia.* If Rudolph Keppler and his associates, with all the stock exchanges of the United States, the bankers and banks included, were shipped to the Island of Madagascar, Africa, together with Mrs. Mary Baker Eddy, the Christian Science, and John Alexander Dowie, the United States government would stand just the same, and the American people would do business as before, and never miss them, only as far as they are making trouble in our finance and display religious fanaticism in the form of a shideshow. Of course a scientific banking system would have to be inaugurated. Reading profane history of the people of the United States we find that in the year 1850 there was one millionaire in the United States. In 1860 there were perhaps six or seven that had the control of intrinsic value to that amount. Today there are men in the United States who are in possession of intrinsic value to the amount of $200,000,000, or at the measurement of labor performed at two dollars per day, which is equivalent to 100,000,000 days' work, the whole amount of intrinsic values held, controlled and supervised by the four hundred, or four thousand five hundred men is so great that we dare not give the figures. It will here be understood that we do not put the blame on these men for obtaining these intrinsic values now in the form of property produced by the expended labor of the citizens of the state, for such is bound to be the outcome and production of the laws of the state that is manufacturing bogus money out of gold for the purpose of giving its citizens an opportunity to study and practice the black magic art of finance. We are here looking at this subject from a scientific standpoint and shall here deal with the human mind collectively. This black magic art of finance so practiced by our financial magicians of today, is a good lesson to us laborers, farmers and mechanics and is worth the price we pay for it. It shows what the human mind is capable of when let loose in this direction, when unrestricted by the law. We can, however, not imagine what would be the outcome and to what extent we laborers, farmers and mechanics would have to suffer, if this black magic art of finance was allowed to be carried on as it now is, unrestricted by the government, for it is impossible for any man to foretell what such fianancial magicians will undertake or do who are so suffering from *paranoia,* as this disease is of such a nature it carries its victim into a boundless desire for material wealth, and the vainglory and imagination of such a mind is the desire to rule over others. That this is true can never be doubted by any man or woman who is of a thinking mind, as we know it is an established fact that there are men of today who are in possession of $10,000,000, more or less, which is a representation of 5,000,000 days' work, more or less. Yet such men who are so in possession of such material wealth are yet striving with all their might to get more, and even will resort to dishonest means to get more, and even cannot sleep at night on account of wondering if there is not some one who is trying to swindle him out of some of his material goods. When the fact of it is, he has it all secured in a way that no one can swindle him out of anything. Such men are suffering from *paranoia,* and there are many of them. It then follows the fault does not lay with these men who have been taking up the black magic art of finance, studied it and made it a profession and a business, but the fault lies in the defective laws of the state that gave these men the opportunity and chance to practice this black magic art of finance. It is, however, no great mystery to see into it in what way these financial magicians, railroad magnates and mine operators got into possession of all this enormous wealth of intrinsic value without doing any labor for it. When congress of republics and dynasties of imperial kingdoms are one and all agreeing to manufacture bogus money out of gold and silver as a measure of value, recognized as a commodity of exchange in the same manner as the boss or king of a poker or faro game is selling manufactured ivory chips for gold and silver to those who are betting on the game. In the same manner is the world's financial magicians of today selling bogus money manufactured out of gold and silver, to the different governments and the public for intrinsic values, such as steamships, railroads, mines, factories and lands, together with city property, with many other intrinsic values, etc. The bogus manufactured money made out of gold and silver is only used by these financial magicians as a leverage of power whereby they can obtain or get in possession of all this enormous wealth and intrinsic values, and not only that, but they are only loaning the different governments and the public this bogus money manufactured out of gold and silver for a short time, when they are trading it off to the government and the public for intrinsic values. This looks paradoxical to those who have not studied the science of political economy, but those who are recognizing the science of mathematics in connection with the science of political economy will find this to be true, and cannot be otherwise, for the reason that the law of the state in connection with international laws is recognizing this bogus money manufactured out of gold and silver as a measure of value whereby all other measures shall be measured. It then follows those who have obtained or come into possession of intrinsic values by means of a false measure or bogus money is recognized by the law of the state to be a just, equitable measure and scientific money. It then follows if the government or the public, who have parted with or traded away their productive intrinsic values for this bogus money manufactured out of gold, they are in the same position as a man who is sitting at the gambling table betting on the faro or poker games, and who has exchanged every dollar in his possession for ivory chips. It then follows the man who has so traded off or bought ivory chips for his money, and has nothing in his possession but chips, he will have to bet on the game in order to get his money back, or a part of it. For the minute he leaves the gambling table his ivory chips has no longer any value, as, if he had chips to the amount of five dollars with the gambling table, he could not take the same amount of chips and go out into a restaurant and get a breakfast for them if he were hungry. The poker boss and the faro king are in a position where they are almost sure to get their chips back that they have sold, for one-tenth the value they sold them at, as the poker boss or faro king has ten chances to the bettor's one. It then follows it is only a matter of time before the poker boss or faro king will have the bettor's chips and money both. And so it is with a government and a people who are trading off or selling their intrinsic values for bogus money manufactured out of gold, to the world's financial magicians of today, as these financial magicians have ten chances to the government and people's one, to come into possession of the intrinsic values and the money both, as the government and the people are compelled to stay with the game if they are going to get any of their intrinsic values back, that they have parted with. It is therefore very plain that these financial magicians who are so obtaining intrinsic values for bogus money, will, in a short time, have all intrinsic values and the money both, as the government and the state with its citizens will have to pay tribute to these financial magicians, if they in any way want to have the use of such intrinsic values or utilities, such as paying rent on buildings and lands, fare on steamships and railroads, the use of telegraph and telephone lines, etc., with many other things. Thus we can plainly see that under such laws, where the court of the state recognizes false measures to be used for obtaining intrinsic values in a dishonest way, and congresses of republics and dynasties of emperors and kingdoms are manufacturing bogus money out of gold, it is only a matter of time before these financial magicians will have all intrinsic values and the money both, as it is the intrinsic values these financial magicians are after, in the same manner as the faro king wants the bettor's gold. It then follows money is only a temporary adjustment in the magic financial operation. as to what individuals or the government or any citizens of the state are losing or gaining among themselves in the way of money, does not in the least affect the game or their financial operation, any more so than it can have any effect on the faro bank when the bettors or players are winning or losing chips from one or the other, or among themselves. Such chips as they have bought from the governor of the faro bank—the ivory chips used with or upon the gambling table—are only a temporary adjustment attached to the game to keep it going, or as a temporary bookkeeping or memorandum to show who is the loser or winner. Although the governor recognizes these manufactured ivory chips as money as long as the game is going on, provided such chips were bought from him when the game was started and paid for in money. A man therefore who may have fifty chips of his own in his pocket, which he has not bought from the governor of the faro bank or the dealer, cannot use such chips in the game; which goes to show that the ivory chips used in the faro game have no value whatsoever to the governor of the bank, unless such chips are bought from him, and then they are only as an adjustment to the game. And so it is with the financial magicians of today who are in the different stock exchanges gambling in the finances of the different governments. Bogus money therefore, manufactured out of gold, is to them only an adjustment in the game upon the different stock exchanges when intrinsic values are bought and sold. Gold therefore has lost its intrinsic value when the government stamp has been placed upon it and used as money, and stands in the same relation to the members of the stock exchange, to the government and the people, as the ivory chips are related to the governor of the faro bank, the game and the players or bettors. Why so? Because gold is then used for fraudulent purposes and therefore can have no intrinsic value to the government and the public, but has a fraudulent *tetrastich* intrinsic value to those who are using such gold money as a leverage to obtain or come into possession of intrinsic values. If this was not so, how could the Russian nation, the wealthiest nation on the face of the earth in intrinsic values, have a national debt of $3,300,000,000, and that $2,500,000,000 of this enormous debt is held outside of Russia, and that the national debt of the United States is at the present time $985,000,000, and out of this sum our obligations to Europe, of one kind and another, is about $400,000,000. Is this not enough to show that gold has lost its intrinsic value to the government and the nation collectively when the government stamp is placed upon such gold metal and used as money? The above figures of the national debt of Russia and the United States are very plain to you, and it ought to convince you that we are here telling the truth when we are telling you that whenever a government is placing or putting the government stamp or seal upon a piece of gold metal and recognizes it as money, the gold in that ten dollar or twenty dollar gold piece has lost its intrinsic value to the government and the nation collectively, as the gold in that ten dollar or twenty dollar gold piece is then transformed into a fraudulent *tetrastich* intrinsic value to those individuals who want to use it for such purposes. Yet you cannot understand how it can be that gold is losing its intrinsic value to the government and the nation collectively when the government stamp is put on it, as you can take a ten dollar gold piece and get almost anything you want for it in any country to the amount of ten dollars. You can also take it to a jewelry shop and have a gold ring made out of it. You therefore say, how can it be possible that the gold in this twenty dollar gold piece I am here holding in my hand has lost its intrinsic value because the government stamp is on it, when I can buy almost anything I want for it in any country to the amount of twenty dollars, and take it to a jeweler and have a watch chain made out of it? We did not say that the gold in the twenty dollar gold piece you are holding in your hand had lost its intrinsic value to you as an *individual*, as to what you can get for it as merchandise in the public market, or as far as you can use it for a watch charm or chain, but we said the gold in the twenty dollar gold piece you are holding in your hand has lost its intrinsic value to the government and the nation collectively, and is bogus besides. You who hold the twenty dollar gold piece in your hand, whether you are man or a woman, will have to admit you are not the national government as to its laws and statutes, nor are you the nation collectively, but only a *small fraction thereof.* Another reason why you do not understand how it can be that the gold in the twenty dollar gold piece you hold in your hand has lost its intrinsic value to the government and the nation collectively by having the government stamp the doctrine from the school of black magic art in connection with the science of political economy, nor have you any knowledge of the black magic art of finance in connection with bogus and counterfeit finance. You therefore cannot tell the difference between the philosophy of finance in connection with the science of political economy and the doctrine from the school of black magic art in cannection with bogus and counterfeit finance. We shall therefore here give you an idea why the gold in the twenty dollar gold piece you are holding in your hand has lost its intrinsic value to the government and the nation collectively when the government placed the stamp, or the eagle, upon the gold you are holding in your hand. The government then, when it stamped it, pronounced it twenty dollars in gold as money good for all debt, public and private. The twenty dollars metallic money then took the place of twenty dollars in scientific money representing one hundred hours of labor expended in transformation of useful utility with its intrinsic value to the government, whereas the twenty dollar gold piece you hold in your hand is dead metal and is producing nothing. It, therefore, can have no intrinsic value to the government, or a commercial value to the nation collectively, for the reason that such a twenty dollar gold piece as you are holding in your hand is not genuine or scientific money, but is bogus money. It then follows the value of the gold in the twenty dollar gold piece you are holding in your hand is only imaginary and the commercial value of it is only in the imagination of your mind, and the store keeper to whom you trade it for a plow, for the reason that the twenty dollar gold piece you are holding in your hand is a representation of itself and therefore has no office. That is, the twenty dollars you are holding in your hand is like unto an idol god. An idol god can save no man from punishment unless such idol god is the representation of an office in the science of Correspondence. The twenty dollar gold piece you are holding in your hand is also like unto a man who represents himself to be a general in time of war upon the battlefield, who has no army or staff officers to defend his life, as you can take the twenty dollar gold piece you are holding in your hand and deface it with a hammer until it is no longer twenty dollars, or throw it into the river, and that is the last of it, but if you have a note of scientific money, representing one hundred hours of expended labor transformed into useful utility to the government, that note holds an office, in the same manner as a general who is the commander of a powerful army, whose staff officers will take his place if he is slain in battle. You therefore take such a scientific money paper note, representing one hundred hours of expended labor transformed into useful utility to the government and the nation collectively, and tear it to pieces and throw it into the river, and you have thereby destroyed no intrinsic value to the government or the nation collectively, for the intrinsic value of that note cannot be destroyed by a single individual, by tearing it to pieces or burning it. Yet you do not understand why the twenty dollar gold piece you are holding in your hand has *no* intrinsic value to the government and has lost its commercial value to the nation collectively when the government is placing its stamp upon it. Is it possible for a man to burn a garment into ashes and yet be dressed therewith? Congress cannot take the products of the gold mines and manufacture money out of it and at the same time use it for art and scientific purposes. It then follows what gold is stored in the government vaults for the purpose of backing up outstanding paper currency is entirely lost to the nation collectively, and therefore all the gold in the government vaults, together with what is circulating among the people as money, with the government stamp on it, has lost its intrinsic value to the government and its commercial value to the nation collectively. Yet you do not understand in what way the gold in the twenty dollar gold piece you hold in your hand has lost its intrinsic value to the government and its commercial value to the nation collectively by having the government stamp put upon it, as a miner can take his gold dust, or gold bullion, and get anything he wants for it, the world over, as far as it exetnds to its commercial value. You then say, Why should that same gold that the miner brought then lose its intrinsic value to the government and its commercial value to the nation collectively when the government stamp is put upon it? The gold that the miner brought in dust or bullion into the city and traded it off to the merchants for goods of various kinds as to the value of its weight, is like unto an honest and useful citizen of the state. But if the same miner takes his dust and bullion to the government mint and has the same gold manufactured into ten dollar and twenty dollar gold pieces, that gold is then like unto a thief who is serving out a term in the penitentiary. In the same manner that an honest, useful and upright citizen of the state can be transformed into a thief and a robber and lose his citizenship by having to serve out a life sentence in the penitentiary, in the same manner can gold be transformed into bogus money and lose its intrinsic value to the government and its commercial value to the nation collectively by placing the government stamp upon the gold, and recognize it as money. Everybody knows that all the convicts in our penitentiaries of today, who were at one time useful citizens to the state, are a damage to the government and an expense to the nation collectively when they are placed in the penitentiary and stamped on the back with the letter L. And so it is with a gold piece when the government stamp is put upon it. The amended statutes of the United States say that there shall always be kept as a reserve fund in the government treasury $100,000,000 in gold. There was not long ago $150,000,000 more in the government treasury, besides the general gold reserve. But we will say there is in the United States treasury today only $200,000,000. If this gold is all in gold coin it has an *avoirdupois* weight of 368½ tons of gold coin of 25.8 troy grains. This gold so deposited in the government treasury of the United States stands in the same relation to the government and the nation collectively, as 3,608 life state convicts who have lost their citizenship and are a damage and an expense to the government and the nation collectively. It then follows this 368½ tons of gold coin so deposited in the government treasury of the United States is a damage to the government and an expense to the nation collectively, as it has lost its intrinsic value to the government and its commercial value to the nation collectively, in the same manner as the convicts have lost their citizenship. But the ten dollar and twenty dollar gold pieces which are circulating among the people of the United States are so many thieves in the employ of the financial magicians who have renounced their citizenship to the state and have become enemies to the government and a damage to the nation collectively. If you, our reader, are an honest, intelligent man or woman, you cannot fail to understand why the gold in the twenty dollar gold piece you are holding in your hand has lost its intrinsic value to the government and its commercial value to the nation collectively, as long as the government stamp is on it, and furthermore, the twenty dollar gold piece you are holding in your hand is also a thief in the employ of the black magic art of finance as a leverage to obtain intrinsic values, recognized by financial magicians as a propelling power of trade and commerce. But if you, our reader, are a scornful knave, idiot or fool, you neither will nor can you understand why the twenty dollar gold piece you are holding in your hand has lost its intrinsic value to the government and its commercial value to the nation collectively when the government stamp was placed upon it. We, however, have this to say to you, our fellow laborers, farmers and mechanics, who are not acquainted with the black magic art of finance, that it will not hurt you to inquire where the difference is between the black magic art of finance and finance based upon the science of political economy. There lies concealed in the black magic art of finance a power as to its design so crafty and complicated that the tricks of the most skillful sleight of hand performers cannot be compared to it. To define clearly and minutely the difference between the black magic art of finance and finance upon the science of political economy would require a volume of five hundred pages. We are here only giving you laborers, farmers and mechanics a few pointers in a simple way for you to study on. If this will be a benefit to you, we are well paid for our labor, if not, we have lost but little. As we, in the above, have given you a pointer or two in the black magic art of finance, we shall here give you a hint or one pointer in the finance based upon the science of political economy. It is a grand thing and pleasant work when rightly understood, where a man or a number of men are able to extract wealth from nature's forces to the benefit of himself, the state and the nation collectively, in the same manner as the corn is sapping the strength of the soil of the field in which it is growing, or as the typhoon is robbing the ocean of its water. We will now say there are five of us who are going to form a printing and publishing company, to be known as the Livy & Stensel Publishing Company, of Portland, Oregon; capital stock $5,000,000. This stock is all treasury stock representing $1 per share, no common or preferred stock. The first 100,000 shares of this stock are or shall be sold at fifty cents a share. The five of us will take at the outset 40,000 shares, which will then give us $20,000 in the treasury. We then buy our plant and printing press. When we get it running and it pays, we begin to sell more stock to the public, until we have sold 100,000 shares to the public. If we can employ fifteen men in our company we shall be able to pay ten per cent dividend on this stock the first year. The second 100,000 shares we sell will be sold at sixty cents a share. Of this $60,000, $30,000 is put into the plant and more men put to work as the business demands it. The other $30,000 we put into the treasury for the purpose to buy stock with. As we are selling stock, we also buy stock, as those who have stock in our company can withdraw at any time and get their money back. Thus we are doing a banking business on our own labor. We shall invade every state in the union with our books, newspapers and literature. For every 100,000 shares of stock we sell of the treasury stock we have not bought, we raise it ten cents is we are able to pay ten per cent dividend to our stockholders. Thus in five years we shall be able to sell $3,000,000 worth of stock. The company, if it is properly managed, shall then have $3,100,000 worth of machinery, buildings and plants. If properly managed the stock will then in course of five years be sold and bought at par. Thus whoever bought the first 100,000 shares has in five years doubled his money. Everybody has drawn dividends on their money invested; all labor paid to the top notch of their profession; everybody has made a little money in an honorable and respectable way, and the country improved. This, however, is only an outline of our articles of incorporation and the by-laws. There shall be five supervisors, who shall meet once every six months, and three directors and a president. Thus we have a government of our own. Every stockholder shall have one vote only, whether he holds 50,000 shares or ten. Such is finance based upon the science of political economy. Do you here see that it does not require any money in our business, stamped on gold, if the government had scientific money and very little of that. The American people are no peanut nation, nor do we want to be any Cheap John jays, or degenerate socialist communists or counterfeit democrats, but we shall equip ourselves with intelligence and skill, and arm ourselves with ambition and strength to compel the earth to yield up her treasures. He who has built a house with the intention of having a home shall dwell in peace therein, and he who planted the field shall reap the harvest. But the sleeper shall not be wakened or disturbed in his slumber, nor shall the clothing of a sluggard be washed by a stranger. Scientific money, therefore, cannot come into existence without the expended labor transformed into useful utility, or the construction and creation of intrinsic values to the government and the state. It then follows any man who itentionally, maliciously is upholding, sanctions and substituting tbe hlack magic art of finance, with its bogus and counterfeit money, in place of the philosophy and doctrine in connection with the science of political economy with its scientific money based upon intrinsic values created by the energy of labor, is not a good citizen, but is a thief who will steal from the government directly or indirectly every time an opportunity is given him. Such man is also a robber who is desirous of robbing the nation collectively, provided he can escape from the clutches of the laws of the state.

Section 57. Bookkeepers and foremen must be paid from the government treasury of notes before created. Congress shall have the power from time to time to regulate and give premiums to skillful mechanics and laborers. A mechanic may have worked five hours, but his labor may have been worth six or eight, more or less. No laborer shall receive any less than one *ferfi* for five hours' work, for one note in the whole is the value of five hours' labor, and a measure of value whereby all other measures shall be measured, and any laborer who cannot fulfill this first measure of value shall immediately be discharged, for false measure shall be thrown away.

Here we find that when the government is building any vessels, buildings, roads, parks, canals or highways, and congress issues money or treasury notes to pay off the laborers with, who are employed on such vessel, building, road, park, canal or highway, such notes so prepared by the secretary of the treasury to pay off the laborers with, the same kind of notes cannot be used to pay off the timekeepers, bookkeepers, superintendents, bosses or foremen, but must be paid by money already in the government treasury, such as the government has collected for taxes and revenue in various ways. The reason of this is that the notes so prepared by the secretary of the treasury to pay off the laborers with, who work on such vessels, buildings, parks, canals, roads or highways, is not as yet money, nor is it as yet treasury notes, nor is there any account kept of such notes in the books of the treasury department until they are in the hands of the laborers who in return give the secretary of the treasury a time check to the amount of hours' labor he or they have performed on such vessel, building, park, canal, road or highway, whether it is five hours or three hundred, or two hundred and eight hours. Such time checks are then kept account of in the books of the treasury department, and are then stored away in a separate vault in the treasury department. Such time checks, however, are not copied in the books of the treasury department, one by one, but the number of hours such time checks represent, when they are coming into the treasury department each and every pay day, that is, when these time checks reach the treasury department, say one or eight days after pay day, if such time checks are then 5,000 in number representing 100,000 hours of labor, these are divided by five and the number 20,000 recorded in the books, adding to the government treasury 20,000 treasury notes that pay day, in the same manner as we would say in our day, there were added to the government treasury last pay day $20,000. After the time checks are so counted the number 20,000 is recorded, or any other number whatsoever it may be, and the time checks stored away in a separate vault. The reason for saving the time checks we shall explain hereafter in its proper place. It will here be seen that if the secretary of the treasury had a million of such prepared notes in the government treasury, they are worth nothing, not even the paper they are printed on, until they are in the hands of the laborers who in return give the government a receipt for labor performed as to its intrinsic value of the notes. As we read: ''That bookkeepers and foremen must be paid from the government treasury of notes before created.'' The reason for this is that bookkeepers, bosses, foremen and superintendents could not give any receipt to the government for labor performed on such vessels, buildings, roads, parks, canals or highways, if they were going to be paid off with such new treasury notes that had not been out before, as their work had made no transformation, only supervision. That is, their work was not labor that had transformed raw material into a vessel, building, road, park, canal or highway. This seems a little paradoxical when we look at it on the surface, as a bookkeeper, foreman or a superintendent is as necessary as the laborers, and their service more valuable than any of the laborers; but when we look at it closer as to its interior, we find it would not be a just measure to pay off bookkeepers, foremen and superintendents with notes that had not been out before, for the reason that each and every one of such notes, as to the number, has on the face of it the representation of five hours labor, no more, no less. As the services of a bookkeeper, foreman or a superintendent are worth more to the government than a common laborer, it follows that if the government were to pay them off with notes such as had not been out before, the government would be compelled to give a premium on the services of their bookkeeper, foreman or superintendent; that is, the government would have to give them double time, or whatsoever was agreed upon, such as one and one-half days for one, or two days for one, or fifteen hours for five, etc. Thus such treasury notes would be a misrepresentation in a measure. This is also one reason why bookkeepers and foremen must be paid from the government treasury of notes before created. It then follows the bookkeepers, foremen and superintendents can be paid any kind of salary congress is a mind to give them, whether it is $50 a month or $500, as they who are serving the government in the construction of such new vessels, buildings, roads, canals, parks or highways do not have to give a receipt or a time check when they receive their pay. Some infidel socialist, socialist communist, or crank laborer will here ask, Why should bookkeepers, foremen and superintendents receive more for hired service from the government than the hard working laborer? You may just as well ask why an oak spoke in a wagon wheel has more value than one made out of spruce or hemlock, or why it takes more skill to manufacture a civil engineer's transit than a farmer's harrow. When the oak timber becomes plentiful and the spruce and hemlock scarce so that scarcely enough grows to supply the demand for it in the manufacture of fiddles and *salmonicons,* then spruce and hemlock will be as valuable as oak. And so it is with those who are employed by the government to keep books, have charge as a foreman or superintendent in the construction of a vessel, building or public highway. But when the common laborers, any one or all of them, have become active, skillful and educated enough to at any and all times take the place of a bookkeeper, foreman or superintendent, then the laborers will be as well paid as bookkeepers, a foreman will receive no higher pay than the laborer, and a superintendent will have to give his services to the government for the same measure as that received by the laborers. Then and not until then will the government pay all its servants equal wages. It will also then be a just measure. Almost any farmer or laborer can make or manufacture a harrow without spending years in time, money and labor to learn the trade, but it requires one-tenth part of a man's life time, more or less, to learn how to manufacture or make a civil engineer's transit, which time and money by right of justice should be given back to him who has learned the trade. But when every farmer and laborer has become so skillful that they will learn to make or manufacture a civil engineer's transit in the same length of time as it requires how to learn to make or manufacture a harrow, then the civil engineer who is using his transit will receive no more pay from the government than the man who is using the axe. Then and not until then will the civil engineer and the axe man receive the same pay for their services rendered. For he who has mounted a horse shall ride upon it, and he who has skinned the fox shall receive the bounty for its scalp.

"Congress shall have the power from time to time to regulate and give premium to skillful mechanics and laborers; a mechanic may have worked five hours but his labor may have been worth six or eight." What this refers to is this: Where the government is employing a number of mechanics on a vessel or building, there will of necessity have to be mechanics of different kinds or grades. These mechanics of various kinds are not paid $3 per day, $4 per day, or $5, as to their respective trade or occupation, nor are they paid thirty cents an hour, forty or fifty cents an hour, but they are paid in time according to the value of their services rendered the government, in this way: We will say congress has set the price on common labor throughout the state or community for the season at $2.40 per day, and a premium of twenty, forty and sixteen per cent on skilled labor. The different mechanics then at work for the government on the various vessels or buildings, in their different departments or trades, receive their premium in time when they make out their time check. The timekeeper when he takes the time gives every one, laborers and mechanics alike, the number of hours they have worked a day. If a man has worked five, eight or ten hours a day, whether a mechanic or a laborer, he is given a credit for that many hours at the rate of $2.40 per day, no more, no less, but at the end of the month when everybody's time is sent in to the bookkeeper, he has a table before him which directs him as to who shall have premium on their labor. John Smith, laborer, for the month of September, 208 hours, $62.40; Frank Norman, carpenter, 208 hours, premium 52 hours, 260 hours, $78.00; Joe Sanders, 208 hours, premium 128 hours, 336 hours, $100.80, and so on all through the list. No half hours are counted at any time. Every laborer and mechanic is given a blank labor check book. At the end of the month they figure out their time. They state the number of hours they have worked, the number of hours premium, and the amount they have coming to their credit. When such labor checks get into the clerk's office they are compared with the timekeeper's time book. If then there are any of the laborers' time checks that do not correspond with the timekeeper's time, they are sent back to be rectified, the clerk referring to the mistake made. The superintendent, however, of any kind of work or construction has the power to give premium to laborers and mechanics, in case such laborers or mechanics are put to work in places where they are in danger of losing their lives. Such premium so given by the superintendent is only a temporary premium to such laborers and mechanics for the time being, as long as such dangers or hard work lasts. There will be some laborers who will say, The laborers ought to receive as big pay for their labor as the mechanics, for the reason where would the mechanics be if it were not for the laborers who are bringing forth the raw material? This is not the question with congress when it sets the price on labor and fixes the premium on the labor of the mechanics. The question with congress is what the different kinds of labor are worth to the government. It is the supply and demand of common labor and mechanical labor that will regulate that to a great extent. If the common laborers can convince congress that common labor is worth more to the government than mechanical labor in comparison to the products of the country, congress may decide mechanical labor has depreciated in value, and the mechanics in order to hold their job in the government service may then have to work ten hours in order to get in eight on the pay roll. But this is not likely to come to pass. It is largely for this reason the mechanics have organized themselves into a political organization for the purpose of convincing congress that their services are worth more to the government than the common labor. The laborers and the farmers have also organized themselves into a political organization for the purpose of convincing congress that their labor is worth as much or more to the government as the labor of the mechanics. It is therefore not a question with congress what the government ought to pay for common labor and mechanical labor, and that common labor ought to be worth as much or more, as, or than, mechanical labor, but it is the question with congress what the government has to pay and what such labor is worth to the government. Individually common labor and mechanical labor is worth all that they can get, or procure, but collectively and nationally there is a limit to the price of common labor and all mechanical labor and services rendered to the government, in comparison with the product of the soil and mineral output of the country. All kinds of labor, therefore, and services rendered to the government is worth so much and no more, from the president's office down to the janitor and common laborer. We also read in Section 57: "No laborer shall receive any less than one *ferfi* for five hours work, for one note in its whole is a measure of five hours labor, and a measure of value whereby all other measures shall be measured.'' Here we find that every man who is employed in the government service and is so installed, that congress is creating money on the production of his or their expended labor, such men shall receive no less than one *ferfi* or one dollar for five hours labor. Such notes then after they are in the laborers' hands who have expended the labor in the creation of such a note or notes, are a measure of value whereby all other measures shall be measured. That is, that note or notes when they pass the laborers' hands are a standard of value that cannot be changed. Such note or notes are then the center pivot or stationary financial sun, which financial center controls all other values, subject to its changes, controlled by the power and attraction of this financial sun or center, the scientific money. As these treasury notes are a measure of value whereby all other measures shall be measured, and are stationary as to their value in the representation of five hours labor and cannot possibly be changed as to its value, forth or back, up or down, to or from, in what way then is congress to fix or set the price on labor for those who are in the government service? Suppose labor should become scarce and the product of the country should increase in cereals and mineral production, that it would be necessary for congress to raise the price of labor all around, and that the note *ferfi*, or dollar, that was paid for five hours labor the previous season were this season worth more than one such note for five hours labor. Congress would then have to pay a premium on labor all around, but this premium so paid by congress, or the wages raised by congress all around, to them who were in the government service, or to those who were in the government service whom the government did not create any money on their labor expended, but paid them from the money in the government treasury, such money as the government had collected from its citizens as revenue and taxes, such laborers or servants in the government employ would simply be to give them more notes or dollars of one kind or the other for their services. This would not change the value of the government treasury notes. It only raised the price of labor for the season, or labor was at a premium. But those laborers and mechanics who were in the government employ and on whose expended labor congress created money and whose wages were also raised from the center pivot, that is, congress had promised to give them more than one note for five hours labor, such premium or raise of such laborers and mechanics in the government employ, would have to be paid in notes from the government treasury, of various kinds such as the government had collected from its citizens as taxes and revenue. That is, a man who was so employed by the government that congress created money on his expended labor, such man if he had worked one hundred hours was given credit for twenty notes. He also gives the clerk a labor check for one hundred hours of labor, but when he receives his pay he gets twenty new notes that never were out before (or one twenty note that never was out before) and as a premium he gets five old notes (or one five old note) which has the same value, one by one, as the new notes he gave the government the labor check in return for; that is, the government had to pay him twenty-five notes for his one hundred hours of labor, but only received in return a labor receipt for twenty. The same rule would apply to all premiums given mechanics in comparison to the premiums of the laborers' premium correspondingly. On the other hand, if there is plenty of labor, and the products of the soil and the mineral production of the country has fallen below its normal production of the country, and congress finds it is necessary to cut the wages down, of all those who are in the service of the government below the center pivot, labor and those who are in the government service has then come down and depreciated in value. It then follows those laborers and mechanics who are so employed in the government service, on whose expended labor congress does not or cannot create any money, such laborers will receive less than one note for five hours labor, and the mechanics correspondingly, according to their premium over labor. But those laborers and mechancis who are so employed by the government in its service, on whose expended energy from their labor congress is creating money, such laborers and mechanics will then have to pay a premium on the notes they receive from the government in return for their labor checks. It will here be noted that those laborers and mechanics who so work for the government, but are at work in the building of a new vessel or a new building, or in the construction of a canal or a highway, such laborers and mechanics cannot receive any higher wages from the government than those laborers and mechanics who are working in the repair shops or in the repair of vessels, buildings, canals and highways, whatever labor has fallen below the center pivot of the standard of value of the controlling and the attractive financial sun, that is shining through the government treasury notes, that much will the one who receives such notes have to make good to the government when he makes out and sends in his time check to the clerk, whatsoever his depreciated labor may be, as pronounced by congress. To have this clearly understood, it amounts to this: Fred How is working for the government on an old building repairing it. He gets eighteen old treasury notes for his one hundred hours of labor, or one note with No. 18 on, which represents eighteen single notes, the same as our ten dollar or twenty dollar greenbacks, when pay day comes. Bill Stewart works on a new building where congress is creating money on his expended labor, which money has its intrinsic value in the building. When Bill Stewart sends in his time checks to the clerk, showing he has worked one hundred hours on the new building, he sends two old notes he had in his pocket along with his time check, pinned together. Bill Stewart's time check is a receipt to the government for twenty notes (or one twenty note). When Bill Stewart gets his pay he gets twenty notes (or one twenty note), in this way you can see Bill Stewart and Fred How got the same pay for their one hundred hours of labor they had done for the government. But you are now wondering why Bill Stewart should have to send in two notes (or one two note pinned fast to his time check before he could get his pay, as a rebate to the government upon his own labor, as, if Bill Stewart's labor was not worth more than eighteen notes in comparison with the product of the country, his labor could be worth no more when put in the new building, and that the government then only took two notes from one pocket and put it in the other. Not so. When Bill Stewart's time check got into the treasury department to be stored away, the two notes pinned to it were then burned up by the secretary of the treasury. The philosophy of this is hard to understand for those who have never given such subjects any attention. The explanation of this requires too much space to be here discussed, but suffice to say: Bill Stewart's labor was the same as when it was at par with the government notes, or the same as when he received premium on his labor. It was therefore the production of the country that had fallen short, that had depreciated Bill Stewart's labor. The secretary of the treasury therefore, when he burned up the two notes that were pinned onto Bill Stewart's receipt or labor check, he burned up the depreciated value of the one hundred hours of labor Bill Stewart had done on the new building, the twenty note therefore which Bill Stewart received for one hundred hours of labor had then its full intrinsic value regardless of the periodic decline in the product of the country. If this rule had been strictly carried out and observed by the ancient Egyptians who were such great builders, the Egyptians would have been a powerful nation today no doubt, for what have we got of today that will compare with the Egyptian Sphinx, the pyramids or the Pompeys Pillar? The ancient Egyptians no doubt had knowledge of the financial philosophy of the most ancient *Appagejans*, but alas, the greediness of the human eye has been a deceiver to mankind in all ages of the world, as far as we have as yet learned.

We further read in Section 57: "And any laborer who cannot fulfill this first measure of value shall immediately be discharged, for false measures shall be thrown away." A common, ordinary man's days work or one hundred days work are, as we here find, a measure of value, which in its measurement are the true balance scales of all material wealth, as no material wealth can come into existence without the production of labor. It then follows that when the government is employing men for the purpose of creating money upon the expended labor of its citizens, for the upbuilding and the welfare of the nation, such men therefore, as the government employs in its service must of necessity be ordinary men in physical strength, ambition and intelligence, also sound in body and mind in order to be able to do an ordinary man's days work, and thereby be able to fulfill this first measure of value that is so important to all of us. It then follows a sick or an infirm man cannot be employed by the government. It then follows if such men who are working for the government, who have in former days been sound, healthy and ambitious, become sick and infirm, such must be immediately discharged, as soon as this is discovered by the foreman or boss. A man who is or becomes lazy when there is nothing the matter with his physical body, is sick as to his mind and paralyzed as to his spirit. A man also who is or becomes cranky or mean that he is disagreeable to those who work with him, and will not do what he is told to do when he knows it is his duty to do so, such a man is infirm as to his mind and poisoned as to his spirit. It then follows if the superintendent who hired a man or a number of men to be employed in the government's service, and he should be deceived as to such men's health and infirmities when he hired them, such men therefore, when it is discovered by the foreman or boss, who are the directors of the work where these sick and infirm men are at work, the foreman or boss must immediately discharge them. As I have contracted more or less in my day, have been superintendent, have had charge of men as a foreman or boss and have also worked for wages in various occupations with hard manual labor, my experience is therefore that there are men who are sick and infirm all the time and no one can tell them apart from a sound, healthy and ambitious man, until such men are put to work, the nature and cause of such sickness and infirmity would require a volume of six hundred pages to have it explained. But suffice to say, there is but one alternative when a man introduces a false measure, and that is to throw such false measure away.

Section 58. Congress shall have the power to build houses, roads, canals, etc. In these enterprises, if it is found expedient, contracts can be let to private individuals for materials and superintendence of same, but in all these enterprises shall the government perform the labor and pay for the same in paper notes. All labor shall be performed as Paragraphs 4 and 5 describe.

As the above section does not refer to the creation of money, but only that congress shall have the power to build houses, roads, canals, etc., it gives us relief as to the meaning and intent in what way congress shall build such houses and construct such roads and canals, where we had such bother to find out the meaning and intent of the word "shall" in Section 54, where it is treating as to what way Congress shall have the power to create money, where it reads: "Then shall contract be let to private persons for material and supervision of such vessel or vessels." It here reads in Section 58: "If congress or the government find it is expedient when such houses or buildings, roads, canals or vessels, or anything that congress is a mind to build or construct, contract can be let to private individuals for material and superintendence of same." This sounds different and has a more clear meaning as to its intent, as it reads: "In these enterprises if it is found expedient contracts can be let to private individuals for material and superintendence of same." It here gives congress and the government officials an option to do as they please in the letting of contracts to private individuals for material and superintendence, of or in the construction or building of such buildings, roads, canals, parks, highways and vessels. Whenever congress and the government officials therefore find it becomes cheaper, safer and better for the government to furnish such material and do the superintending by some man in the government employ, congress will so order, for it is then expedient for the government to furnish all material and do the supervising by men employed in the government service. When I translated Paragraph 4 in Article IX, in Section 56, where it reads: "Then shall contract be let to private persons for material and supervision of such vessel or vessels," paragraph 6 in Section 58 was not as yet then written and I did not know what would be its contents, but even if I had known the contents of Section 58 when I translated Section 56 the translation would have been the same, for I tried it afterwards to have the word "shall" turned into "expedient," but could not do so, unless to falsify the whole Section 56 as to its spirit and soul, and I would thereby commit whoredom with *Serazidi,* the queen of our political god, *Arotume.* The fruit of our adultery would become reptiles in the garden of our god, *Arotume.* The wording of this Section 58 is practically the same as that of Sections 56 and 57, as it reads, that if congress is undertaking to build or construct any building, road, canal, etc., that means, vessels, parks, highways, all public means of communication of any or every kind, congress has the power to construct and operate one and all of these enterprises in the interest of the government for the benefit of the public, and that the government shall pay for all labor performed in government treasury notes, as it reads: "But in all these enterprises shall the government perform the labor and pay for the same in paper notes." We here note that the government is not directed to pay its employees in gold or silver, as we are doing in our day, but it shall be with scientific money, such as has an intrinsic value to the government and its citizens alike, and whose circulation is only stopped by the boundaries of civilization, and its intrinsic value only lowered by the decay of the Caucasian race. Such is the money created by congress of a democratic socialistic republic, which has its foundation in the science of political economy. It is therefore not to be expected that a government ruled by an absolute monarch, or a government of an aristocratic kingdom together with a republic founded on the public's whim and political cyclones, could create scientific money and pay it out to its citizens. For in so doing such government would not stand, as such, for they would be like unto a temple whose doors were broken down, its altars torn asunder, and its idols cut to pieces. We laborers, farmers and mechanics are therefore looking in vain to see scientific money to be afloat among us, as long as the different governments of our Caucasian race are not reconstructed. It then follows as long as the different governments of our Caucasian race are run by absolute tyrannical monarchs, despotic kings and an oppressive aristocracy, who are opposed to just and equitable law, who also deny the principles of just and equitable measures in trade and business, and are trampling on the blossoms of our civilization under their feet. As long as such a state of affairs are in existence among us, so long will we have to wait before we can see or handle scientific money, but have to be content with bogus metallic gold money and fiat paper currency, which is a greater pest to us laborers, farmers and mechanics than all the rats, mice, frogs, ants, flys, fleas, yellowjackets, hornets, bumble bees, wooly aphis, green aphis, and the aristocrat's printers ink, but he who has trapped the tiger shall with calmness resent his fury, and he who has snared the hyena shall without anxiety look into her eyes.

Section 59. Congress with the advice of the treasury, shall have power to redeem the paper notes at pleasure and at any time.

Here we find that congress with the advice of the secretary of the treasury shall have the power to redeem the trasury notes at pleasure and at any time. There can be but very little redemption required by the secretary or by the citizens of the state, as these treasury notes are legal tender for all debt, public and private. It then follows if the secretary of the treasury, or congress, think they have more money in the treasury than is necessary for the running expenses of the government, together with the repair of public improvement, they can burn up what money they have in the treasury collected from the citizens of the state from revenue or taxes, if they want to make the government wealthier at the expense of the citizens, or congress can reduce the revenue and taxes on its citizens and thereby equalize the wealth of the government and the wealth of its citizens. But what this redemption refers to is this, that if a citizen who has to the amount of fifteen notes (or one fifteen note), or any amount above that number and wants to have it redeemed in the product of the country, such as gold or silver, wheat, corn, rye, copper or steel, he presents such treasury note or money to the secretary of the treasury for redemption. The secretary then has the option to redeem such treasury notes in whatsoever cereal or mineral he pleases. But the secretary of the treasury is obligated in a measure to the citizen who holds the note against the treasury department or the government that he shall redeem such note in whatsoever such citizen wants to have the note redeemed in, provided the secretary of the treasury can do so without any embarrassment to the government. It will here be noted that if the secretary of the treasury should not have the option to redeem such treasury notes at pleasure, the citizens could band themselves together and make a raid on the government treasury, in one way or another, and break the treasury of one thing or another, either in one kind of mineral or one certain kind of cereal, as it reads on the face of the notes, represented in Part First, thus: "This note shall be redeemed by the government and the owner thereof shall receive five hours labor for the same. This note shall be good for all debt, public and private, and be legal tender in all trades and dealings as a measure of value. But if the owner of this note finds it is advisable to have this note redeemed in the products of the country then shall the government redeem it from the treasury, as it pleases, in gold or silver, wheat or corn (which here means all kinds of cereals), copper or steel." Such are the inscriptions of the notes represented in Part First, which is a copy of a representative note from the original. By this it will be seen that the government is obligating itself to redeem all its outstanding notes in the product of the country, if the owner so desires, but it would be nothing in such bother for the citizens who are the holders of such notes, if they only got a limited amount, as they can take the notes and get anything they want for them in the way of product of the country. But in time of famine or failure of crops, it is a good thing for those who had gathered together many thousands of such treasury notes, as they could then go to the secretary of the treasury and receive cereals for their notes, if grain were not to be had from citizens of the state. But we also note that the holder of such government treasury note, as is represented in Part First, is to receive five hours labor for the same. This, however, is a compulsory obligation by congress and the government. as soon as any one individual presents one hundred notes to the amount of five hundred hours of labor, and such citizen who holds notes to the amount of five hundred hours of labor or any amount above that figure, he does not have to take cereals or any metal, such as gold, silver, copper or steel in redemption for such government treasury note, but the government must redeem its notes in labor, if labor is called for by the holder of the notes. You then ask, Suppose one man or a number of men should have gathered up 100,000 of such government treasury notes, and wanted to have them redeemed in labor, the labor being scarce, and the government could not get men to perform the work, this would not prevent the holder of the notes from having his notes redeemed in labor, if the secretary of the treasury could not get men or had any men in the government employ to spare to go and do the work for the redemption of the notes to those who held them against the government, or get some one else to redeem the notes at a reasonable premium. The government would have to draft ablebodied men from the citizens of the state to go and redeem the notes in the same manner as our government of today are drafting soldiers in time of war. Such drafted men would then receive one note for every five hours labor paid by the government from the government treasury, and the notes so redeemed would be burnt up by the secretary of the treasury, together with the labor checks deposited in the separate vaults from which such notes sprang or had their origin. The reason such labor checks are saved in separate vaults is this: A man who works for the government in the creation of these notes whose name is signed upon the labor check and given to the governmet before such note could come into circulation, such laborers or mechanics who are so working for the government in the creation of money, can have such note redeemed in labor, when he has fifteen of them, or the representation of seventy-five hours of labor, provided he has not let these notes pass out of his hands from the first time he got them from the government. It then follows, if the secretary had not saved such a man's labor check, he would not know if such man had worked for the government or not, as such a man may have worked for the government when a young man, but kept part of his notes until he became an old man, and could not perform any more hard labor. Such a man may also go to a foreign country or to sea, and be away for many years, and in the meantime the vessel or building such man had worked on may have been destroyed, the vessel sunk and the building burned down. In such a case the secretary of the treasury would call in all the notes which had their intrinsic value in the lost vessel or burned building. It then follows when the secretary of the treasury redeems such notes in the exchange for some other treasury notes and burned the notes of the lost vessel or building up there would be some notes missing. He could not then tell whether such missing notes were lost by the destruction of the vessel or in the fire when the building was burned, or some other way, or whether such missing notes were held by the original producer of such notes. For it will here be noted that a laborer or mechanic who is in the government employ and is a factor in the creation of such government treasury notes, will have to sign his name to such treasury note in ink, right under where the words ''five hours labor'' is printed, before it becomes legal tender to the public, or before he passes it out of his hands, the same as when he is signing a bank check. It then follows when the secretary of the treasury get such treasury note in for redemption the signature of the government treasury notes are compared with the signature of the labor checks, and they are so burned together. If therefore there are fifty or more of James Fisk's notes that do not appear or are presented to the secretary of the treasury, that many of James Fisk's labor checks are saved to the amount of hours representing the missing notes. James Fisk therefore may appear fifteen or twenty years after the time he worked on such lost vessel or burned down building, all notes having their intrinsic value in such vessel or building were redeemed many years ago, only such notes as James Fisk has in his pocket or possession, which lost notes the secretary of the treasury had no idea whatsoever as to what had become of them. But when James Fisk presented the notes to the secretary of the treasury, if there are fifteen of them, the secretary of the treasury will find he has a labor check to the amount of seventy-five hours labor performed by James Fisk, on so and so vessel, or on a certain building. James Fisk then demands seventy-five hours of labor for his fifteen notes, which the secretary of the treasury or the government will have to furnish to James Fisk in redemption of his notes.

But if James Fisk had never worked for the government, or been a factor in the creation of these notes, he could not have these fifteen notes redeemed in labor unless he had one hundred of them. It will here be seen that as soon as such treasury note has passed out of the laborer's hands the government will not recognize them for redemption in labor, unless one hundred or more are presented at one and the same time by one and the same party. Such is the nature of the redemption of scientific money created by congress upon the expended labor of its citizens. There would, however, be no advantage to the citizen of the state to have the government treasury note redeemed in labor or cereals or the products of the mines, as labor could be hired and cereals and metal bought with less trouble than to have such note redeemed by the government. What Section 59 mostly refers to when it says: "Congress with the advice of the treasury shall have the power to redeem the paper notes at pleasure and at any time," has a reference to the action of congress in connection with the secretary of the treasury that they can at any time call in a certain kind of note outstanding and redeem them for some other kind, if congress and the secretary of the treasury see fit to do so.

Section 60. Congress shall have the power to appropriate labor for prospecting for minerals, but these notes are so created that should the prospecting enterprise become a failure then shall the notes be redeemed inside of five years, but if the prospect is hopeful and mineral is found to warrant the working of the mine then shall congress regulate its future progress in every respect. It shall be reported from time to time to congress how the mine is running.

We here find congress has the power to make appropriation for the prospecting for minerals of various kinds, such as boring for oil, sinking shafts for coal, copper, iron, silver and gold. What is here meant by prospecting is all labor expended in the opening up of a new mine, as well as the labor expended in the exploration of a new mining district, or by sending out an expedition of men to prospect the surface of a mountain region, or the country. When congress therefore appropriates labor for the purpose of prospecting for mineral, it orders the secretary of the treasury to engrave or issue a certain amount of treasury notes. The engraving on the face of such notes is that of a mountainous region having a prospector walking through it with a pack upon his shoulders, such as is represented in Part First, or some similar design. Such notes are prepared by the secretary of the treasury to pay off these men in the employ of the government who are so prospecting for mineral, have their intrinsic value in all the mines and machinery of the country, that are in operation and are paying the government revenue from the mineral output, as all the mines and mining operations are under the control of the government, it follows such prospecting notes have as much intrinsic value back of them as any other kind of treasury notes. Yet for the safety of the intrinsic value of such notes they are numbered in divisions, Nos. 1, 2 and 3. No. 1 are those that are paid to explorers who are prospecting the surface of mineral regions. Such No. 1 prospecting notes, paid out to the exploring parties for the season. If, therefore, such exploring expeditions have done no good, not discovered any prospect of mineral of any kind, such No. 1 prospecting note is at once called in for redemption. Here we find the reason why it reads, in Section 59, that the secretary shall have the power to redeem the paper notes at pleasure and at any time. It will here be seen if such a clause were not inserted in Section 59, the secretary of the treasury could not redeem such prospecting notes at any time. Such notes, therefore, if not redeemed, would be a misrepresentation of the government, as the labor expended in such exploration was entirely lost to the government. The prospecting notes classified as No. 2 are those that are paid out to those men who are prospecting in the way of sinking shafts, driving tunnels and in various other ways, as boring or sinking for mineral. Such notes so paid out to such prospectors and their prospecting having become a complete failure, such government treasury notes are called in by the secretary of the treasury inside of five years from the time such notes were printed. The third class of such prospecting notes are those that are paid to those miners who are sinking shafts, driving tunnels and in various other ways are developing a mine where mineral in paying quantities has been found, but where such a prospect or mine has not as yet produced any bullion and raw mineral. Such third class government prospecting notes are paid to the prospecting miners as long as the development work is going on, but when such a new mine begins to produce bullion or raw minerals to the extent of paying all the expenses of the mine, such third class prospecting notes are no longer paid to the miners working in such mines. They are then paid in money from the treasury in any kind of notes the secretary of the treasury may have. The third class prospecting notes so paid out to the miners in the development and opening up of such a new mine, which is paying its way with a revenue to the government besides, such third class prospecting notes so paid out in the development of the new mine are not redeemed by the secretary of the treasury as long as such new mine is paying revenue to the government from its mineral output, but if the mineral deposit in such mine gives out and no longer pays its running expenses, then such third class prospecting notes that were a factor in the development of such mines are called in by the secretary of the treasury for redemption. We also note in the above section that if the prospect of a new mine is hopeful, and mineral found to warrant the working of a new mine, then shall congress regulate its future progress. This, however, does not mean that congress shall superintend the mine or a number of mines, but it refers to mines that do not pay expenses, whether such mines shall be shut down or abandoned or whether it shall be continued, with the prospect that new bodies of mineral may be found, that will warrant the working of the mine. Congress therefore has a committee on mining, to whom all reports are made. The mines are classified, all gold mines by themselves, all silver mines by themselves, all coal and copper mines by themselves, all iron mines by themselves, all coal mines by themselves, all zinc, tin, lead and borax mines by themselves. Having all the different mines classified in this way, it follows that congress can tell whether such or such a kind of mine pays or not. There is nothing so deceiving and treacherous as gold and silver mining, for the reason that the prospecting of such mines cannot be applied to any science. Moreover the philosophy or doctrine as to mining that may be of some benefit to a mining superintendent in one locality may be of no value whatever to a superintendent in some other mining locality, any more so than simply imaginary theory. Furthermore there can be no rule or regulation laid down whereby or in what way a gold or silver mine may be run or operated, for the reason no one can tell in what way such minerals are deposited, in what quantity or in what way such gold and silver is blended with other baser minerals. The government therefore may have in operation twenty or more gold mines, ten of these mines may pay their running expenses, and give the government some revenue, five may barely pay their running expenses, and five may run way behind their running expenses. But we will have to note this, the gold and silver mines that paid the government a big revenue last season may not pay the running expenses this season, and the mines in operation that did not pay their running expenses last season, or the season before, may this season pay to the government a handsome revenue. It is for this reason it reads: "If the prospect is hopeful and mineral found to warrant the working of the mine, then shall congress regulate its future progress." The committee of mining therefore, when they read the reports from the different branches on mining, can tell whether gold mining is paying or not as a whole, or whether the silver mines are paying as a whole. The members of congress therefore, who are appointed as a committee on mining, if they find gold or silver mining does not pay as such, by itself as an industry, they will so report. Congress may then order all such gold and silver mines shut down that do not pay expenses for the present, and only operate those mines that are revenue payers. But on the other hand, if the committee on mining in the body congress find gold and silver mining is as a whole a profitable business or industry to the government, congress may not order any of the gold or silver mines shut down, even if there are some that do not pay one-half of their running expenses. This rule would also apply to all other kinds of mining, as to such mines in operation by the government. It is therefore not the intention of congress to hold any supervision over any single or separate mine or mines. But the supervision of congress is so far extended as to look after whether such or such kind of mines are paying the government a revenue or not, or whether it is an extra expense to the government or a profit. What we have here expressed as "by a season" that a mine may pay one season and not another season, it will here be noted that a miner's season is eighteen months, and what is understood by this wording, that "in every respect it shall be reported from time to time to congress how the mine is running." From time to time here means from one year to the other that it shall be reported to congress once every year how the mines are running. Some of the private mining operators will now say, There will be very little chance for speculating in mining under such a government. So it will. But there will be other speculations to offset the mining speculations two to one, that will be far safer, more agreeable to the human mind and in every respect safer to life, health and happiness. It then follows it would be a blessing to the majority of prospectors, miners and mine owners if all the mines would belong to the government, especially here in the United States, as it would be a sure cure for those who are suffering from *paranoia* and prevent many men from committing suicide. We are often told how much money some men have made in mining, how rich he has become and what an enormous rich mine he is operating, especially if it is a gold or silver mine. Such mining operators and mines are mostly all on record, but there is no record kept of those men who have prospected for years and at the end of their journey lost their life without a dollar in their pocket, nor is there any account of those who have lost everything they had in mining ventures, and thereby been driven to commit suicide, or who have through such mining failures lost all ambition and grip for the balance of their lives, nor is there any record to the public kept of those mines which have been in operation and run for years that never paid anything above the running expenses. The poor prospector who finds a prospect, where a good and paying mine can be opened up, he hardly ever gets but a small fraction for such a prospect, as such prospector is not able to open up his prospect and make a mine out of it, he has to sell it for what he can get, to some man or company who has more money than they have any use for in their business. All prospectors are as a rule superstitious, and many of them are suffering from *paranoia*. Thus they are suffering themselves to the hardest kind of living, and are enduring the most painful physical hardship that no ordinary human being could endure, unless he was affected with *paranoia*. There are, however, two classes of these prospecting miners. On class is by nature a prospecting miner, who neither will, nor can, do anything else but work where minerals are deposited in the ground. Such men are free and open hearted, good natured; they are calm as to their temper, sound as to their reason and prudent as to their judgment. Such prospectors and miners are pleasant company and safe guides. Such men would be far better off than they are now if the government was operating and running all the mines. The other class of prospectors and miners, who are suffering from *paranoia* always imagine there is as yet a fortune in store for them and that they will become rich. Such men are treacherous men and hard to get along with. No dependence can be put in them whatsoever. It therefore would be a great blessing to such prospectors and miners if the government was operating all the mines. Such men could then be employed by the government in places where they were best suited for. They then could be dressed decent and respectable, and have a good table set before them. As to small individual mine owners, it is not one in ten that are successful in their mining operation, as such have to work to great disadvantage, and many times have to abandon a good mine and pronounce themselves a failure in mining, when the fact of it is they are not a failure, only as far as they did not have enough money to open up the mine properly and have it equipped with suitable machinery. Such small mine owners are risking all they have made some time, as they have made some money in a hurry or in a short time they are ambitious to make more. They take desperate chances that no other business man would venture to take but a mining man. The result is they go broke and their business life is a failure. If such men had invested their money in some other business outside of mining operations they would have been by far better off. To such men private mining is more of a damage than it is a benefit. No individual can successfully do any mining, or operate in mining, unless he has thousands of dollars to his credit in the bank. A man therefore who has a one hundred thousand dollars to his credit in the bank, what does that man want with a mine, unless he wants to make more at the expense of the government and the public collectively? A man therefore who has a hundred thousand dollars to his credit, if he has not brains enough to invest his money in some business outside of mining, where he can get a fair return from it in connection with his labor, let him store it away somewhere, where it can work no damage to the public. Corporations, banking syndicates, trusts and combines who are operating the different mining industries successfully are so doing at the expense of the government and the public collectively. A government or a people therefore who are letting corporations, syndicates, trusts or combines operate and run the mines of every kind with the complete control of the whole mining industry of a nation, lack one or two things. Such a government or people are either entirely ignorant of the philosophy and doctrine of the science of political economy, or the government officials and the public are inferior in intelligence and power to that of such mining corporation who are in control of the mining industry of the nation. It proves more. It proves that such mining corporation are in the control of the government and the people, together with the mining industry of the country, whereas if the government and the people had the control of the mining industry and the output of all minerals, the government and the people would leave the mining corporations to themselves, to let them do as they pleased with their money. No individual, partners, or corporations, have a right under the laws founded upon the science of political economy, to hold one foot of mineral land of any kind, nor can a government give any patent or deed to any mineral land of any kind, or under any circumstances whatsoever, unless it is so doing in ignorance of the laws governing the science of political economy, or fraudulently deed such mineral land away. When a government undertakes to deed or give away the bowels of the earth to individuals, partners, or corporations, it proves that congress, or the government, are entirely ignorant of the evil they are creating within their own family.

Section 61. The secretary of the treasury shall report to the people from time to time the condition of the government treasury, and how many notes there are out among the people. No American citizen shall be sent to any foreign country to redeem these notes.

We here find that the secretary of the treasury shall report from time to time the condition of the treasury. What this time to time refers to is that the secretary of the treasury shall make a report once every year; that is, the secretary of the treasury shall make a report publicly of the condition of the treasury. In such a yearly report is stated, first, how much money there is in the treasury. Second, how much there is out among the people of the state and in foreign countries. Third, what denomination of notes have been redeemed the past year or season, and how much of such notes there are missing. Fourth, what denominations of notes of the various kinds of government treasury notes that are to be redeemed the coming year or season. When such a report of the secretary of the treasury is made to the public, it follows if there is anybody who has notes of the denomination of which there are some missing, and which ought to already be in the treasury, such individuals will send them in for redemption immediately, as, if they fail so to do within eighteen months from the time such yearly report comes out, there is a discount of ten per cent on such notes every six months. This rule, however, does not apply to any notes held by a laborer or mechanic who was a factor in creating such notes, and never let such notes pass out of their hands, or signed their names to such notes. Such a laborer or mechanic may hold such government notes for thirty years after they are called in, and yet there is no discount on them. The reason for this is that a laborer or a mechanic who is working for the government where he is so employed, that he is a factor in creating scientific money, such a man may take a notion to save a certain amount of his wages every pay day for rainy days or unto old age. By not signing such notes they would be of no value to any one else if they were stolen away from such a man, any more so than if a man would steal a blank check book. It also follows when the yearly report of the secretary of the treasury comes out, and in such a report there is called in a certain denomination of government treasury notes, the people have plenty of time to send such notes in for redemption. From such a yearly report from the secretary of the treasury, it will give the citizens of the state an idea which of the two are gaining or losing in material wealth proportionately, the government or the citizens. That is, a policy may so be invented or carried on that the government may get rich or become wealthy at the expense of its citizens, or the citizens may become rich at the expense of the government, and thereby gain in wealth faster than the government. A political policy therefore, so carried on by congress, where it does not equalize or divide up justly the material wealth of the nation between the government and the citizens, is not a true political policy, for the reason that in accordance to the science of political economy the government and its citizens are a marriage, the government being the husband and its citizens the wife, or the government is the king and its citizens the servants. The constitution of the government is then the king's princes, and the amended statutes are the wife's princesses, such as we read of in the Book of Kings in the Bible, on the different keys as to its Correspondence. It then follows that the financial report of the secretary of the treasury for each and every year is of great importance to the citizens of the state, and also to the government. We also note in the above Section 61 that no citizen shall be sent to any foreign country to redeem these government treasury notes, if such are held by citizens of a foreign state, and are presented to the secretary for redemption. Such government treasury notes therefore so presented to the secretary of the treasury for redemption by a citizen of a foreign state, who is in possession of them, are redeemed in the product of the country in whatsoever is stipulated in the commercial treaty between the two nations. That is, the nation of which such men who are presenting such notes for redemption are citizens, it is something to this effect: We will now suppose the United States government had adopted scientific money and had made a commercial treaty with the different nations in what kind of cereals or minerals our money should be redeemed, if it got into the hands of foreign citizens, or a people of a foreign state, who were no citizens of any government, but a *Termagancy* of the sea. The United States when they made such a commercial treaty with the English nation, they may prefer that we should redeem all our money in wheat and corn, as the English people were in need of it more than any other product. The Swedish and German people may prefer that what money of ours came into their possession in one way or another, through trade or commerce, should be redeemed in cotton, as they had more use for it than any other product. The Turks and the Russians may prefer that we should redeem our money in gold, as they had more use for it than for any other product, as it would help them to pay off their debt to foreigners. The Abyssinians, Chinese, and Japanese, may prefer that we should redeem our money in silver, as they had more use for it than any other product. This would also be granted and agreed to in our treaty with them. The Cubans and the Argentines may prefer that we should redeem our money, which might come into their possession, in copper and steel, as they had more use for it than any other product. This would also be granted, and so on all along with all the nations of the world. It will here be seen that there can be no unchangeable standard of values in anything only the expended labor, which is the unchangeable standard of value whereby all other measures shall be measured. It then follows when this or any other government makes such a commercial treaty with the different nations of the world labor is taken as a standard of value. All other values therefore are commercial values, subject to this one standard of value, as to its conditions and changes. It then follows when such commercial treaties are made between different nations where there is a balance due, or in favor of one or the other nation, and such balance has to be settled, the difference is then settled as to its commercial value of such product of the country at the time such balances are settled, in accordance with the stipulation set forth in the treaties between the two contracting nations. It would not be safe for a government to send its citizens to a foreign state to labor for the redemption of the government treasury notes, as such a foreign state may become crafty if such were the case, as it could indirectly gather up all the money possible from their neighbor nation and refuse to have such money redeemed in anything else but labor. It then follows it would be possible for such crafty nation to subject their neighboring nation to bondage or slavery, which in course of time would sap the vitality of such debtor nation. It is for such and many other reasons it reads: ''No citizen shall be sent to any foreign country to redeem these notes.'' Under such a form of government, however, which is so founded upon the science of political economy, there would be but very little redemption made, as it would only be to rectify the balances of trade between the contracting nations. Such a commercial *reciprocity* treaty between the different nations is an advantage to all the people concerned. The different commercial treaties entered into by the different governments of today, as to their abrogation, are mostly cut-throat treaties, for they are mostly founded on governmental official arrogance and statesmanship conceit. Such treaties are to no advantage to the people interested on either side, for the reason that after such treaties are made and ratified, they can in a measure abrogate them at pleasure or at will, by putting a duty on all foreign goods and articles that enter the port of customs. It is therefore very plain that goods that ought to come in free of duty from a certain nation would be an advantage to a buyer and seller both, but in order to keep some other nation from shipping in the same goods free of duty there is a duty put on all of it at the expense of all people interested in such goods, wares or articles. What treaty one nation may or does make with one or two of its neighboring nations, does not concern the balance of the nations. Everybody is here sweeping in front of his own door first, with the intention of lodging a visitor in a clean house.

Section 62. Congress shall make treaties with foreign nations in what kind of the country's cereals produced these paper notes shall be redeemed, but shall as much as possible give the different nations what they desire, gold or silver, wheat or corn, copper or steel.

As the above section is nearly a repetition of what we have referred to above there is nothing here of any importance to comment on, any more so than when congress is making such commercial treaties with a foreign nation, as to the redemption of its treasury notes, such a treaty can be made an exclusive treaty with a neighboring nation. That is, the two nations can recognize their government treasury of each nation equally in trade and commerce. That is, the money of a neighboring nation is passing within the borders of a home nation the same as its own notes. We here note that when congress is entering in with a foreign nation into a treaty as to redemption of its treasury notes, it shall make as great a sacrifice as possible in order to please the foreign nation, that such a nation may also be liberal in return, as it reads thus: "But shall as much as possible give the different nations what they desire, gold or silver, wheat or corn, copper or steel." This is the only product mentioned in the original. It will here be noted that what is here referred to as "gold, silver, wheat, corn, copper or steel," may not have been such metals or wheat or corn as we have today, but it was such metals and cereals as to their use or purpose as we are today using, gold, silver, wheat, corn, copper and steel, yet we will have to admit that there may be some slight mistake in the translation of these words, but if there is a mistake in the translation of these words, it is a fractional mistake, not in the whole word, but is a blending as to its sentence, in a way something like this, the same as if I were going to translate Swedish into English and in the translation I called babbit, solder, and solder, tin, or cast iron, steel, or steel, sheet iron, or that I called squash melon, pumpkin, and pumpkin, water melon. The gold referred to in Section 62, as to its translation, was such that it could be tempered so hard that it would cut glass, but I have been told that there is very little difference in our gold of today and the gold in those days. I have also been told that our gold can be tempered that it will cut glass. As to the translation of the word silver, it is a different metal from that of gold, and as its value is next to gold, it therefore must have been a kind of silver, as it was used in art and useful utensils, the same as we are using today. As to the translation of the words wheat and corn, these were the country's product of cereals as to the staple article. This may not have been wheat or corn, either one, but *Lenmeno* and *Nuvin* were the staple cereals of the country and were used for the same purpose in the same manner as we are using wheat and corn or rye in our day. As to the translation of the word *Diutuni* into copper, I do not think there is but very little difference, as copper was used for edged tools the same as we are using steel of today, as these people understood how to temper copper. If I were a chemist and understood chemistry I would try to experiment with the tempering of gold and copper, for I am satisfied it can be done, but what the expense would be in our day is hard to tell. As to the translation of the word *Depfe* into steel, it may not be altogether right, but it comes the closest to being right, more so than any other metal that could be substituted for *Depfe,* as this kind of metal was used for almost anything and everything, the same as we are using iron or steel in our day. There is, however, nothing in the above Section 62 that can prevent congress when they are making a treaty with a foreign nation, as to the redemption of their money, to make such treaty read that they are obligating themselves to redeem their money in any kind of produce of their country, as it reads: "But shall as much as possible give the different nations what they desire." It then follows it can do no damage to either one of the contracting parties as long as it is agreeable, if they redeem their money in cotton, sugar or rice, or in oil, alcohol, coffee or tea, sulphur, borax or fullers earth. If, therefore, gold, diamonds, rubies, pearls are the most valuable in the eyes of a barbarian nation or people, a commercial and enlightened people should comply with their wishes and redeem their money in such values.

Section 63. No notes shall be created from the labor of woman.

Here we find the women are exempt, or the ladies or the damsels. The women of the United States and other countries are yelling and howling how they are mistreated, abused and misused, collectively. This is more in their imagination than it is a fact. The women collectively have never been satisfied in the past, are not now and never will be, as long as they are affiliated with Lucifer, the Chief of Jealousy. Yet we find in the above Section 63 that the women are exempt from all responsibility and duty as to the creation of money. The woman here is not a factor, for she is so created as to her infirmities from the beginning that she could not become a just measure of value whereby all other measures could be measured. It then follows it would not be lawful for the government to put a woman in the government employ, and undertake to create money on her expended labor. This, however, does not prevent from living under the one roof, or in one house, where such labor are performed only on a large their expended labor. It has been proven that a woman is just as competent in many offices in the civil service of the government as a man. It is also well known that a woman who is strong and healthy as to her body and mind is equally as capable to perform an official duty within the government as a man. That is, where such office or service are congenial to her nature, but collectively the women as to their infirmities are not to become a factor in the construction of the government, or in the creation of money. It then follows the women are not to be considered in politics, for the reason that their infirmities, nationally and collectively, would be a pest to our body politic. The women's infirmities would also become weed patches in the garden of our political god, *Arotumi*, and the saliva from the spit of her mouth would be transformed into fiery reptiles in the political field of our god. It would therefore not be safe for us to open the doors wide in our political temple to the women, lest they should enter and set the damask garment of our god on fire with the burning arrows shot from their tongues. The women, therefore, when they enter our political temple, shall not be dressed in a mason's apron, nor shall they have a trowel in their hand, but they shall be as voiceless as the tapestry in our temple, and as silent as the baptizing water in the fountains of the garden of our political god.

Section 67. Congress shall regulate the volume of the currency in proportion to the population.

We here note that there must be a certain amount of money in circulation in proportion to the population, and that congress is to regulate the volume of the currency. It is not necessary that there should be any more money in circulation among the people than it takes, or requires, to do the necessary business of the country, as money is only a medium of exchange for values received, or as bookkeeping in the science of finance between the citizens of the state, and also a balance of debit and credit between the citizens of the state collectively and the government, as a people or a nation are collectively married to the government, it follows the citizens of a state are but one family living under one roof, or in one house, only on a large scale. In a small family where there are a limited number of members, the husband can keep a book account of the labor performed by the members of his family and give each and every one credit for what he or she does, as to the usefulness of their labor, and deduct from their credit what they have received in past payments, but to keep a book account over a whole nation where there are many millions of people could not easily be done. The government therefore has adopted a bookkeeping on a more scientific plan in the form of medium of exchange known as money, that will show the debit and credit between the citizens of the state collectively and the government. Such medium of exchange, known as money, is also a book account between an individual citizen and the government, as to its debit and credit with the government. It then follows the sluggard and the sleeper who are wasting their time in empty dreams and idleness will have but very little credit with the government. That is, such a sluggard or sleeper will have but a very small portion of a nation's material wealth. The government, however, is not supposed to keep a book account, by the medium of exchange known as money, between the citizens of the state, in their business, as they are at liberty to trade, or dicker among themselves in various ways, and in so doing keep their book account as they please among themselves; that is, as to the medium of exchange, as to the debit and credit. Scientific money, known as the medium of exchange, is however a bookkeeping between the individual collectively as such also, as it gives the active and industrious citizen credit for what he does, and gives no credit to the sluggard for what he does not do. As to misfortunes, incompetency in business and lack of judgment in a citizen's own financial management, the scientific bookkeeping, the medium of exchange, known as money, gives a blank balance sheet. A new account is opened on a clean page, if better times are in store for the unfortunate individual. Such scientific bookkeeping by medium of exchange, known as scientific money, does, however, belong to a higher civilization than we have at the present time, as it would be of very little value to a thieving and dishonest people whose love and affection is material wealth, together with the bogus gold money we have at the present time. As paradoxical as this looks to you, our reader, that a correct book account can be kept between the individual citizen of a state and also between the citizens collectively and the government by the medium of exchange known as scientific money is true, as to the proportionate wealth of a nation, individually and collectively. The volume of currency, therefore, is as to its office only a ledger with a day book on one side and the ledger on the other. It is for this reason it reads that congress shall as a bookkeeper have use for but one ledger at the time, provided his opening account is not more than the leaves in his ledger. So it is with the money volume of a nation. There is no necessity of having any more money among the people than is necessary to do the required business carried on by its citizens at home and abroad. When the secretary of the treasury, therefore, destroys or burns up government treasury notes, whose intrinsic values are yet in existence, he is then paying interest or dividends to the government and the people collectively, or the people and the government are then receiving collectively revenue from their labor and money invested, or they are gaining in wealth collectively when asleep, the same as a farmer is gaining in wealth when asleep at night and his crops are growing and his flock of cattle increasing. The secretary of the treasury, therefore, when he destroys or burns up treasury notes that have not as yet lost their intrinsic value, must in justice to the citizens collectively and the government as a whole, equally divide up the profit or gain between the citizens collectively and the government.

Section 65. The manufacture of the paper to be used in the engraving office for the printing of the notes shall be of special make, and its imitation shall in every respect be prohibited by the most stringent penalty.

As to what here refers to paper used in the engraving bureau for the printing of the government treasury notes, is not to be understood to be paper like we have in our day, but it was, as far as I have been able to find out, a sort of fine vellum with a scarlet colored shade on one side and a sky blue hue on the other. It was *semiannual* as to its manufacture and was waterproof. But as we want to print our currency on paper, I translated the word *Jegtu* into paper, as that came the nearest being right of anything we have that I know of. Furthermore, this is of but minor importance as to the law. Suffice to say, any such paper or vellum upon which such government treasury notes are printed is to be a special make, and not to be imitated by any other manufacturer. The government who so manufactures such paper or vellum for the purpose of printing their government treasury notes on are also patented or copyrighted in foreign countries. I here say "patented or copyrighted." This may not be as to its wording or term, but it amounts to the same. It then follows each and every nation would have a special make of such paper or vellum to print their government treasury notes on. If there were more than two or more nations who adopted such scientific money, the reason of such a precaution that such paper or vellum should be a special make and that there were a stringent penalty to be paid by those who imitated the manufacture of such paper or vellum, and that such treasury notes, if they were falsified or tampered with at home or abroad, or counterfeit notes substituted for genuine, it would upset the government treasury officials completely.

We will infer from reading the above Section 65 that human nature as to good and evil has changed but very little. They were in those days guarding against counterfeiters the same as we have to do in our days. It is also well known to all of us who have studied the human mind as to good and evil that, as some of us are advancing in knowledge and understanding in what is good and useful to the state and its citizens, there are others who are equally advancing in knowledge as to what pertains to evil and destructiveness, with the object to live at the expense of the government or some one else, without giving any equivalent for the same. I am here using the words "engraving office." This may not also be exactly right, but it is as near to it as I can get it. Whether I had called this engraving office a government printing office, a mint, a treasury engraving bureau or an engraving shop would nearly amount to the same thing. Yet of all of the above "engraving office" comes the closest of any. I am speaking of these things that what is written in Correspondence may be rightly understood.

CHAPTER XI.

LESSON ON ARTICLE X—LEGISLATION IN RELATION TO THE POSSESSION OF LAND, ETC.

Section 66. A tiller of the soil, or farmer, must live on the place he holds deed to, and no person has a right to hold deed to any ground where he does not reside. No one can have more than one home at one and the same time.

In the above section we find that a tiller of the soil, or farmer, must live on the place he holds deed to. This means a man who is in any way engaged in farming, horticulture, stock raising, or is in any way making his living from the product of the soil, such a farmer, horticulturist or stock raiser, in order to have a good title to his place, must have it all in one piece or tract. It is, however, not necessary that such piece of ground or tract of land should in any way be square, oblong or in any certain shape as to its area, as long as such a piece of ground or tract of land is joined together by corners or in some other way. That is, a farmer, or a stock raiser, may have practically two places by simply having the two places joined together by corners or a narrow strip of land wide enough to drive a wagon over. If such is the case the farmer, or stock raiser, can hold a good title to the two places. But if such two places are in any way cut off by a strip of land not belonging to either one of the two pieces, then such farmer, or stock raiser, can not hold good title to more than one place. A farmer, or a stock raiser, or any other man who is tilling or using the soil for the support of his living, can hold as much ground as he can attend to or have any use for, provided it is all in one piece or tract. But if such farmer, or stock raiser, or tiller of the soil, is a married man and has a wife living with him, the two are one and are equally interested in the place upon which they are living. That is, the wife cannot hold title to one piece of ground, tract of land or place, separate from that of her husband, if he holds title to the place where he is residing. The husband, however, can hold title independent to that of his wife, to the place upon which he is residing, provided his wife does not hold title to any land. In such a case a woman who takes up with a man who has a piece of ground, and is a tiller of the soil, who before held title to a piece of ground, or tract of land, will lose her title thereto when she becomes the wife of a husband. If, however, her land is adjoining her husband's land by boundary, then she has not forfeited her title to her land, but holds it separate from that of her husband. In such a case the husband and the wife hold a division of title, separate and apart, to one place. A wife can also hold title to a piece of ground, tract of land, or place, independent from that of her husband. A man who so takes up with a woman, who holds a title to land before he marries her, will also forfeit his right or title to any land he held before he became the husband to such a woman, unless it should so be that the land which he held title to before he married such a woman, were adjoining by boundaries held title to by that of his wife. In such a case the man and his wife, hold title to their respective parcels of ground, the same as before they were married, separate and in part to practically one place. A man and his wife who have children, and such children are residing with their parents, such children cannot hold title to any land, separate or in part from that of their parents, unless they are residing thereon. The children, however, can hold title to land adjoining by boundaries their parents. home and yet reside with their parents. But if such children of boys and girls leave their parents' home and do not take up their residence on the land to which they hold title, they have forfeited their right or title to such land. If, therefore, such children, who so depart from their parents' home, and do not take up their residence on the land to which they hold title, and make no effort to sell their title to any one who wants to make use of such land, such land within three years falls back to the government. You will here ask, Suppose an infant or baby, with its brothers four and seven years old, should lose its parents by death, who were in possession of a large tract of land, in what way would such children hold title to their deceased parents' home which they were heirs of? Such a baby, with her brothers, four and seven years old, whose parents were taken away from them by death, could not hold title to any more than eight hundred *lallefi* square or their parents' estate apiece, which would be as a preservation for a home for such children. A *lallefi* being in our measurement nineteen and one-eighth inches, giving such children about thirty-seven acres apiece of their parents' estate, which such children would hold title to, separate and in part. The parents' estate of such children may comprise in land alone two thousand or more acres, yet the three children, if three it were, that survived their parents, could only hold a legal title to but one hundred and eleven acres, the three of them. The balance of the land of their parents' estate would have to be sold to the public for the benefit of such children. If, however, such land could not be sold to the public for the benefit of the children within three years, the land would fall back to the government, province or state. There is a lack of expression in this Section 66 as to its intent, as the translation from the original took away the intent as to the spirit and soul of the law, in a manner I was unable to express in the Swedish or English translation. When we read in the above Section 66 that "a tiller of the soil, or a farmer, must live on the place he holds deed to," this sounds positive and strong and cannot be misunderstood or in any way misconstrued, as the word *must* is there definite. This, however, does not refer to any one else but the farmers and those who are making a living out of agriculture and stock raising in various ways. It is very plain that a farmer, fruit grower or stock raiser, should live on his farm or the range with his stock, if he were to attend to his business. A man therefore who had a farm and left it and lived in the city, would have to have some one else to attend to his farm or stock. It then follows a farmer or stock raiser who becomes tired of farming or stock raising will have to sell out to some one else who will take their place, as, if such farmer, horticulturist or stock raiser, were allowed to move into the city and abandon their places in the country, and yet hold title to them, their farms would go to ruin, the orchards decay and the stock perish, which would be a damage to the state and the people collectively. But you say they could get some one else to attend to their farm, orchards and stock, and there would be no danger of having their farm go to ruin, their orchards decay and their stock perish. Such men who were so farming, living in the city with their family, and having some one else to take care of their farms, orchards and stock, would not be farmers, horticulturists or stock raisers, but they would be landlords living on somebody else's labor, at the expense of the government and the nation collectively. A tiller of the soil therefore, who is getting tired of agriculture and wants to live in the city or go to the sea, must sell his place within three years from the time he left his place and took up his residence in the city, or went to sea. Such a tiller of the soil or farmer, who has so abandoned his place, if he has not sold his place or land to which he holds title to some one who wants to make use of it, within three years from the time he abandoned his place, the lands falls back to the government, and is then sold at public auction to the highest bidder. It will also here be noted that a tiller of the soil, or a farmer, who has so abandoned his place or farm and removed his family somewhere else, and has taken up other business outside of tilling the soil or farming, his first move is final, that is, he cannot stay away a year or two and then move back onto his place again for a few days and then move back to town again, and keep on repeating such moving back and forth over and over again. It then follows if such a tiller of the soil, or farmer, who has once abandoned his land or place, has not sold it within three years from the first time he moved off with his family, the lands falls back to the government, province or state, even if he has moved onto it, forth and back, ten times within the three years' limit. It then follows if such a tiller of the soil or farmer finds he has made a mistake when he abandoned his place, and is not trying to sell his place, but moves onto it again within a year or two from the time he abandoned it, he will have to bid his own place in at the public auction when it is sold by the state. It also reads very explicitly in the above Section 66: "And no person has right to hold deed to any ground where he does not reside. No one can have more than one home at one and the same time." The wording of the above sounds as to its expression and meaning, that no person shall have a right to hold title to even a single town lot unless he resides on it, as no one person can have but one home at one and the same time. This is also very plain, and its intention of the spirit and the soul of this law is as to its expression such as it here reads. But this whole Section 66 does not refer to any other class of citizens, only the tillers of the soil or farmers; that is, anybody and everybody who is engaged in agriculture. That a farmer or a stock man *cannot* hold deed or title to a half a dozen places in different parts of the country is very plain. No man has a right to hold any title to land that he does not improve, or have any use for. The farming lands are for those who want to use it for farming, horticulture, with many other things, such as gardening and poultry. All mineral land therefore belongs to the government or state. Swamp and tide lands, such as can be of no use to the citizens of the state for fishing or grazing purposes, also belong to the state. All timber lands belong to the state or the government. No government has no right to give a title to any of its citizens to land where commercial building timber is growing, or to sell such standing timber to any foreign government or individuals of a foreign country.

Section 67. Any person or persons who labor in trades or are engaged in commerce, or hold an office, or making their living outside of agriculture, these shall only have the right to hold deed to eight hundred *lallefi* square or less.

We here note in the above Section 67 that any person or persons who labor in trade, or are engaged in commerce, hold an office under the government, or making their living outside of agriculture, shall have the right to hold deed or title to eight hundred *lallefi* square or less. This Section 67 is offsetting Section 66, and apparently almost contradicts Section 66 as to its wording, if it were not that these two sections are separate and in part, as to the spirit and soul of law, in dealing in a classified way with the citizens of the state. The law of these two sections deal with the citizens of the state unanimously and collectively, as to its spirit and soul, but as to its body it is dealing separate and in part. It is therefore not to be understood that these two sections 66 and 67 are contradicting one another. The spirit and soul of the law as to its intention are the same in the two sections. It is also very plain when we read these two sections correctly as to the wording, that our political god *Arotumi* has divided us into two different parts, distinguished as to its classification, into two separate and distinct classes, who have no relation to one another as to the material body. It then follows these two separate and distinct classes, as to the citizenship of the same state, are the two servants which the handmaid of *Serazida*, the queen of our political god, has brought forth into the temple of our god, dressed in its thanksgiving garments, as to its occupation and trade, that they thereby may receive a seat, as to its state, at the king's feet. For in Section 66 it is very plain it refers to one distinct and separate class or part of the citizens of the state, who are the tillers of the soil, or the farmers, as it so reads: "A tiller of the soil, or a farmer, must live on the place he holds deed to," whereas in Section 67 it refers to those who labor in trades, or are engaged in commerce, or hold an office, or are making their living outside of agriculture, these shall only have the right to hold deed to eight hundred *lallefi* square or less. A *lallefi,* as we have stated above is nineteen and one-eighth inches in our measurement, and such a piece of land therefore would comprise about thirty-seven acres, that a man has a right to hold title to, who is occupied in any other kind of business or trade outside of farming. The reason why this Section 67 reads thus as to its material body of the law, separate and in part from that of Section 66, is, first, that a laborer who is working for wages at various kinds of work in the city or some other place, he may desire to have a small piece of land where he at odd times can go and improve the same and prepare a home for himself and family, as he may become tired of working for wages. Such a man, therefore, may in time become a tiller of the soil, and a farmer. Second, a man who is working in a mine, or at stone cutting, may also have use for a small piece of land where he can spend his surplus earnings in the improvement of such a small piece of land. Such a miner or a stone cutter may find a piece of land close to his work where he can keep his family right on his place, and thereby have a double occupation. His family may attend to his little place, and he be working at trade, cutting stone, or be mining. The wife and children of such a stone cutter or miner would then be tillers of the soil, or farmers, whereas the husband of such a family would be a stone cutter or a miner. Such a man also in course of time may sell his improved place, or he may find it will pay him as well to be a farmer or a tiller of the soil, in connection with his wife and family, as to cut stone or be mining. Such a man therefore has as much use for a small piece of land as a farmer has for a large tract. Third, a man who is a mechanic, whether he works in the city or out in the country, may also have a desire to be the owner of a small piece of land that nobody can take away from him, whether he resides on it or not, or whether he improves it or not, as he can hold title to such a small piece of land of thirty-seven acres, or less, under any circumstances as long as he pays taxes on the same. Such a mechanic may also spend his surplus earnings in the improvement of such a small piece of land by preparing a home for himself and family, when old age overtakes him, and he no longer is able to carry the mechanical harness. Such a mechanic may also find a place of a few acres where he can have a home for his family, and the wife and children may be gardening, and the husband work at his trade. This being the nature and condition of such a mechanic, he would have all the use for a small piece of and, as a farmer or stock raiser would have for a larger tract. A mechanic who is a skilled workman may also be a successful gardener or florist. It then follows when such a mechanic is not working at his trade, whether he lives in the city or out in the country, he can be gardening, or have something to do on his place, and in this way neither lose time nor money.

There are many mechanics in the different kinds of trades and occupations, whose trade and occupation has become a menace to their health and a disease to their mind, as to the happiness of their spirit. If, therefor, such mechanics could take up gardening or the like for a short time, they would recover their health and happiness, in a way that would become beneficial to them, as to their mechanical ingenuity. Fourth, a merchant or a trader, who is keeping store in a city, town or village, may also have use for a small piece of land of thirty-seven acres, or less, as such a man may be able to take care of such a small tract of land, by having all the work hired, as to the raising of a crop on such small tract of land. Such a merchant or trader may also have his family living on such a land, especially if such land is located on the outskirts of the city, town or village. Such a trader or merchant who has for years been a competitor in the world's markets, when old age overtakes him, may find rest on the place where his family is residing, or if his family are not there residing, he has prepared a place where he with his family can move to when he retires from business. Such a merchant or trader also has use for a small piece of land as well as the farmer and the stock raiser have for a larger tract. Fifth, a man who holds an office under the government, in a city, town or village, such a man or woman may also be desirous of having a deed to a small piece of land, as such officer may prefer to have his family out in the country rather than in the city. An officer, therefore, may improve such a small piece of land where it may yield him a comfortable living, if he should be thrown out of office. Such an officer if he keeps his family on such land and has there his home, has then a double occupation, as to his office. That is, he holds an office, and yet is a tiller of the soil. You will here ask, Suppose such officer is thrown out of office, and he goes home, stays on his place and begins farming, and then buys more land in addition to what he has, more than thirty-seven acres of land, can he not then open up a baker shop in the city, keep store or engage in some other temporary business along with his farming and yet hold title to his land, that exceeds the thirty-seven acres or the eight hundred *lallefi* square? No, he cannot. Such ex-officer must confine himself to farming if he holds deed or title to more than thirty-seven acres or eight hundred *lallefi* square, or he will lose the title to all of his land, not only what he bought and jointed on to his thirty-seven acres, or any amount he had under that figure, but he will lose the good title to all of it, for when he left his office and bought more land and began farming, he was no longer an officer, but a farmer. Consequently if such ex-officer who began farming but got tired of it, and goes into the city or elsewhere and engages in some other business, he will have to sell his farm, or he will lose the title to it after three years from the time he quits farming and engaged in some other occupation, profession or trade, whether he and his family are yet living on the place or not. But if such ex-officer had never bought any more land than he had when he retired from the government office, or city office, town or village, but had rented the land he bought, and began farming, he would then as yet have been an ex-officer, and would then have held good title to his thirty-seven acres, or less, of whatsoever he had. This ruling also applies to all other occupations, trades, profession and business outside the tillers of the soil or farmers. You will here ask, What about the representatives of congress? The members of congress, who are tillers of the soil or farmers, are not, as to their office, a profession, occupation, trade or business outside farming, as such members of congress, who are engaged in farming, or are the tillers of the soil, have a family office as to the representation of their interest in the body politic of congress. Such members of congress, who are so engaged in farming, or are tillers of the soil, are therefore only a representative body of the agricultural department of the government, nationally and collectively, as to the representation of their interests, at home and abroad. Sixth, literary people, who are teachers, or are engaged in various ways in publications, or some other way connected with the literary world, may also have use for a small piece of land where they can spend part of their time, and a portion of their earnings in improving such land, and build a home for themselves, where they can retire when old age overtakes them. It will here be noted that any of the six classes of citizens referred to above, not belonging to the agricultural class, who are given the privilege to hold title to eight hundred *lallefi* square, or less, of land, or thirty-seven acres, or less, without making any special improvement on such land, or at any time reside thereon, only when it so pleases the party who holds the title to such lands, such land so held by the different individuals of the six above mentioned classes of citizens, must all be in one piece. That is, a man or a woman cannot hold five acres in one place and ten acres in some other place, or seven acres in one place and thirty acres in some other, but what title such man or woman holds to any land must all be in one place. It then follows if a man or a woman who are the holders of a deed to five, ten, fifteen or twenty acres in any one place, it is all the land they can hold deed to for the time being, unless they can buy some more that is adjoining their land by boundaries, and in that way come into possession of the full amount allowed for such a man or woman to hold title to.

It will also be noted that no citizen of the above six mentioned classes of citizens, or the latter part of the two dividing parts of citizens of the state, as described in Sections 66 and 67, cannot hold title to any land of any kind or of any description until such citizen has become of age, or is full nineteen years old, whether it is a man or a woman. You will then ask, Suppose the parents of a baby with a sister of ten and fifteen years old, should be taken away from their children by death, and leave their estate well improved with fine buildings and gardens, who would then hold the title to the land or the place? The land or the place would then have to be sold for the benefit of the children of such parents, within three years from the time the parents died. Neither the baby nor the ten or fifteen year old girl could hold title to the land or place their parents left, for such land was not transferrable to any citizen of the state, unless such citizen were of age, or nineteen years old. In such a case, however, where a nice and valuable estate was left to minor children, that could not be sold only at a sacrifice, it would be the duty of such children's relatives to buy the parents' estate for them and hold title to it until such time as they could deed it back to such children at the time when they became of age. If, on the other hand, such land or place, so left by the deceased parents to their minor children, was not improved, and was in a place or locality, or of such a nature, it could not be sold within three years from the time of the parents' death, the state before it sold such land so left by the deceased parents of such minor children, would give to the youngest of such minor children a scrip denoting the number of square *lallefi* of land left to the state by such child's deceased parents, such land scrip to be used by the infant child when it became of age. That is, such a man or woman who held such a government land scrip when of age, or nineteen years old, could get the same amount of land back again from the government. When noting this land question as set forth in Sections 66 and 67, the law as to its spirit and soul, gives every citizen of the state a chance to become a tiller of the soil, if they so desire. Under such a form of government so founded upon the science of political economy. there will be no profit or gain for a man to hold land who is not living on such land, or is not engaged in farming; a man who is engaged in commerce, keeps store or holds an office, what does such a man want with land? If such a man wants to retire from office or business and start in farming or gardening, let him invest all his money in a farm or small piece of land. If, on the other hand, such a man has been unfortunate that he has no money, he cannot very handy start in farmig, any more than he can start up any other business. No two persons or partners can hold any title to land of any description, or to any amount, unless they are man and wife. It then follows a corporation, company or partners in business cannot hold title to any land of whatsoever description or to any amount. You will here then ask, Suppose two partners, or a company of men, want to put up a factory, shipyard or brick kiln, with many other industries, how will they then hold or acquire the land where such a factory, shipyard or brick kiln are to be located? If there are only two partners who are interested in a factory, shipyard or brick kiln, they hold title to the land where such factory, shipyard or brick kiln is located separate and in part to the amount of thirty-seven acres apiece, but no more. But where there are more than two partners, and a company formed, say ten or one hundred or one thousand, who want to engage in manufacturing, shipbuilding or brick making, they first organize their company, file articles of the incorporation, what they are intending to do. They then pick out the location where they want to put such a factory, shipyard or brick kiln. After this is done the president and the directors of such a new company file a protest of condemnation of such land (where they want to build their factory, shipyard or brick kiln) in the district court. The judge of such district court then appoints three commissioners to go and appraise the land. The new company has a right to appoint three, and the owner of such land, if the land does not belong to the government, appoint three. These nine men are then to appraise the value of the land. Whatsoever such land is appraised at by the nine men, as to its value, that the new company will have to pay for the same. The land is then deeded to the local judicial district, province or county, whatever we may call it. The judicial district in return leases the land to the new company for a term of years with an exclusive right, as long as such company is in existence, or as long as such factory, shipyard or brick kiln is running. You here will ask, But suppose such land or location, which the new company are so trying to condemn, is improved with buildings, dwellings or gardens, or such buildings are used for shops of various kinds of individuals, who had use for such buildings or shops? The judge of the district court would have that to decide before he appointed a commission to appraise the land for the new company, whether such land could be condemned or not. If the judge found the improvements on such land, which the new company was trying to condemn were of as much use to the public and the state as the new factory or shipyard would be, the land could not be condemned by the new company, unless the owners of such improved land were willing to sell out their interest to the district court in favor of the new company. It then follows if the owners of such improved land refused to sell out their interest willingly to the new company, and the judge of the district court found there was no justice in having such improved land condemned in favor of the new company, the new company would have to go somewhere else with their factory or shipyard, where there were less improvements on the land. You will now ask, Suppose such a factory site or shipyard where the new company wanted to put up their factory or build their ships, belonged to the government, and there were no improvements on the land or that the government was not using such land? It would be the same thing then. The new company could condemn the land that was held by the government in the same manner as if it were held by an individual citizen. If, however, such land were improved by the government, and the government was using it in connection with such improvement, such land could not very easily be condemned by the judge of the district court in favor of a company that was not as yet doing any business. It will also here be noted, if the government can condemn land held by the citizens of the state, by purchase, as to its value of such land, improved or non-improved, a citizen of the state can also condemn land held by the government, by purchase of a yearly rent, as to its value, provided the court finds such land is to be used for the benefit of the public to a greater extent than it is so used by the government. A lease, however, so given to a company by the district court, to land for manufacturing purposes, is as good as a deed as long as such company is using such land for the purpose stipulated in the lease. The amended statutes as to partners and companies, referred to above, as to the holding of title or right to land, is not worded in the manner set forth above, but it is as to its intent and purposes the same, in a round about or short expressive term incomplete as to its limitation. The land question is a very important question to any nation or people in a new settled country as well as in an old. The public domain of a people or a nation should therefore be guarded by the government on all sides, and watched over with an eagle eye. No people or nation have wasted their public domain as the people of the United States. They have also murdered their timber and forests, and thrown their mineral lands away. It is most astonishing to a thinking mind, when we find that a people and a nation have been able in the short time of fifty years, to cut down, burn and destroy one-half of their almost inexhaustible forest and timber, which ought to last a nation for at least five hundred years if properly taken care of, and never have planted as much as one thousand acres in its place. Who can imagine such carelessness of an intelligent and enlightened people, as the people of the United

States, who are so blind as to statesmanship that they cannot see that they are throwing and giving away the wealth of the nation, as to the inheritance of a coming generation, who will have to suffer for their folly and ignorance. A saw log cannot be grown in a year, ten or even twenty years, no matter what pains are taken, or what cultivation is given to an oak, pine or fir tree. It takes it at an average of one hundred and fifty years to grow an oak saw log, and one hundred years to grow an ordinary pine or fir saw log. The millions of shiploads of lumber that have left the United States for foreign ports the last fifty years can hardly be estimated in number of feet. A nation or a people who so throw away the nation's wealth, as to the interest and welfare of the people of a coming generation, are like unto the Roman senator, Pretonius, who, after he had planned suicide, and set a day when his physician was going to open an artery on his arm, that he might die in peace, the great Roman senator called his friends and three hundred slaves, and he held a feast with a banquet to celebrate the day of his suicide, in order to show the Roman Nero he was not afraid to die, but had the skill to meet the vengeance of the emperor. And so it is with the American people of the United States, who are so lavishly wasting their public domain. They are feasting today and have called their political slaves to the banquet, that they may all be merry in the celebration of the day of their suicide. The public domain of the United States, and the mineral wealth, are wasted in the same manner as the forest. Many of the best and most profitable mines in the United States belong to foreigners, who have no other interest in the country, only what such mines are producing for their special benefit or collective revenue. Imagine a congress that deeds away from the public domain, without any equivalent whatsoever, to a railroad corporation, the Northern Pacific, every other section of land. eighty miles wide and fifteen hundred miles long, more or less, making a solid strip of land forty miles wide and fifteen hundred miles long, with all its timber, stone and natural resources, to say nothing of what has been given away to other corporations and railroads. Such wastefulness of the public domain is more than any thinking mind can fathom, how an intelligent people can become so careless, thoughtless and extremely reckless. We have not here space to explain what is the cause of all this carelessness, thoughtlessness and recklessness. We find when we study the national character, as to its spirit collectively, as a nation and a people, they are carried away by an inherited illusion, created and fostered by themselves. It then follows the politicians of the nation are run by the public whim, like unto wind mills before a gentle summer breeze, and their statesmen have become famous by political cyclones. We do not by this mean that there are not as able statesmen in the United States as any other country, or that all of the American politicians are inferior to those of any other country, but what able statesmen there are, and what honest and true politicians there are connected with the running of the national government, are so few that they cut no figure, as to the changes of the nation's national policy, nor are these noble men able to withstand the public whim, sent forth in the form of political demagogy. There are men and women in these United States and other countries who hold title to thousands of acres of land of the public domain they never saw, but are only holding it for speculation, or for what revenue they can draw from it, from those who are renting such land. Such men and women are holding such land at the expense of the government, and the public collectively. Such men and women who are the holders of title to such land, and never raised ten bushels of potatoes, or milked a cow, are a menace to the government and a damage to the nation collectively. They are more than all this. They are a pest in the community in which they live and their land is a political blight in the locality in which it is located, and a public disgrace to the nation collectively.

Section 68. Any person or persons who directly or indirectly hire or employ a person or persons of a different race, outside the Caucasian race, half-breeds or quater-breeds, or in the least having foreign blood in their system, such person or persons who have these foreigners in their employ, or as servants, shall pay a tax of one note to the government for every day for each and every person he employs.

In the above section we find it is prohibited for a citizen of a Caucasian state to have any aliens of a foreign race in their employ or service. The spirit and soul of the law in the above section, however, is not binding. A person or persons. who are a Caucasian, and live within the boundaries of a Caucasian state, whether such a person or persons are citizens of the state or not, to refrain from hiring such aliens of a foreign race. But the material body of the law gives a person or persons full liberty, who are a Caucasian, to hire or employ such alien strangers of a foreign race in their service as they see fit. But the spirit and soul of the law in the above Section 68 says, if there is any person or persons who cannot get along in their business enterprise, or in the taking care of their material goods, without employing or hiring an alien of a foreign race in his or their service, let him or they pay a damage tax to the state of one note or five hours labor for every day for each and every person he or they employ, such money to be paid in advance, one-half of it to the clerk of the local court of the district where such alien strangers are employed, and the other half when such alien strangers are discharged from their service. We here find the law in the above Section 68 is very liberal after all, as it gives every individual residing within the borders of the state an equal privilege to do as they please in regard to having or employing an alien stranger of a foreign race in their service, as long as they are paying the tax levied by the state, and to the state on such labor or service. It cannot here be said, it is a sectional law, or class legislation, for it is simply a protection by the state as to the preservation of its citizens in the way of safety and happiness as to the nation's national life. But *Serazidi,* the queen of our political god *Arotumi* comes out more plainly as to the intent of this law, in her commandments to her handmaid, when she says: ''Any of my children, one and all of them, who are using a needle manufactured by an alien stranger, that is not as yet paid for, in the knitting of his garment, he shall labor five hours for my lord, for each and every *Rammer* in his garment.'' The signification of this commandment, as to its Correspondence on the third key, where number five of the seven is the first on the key, is that any man or woman of a Caucasian state who is employing an alien of a foreign race to labor or serve them in such labor or service, as they could do themselves, shall labor for the state in return five hours for each and every day they had such alien of a foreign race in their employ or service, direct or indirect. This alien of a foreign race also refers to all mixed blood, whether such a man or woman is mixed with Caucasian blood or some other blood, makes no difference. As soon as a man or woman is not a pure Caucasian, they are an alien of a foreign tribe or race, for he or she are then as to their spirit of a foreign creation. The reason of the distinction between the different races on this our planet, as to its relation and creation with the different creative forces in the different parts of the universe, has been explained in Part First, and is therefore not to be repeated here. Suffice to say, there cannot be any relation or affinity in politics or form of government between the different races upon this planet of ours. It never has been in the past, it is not now and it never will be. Education and knowledge do not change the soul of men as to its love, whether such love has its origin in hell or in heaven, or whether such love is pure or adulterated. Love therefore can only be changeable as to its reflection in a dual form. It then follows that the different races on our planet, as to the spirit and soul, are as much opposite to one another as their color, ways and habits. It then follows that each and every race on this planet is the representation of the creative forces in the different parts of the boundless universe, whose boundaries are the fathomless measurement of our limited understanding. It is also well known to all of us, who have studied ancient and profane history, that the laws and forms of government which are suitable for one race will not be approved of by some other race, nor can there be any government set up or constructed upon a foundation of the science of political economy that gives individuals of the different races an equal privilege in citizenship, unless such a government would be defective in its construction and its laws adulterated. Moreover such a conglomerate state, whose citizens of the different races were blended together with equal privileges before the law, the citizens of such a conglomerate state would be bound to classify themselves and thereby thrive and live at the expense of one and the other, to the detriment of health and happiness as to the spirit of its citizens of such conglomerate state collectively. That this is true can plainly be seen here in these United States of America where a great number of people from the different alien races and tribes have become citizens of the state, equally before the law, as the children of one father and mother. It is an established fact which cannot be denied that the citizens of the United States of America, of the different races and tribes are not only thriving and feeding more or less at one another's expense, materially, or what pertains to material wealth, but they are also endangering the health and happiness of one and the other as to their spirit. It is a fact and we can prove, that the Jewish citizens of the United States of America, collectively, are thriving and feeding as to material wealth upon the expense of his Caucasian brother citizens, and that the negro citizens, together with their Caucasian brother citizens, are not only thriving and feeding alternately upon one and the other's expense as to material wealth, but they are also endangering the health and happiness of all of the citizens of the state, collectively, and in so doing are putting a disgrace and a blot upon the moral character of the nation collectively. Not only all of this, but many citizens white and black, have suffered the penalty of death through the agency of an evil spirit fostered by themselves through political vengeance against their fellow citizens. Which of the two races of citizens, black or white, of the United States of America, have suffered the most as to their body and spirit, is hard to tell, but we do know that white and black together have suffered the most terrible agony and torture of human suffering that can be committed and endured by human beings. The crimes committed by negroes upon white, innocent, girls and women, in the form of rape and murder, are of such a nature that no material wealth can repair the damage, not even with the material wealth of the whole nation, nor can all the laws, statutes and courts of the land arrest the spirit of such crimes, as they are not visible to the officers of the law or the civil authorities, until such crimes are already committed. The crimes committed by white citizens of the state against the negroes in the form of lynching, is also of such a nature that the laws, courts and the state itself cannot prevent such crimes, unless it becomes stained with innocent blood of its own citizens among the hundreds, if not thousands, of such crimes that have been committed by negroes upon white, innocent girls and women, in the form of rape and murder, the last forty years here in these United States, are most terrible to think of. The hundreds, if not thousands, of crimes that have been committed against the negroes by the white people, in the form of lynching, are most frightful to the human sight, say nothing of having a hand in it. In order to sustain our accusation, together with our doctrine and philosophy, we shall here present one case of the many thousands of such crimes that have been committed in these United States of America the last forty years, and will be committed in these United States as long as the franchise of citizenship is extended to a people of an alien race. This one case below will suffice for all, to show the nature of its spirit to those who are not thinking and pay no attention to such occurrences:

BURNED AT POST.

Northern Mob Takes a Negro's Life—Girl's Murder Avenged—Officers Make a Hard Fight and Kill Four Men—Virginian Leads the Crowd.

Four Thousand Anger-crazed People, Undaunted by Water and a Hail of Bullets, Batter Down a Workhouse—Crazed Over a Felonious Assault on a Seventeen Year Old Girl, Followed by Her Murder, a Wilmington, Deleware Mob Last Night Burned a Negro at the Stake—A Determined Resistance of the Officers Proved Unavailing Against the Mob, which Numbered 4,000—The Negro Confessed His Crime Just Before the Torch Was Applied—His Victim was a School Girl, Who was Assaulted while on Her Way Home—Mutterings of a Lynching Had Been Heard for Several Days, but Not Until a Virginian Appeared to Lead the Mob was the Execution Carried Out.

Wilmington, Delaware, June 22d, 1903.—A northern mob, led by a Virginian, burned a negro at the stake tonight within a few miles above Mason and Dixon line. The victim was George F. White, a negro, just out of the workhouse, who was accused of having feloniously assaulted and stabbed to death Miss Helen S. Bishop, the seventeen year old daughter of Rev. Dr. E. A. Bishop. The crime of the negro was committed last Monday afternoon, and ever since there have been mutterings of lynching the man. An effort was made last night to get White, but it failed. Tonight a mob estimated at 4,000 men and boys gathered in the neighborhood of Price's Corner, four miles from here. They came from everywhere, including Wilmington and small towns to the south of Price's Corner. Last night's lack of a leader was supplied by a Virginian, whose identity in the confusion and excitement could not be learned. The police of Wilmington and the constables tried to disperse the growing mob, but without avail. It was after ten o'clock when the march to the workhouse, a mile away, was taken up.

Warden Prepares to Defend the Negro.

The chief warden of the workhouse and his guards, who have been almost constantly on duty since the negro was landed in the prison has been warned of the coming of the mob, and prepared to defend the man at all cost. Armed with pistols, shotguns and other weapons, the mob soon reached the building. A battery of railroad ties soon carried away the greater outer door of the workhouse. What was going on inside the lockup was not known to the mob, nor did it seem to care. The second, third and fourth doors were battered down by the forward leaders of the attacking party, amid the calls and cheers of those who were pressing forward from the rear. Then the would-be lynchers were momentarily halted by a hail of bullets from the defenders, but they were pressed forward by those in the rear. More shooting was heard, and there was a scramble to get out, but the braver ones in the attacking party stood their ground. In the fussilade that followed, four persons fell, all members of the mob. They were quickly carried to the rear, and attended by those who were not brave enough to be at the front. Three of the wounded were men and one a boy. None of them in the confusion could be identified, except the boy, who is said to be Peter Smith, aged seventeen years. The warden did not wish to slaughter the mob in the prison corridor, and he directed that the fire hose be turned on the crowd. This held them for a time. Then a rush was made and the guards brushed aside. White was quickly found. Begging for mercy, he was dragged from the cell and the prison. Attempts were made to shoot White on the spot, but the leaders of the crowd would have nothing but his life at the stake. Resistance on the part of the negro was useless, for his hands were tied behind him.

The March to the Place of Execution.

Then the march to the place of execution, just as though it was a march to the gallows in a prison. was taken up with torches to lead the way. and with 4,000 persons following the negro, he was led to the road and almost to the very spot where the assault took place. White was given a last chance to speak, and he confessed the murder of the girl. A stake had been arranged by an advance guard. White was quickly chained to the post and the dry underbrush soaked with oil was ignited and the horrible execution was on. White suffering intense agony fainted, and his body hung limp, shots were fired into his body, and the victim of the mob was soon dead. Satisfied with their night's work, the greater number of the lynchers left the neighborhood, many of them fearing arrest. However, a large number of persons loitered at the scene, awaiting developments. The failure of the county court to give White a speedy trial is in a great measure responsible for tonight's work. The coroner's inquest was held today, but the authorities feared harm would befall the negro, and he was not taken from the workhouse, and the inquest proceeded without his presence. The verdict of the jury was that Miss Bishop came to her death from the hands of an assault committed upon her by one George White, negro.

Crime of the Negro.

The victim, Miss Helen S. Bishop, daughter of Rev. Dr. E. A. Bishop, superintendent of the Ferris Industrial School, was a student of the Wilmington High School, and was on her way home from school last Monday afternoon when she was attacked. A farmer working in the field saw Miss Bishop stagger and fall in the road. She got up and fell again, and then she tried to crawl. The farmer and his sons went to her assistance, but when they reached the girl she was lying unconscious in the road. She had three ugly gashes in her throat, her body was badly scratched and her clothing was torn in many places. The wounded girl was taken home, and died the next afternoon without regaining consciousness. The entire neighborhood was almost instantly aroused and a manhunt was immediately instituted. Suspicion was soon fastened on George F. White, a negro who was just out of the workhouse, and who was engaged on the farm of Edward Woodward, near the scene of the assault. White was found in bed that night, and when taken into custody denied all knowledge of the crime. He was identified by several persons who said they saw him in the vicinity of the scene of the crime. A knife, which Mr. Woodward said belonged to him, was found where the girl was assaulted. White was brought to Wilmington, but later was transferred to the county workhouse, where the officials thought he would be safe from mob violence.

Another such a crime was committed in the state of Colorado, by a negro, upon a fourteen year old girl, a few years ago. He first outraged the child. After this was done he took her life. These two crimes alone, our fellow laborers, farmers and mechanics, are enough to justify us to ship every negro within the boundaries of the United States of America to Africa, the land from whence they came, to say nothing about taking the franchise of suffrage away from them, and impose a tax of one dollar a day for each and every day's work performed by an alien of a foreign race in the employ of any white man, woman or child, directly or indirectly. We will now suppose that, if Mr. Edward Woodward had been compelled to pay to the clerk of the justice of peace one dollar a day for each and every day he had George F. White in his employ, working on his farm, the chances are Miss Helen S. Bishop would have been alive today, and been the pride of her father, for if such had been the law, Mr. Edward Woodward might have had a white man working on his farm, who would have done Miss Bishop no harm. It is for this reason, and many others, and which we have not space here to explain, that it reads in Section 68: "Such person or persons who have these foreigners in their employ, or as servants, shall pay a tax of one note to the government for every day for each and every person he employs." It will here be understood we are not an enemy to the negroes. We are their defenders if anything. It is the defective law of our government that is the cause of all this unnecessary mistery, crime, evil and suffering which the blacks and whites equally have suffered, are suffering and will suffer as long as we are housing under one roof. We want you colored people to have a government of your own, where you can be independent, where you do not have to suffer the torture and persecution of your white fellow citizens. Then and not until then will you be a happy people collectively. You have suffered enough and your God will look after your welfare, provided you obey his commandments. That there has been any amount of injustice done to the negroes by the whites in these United States can never be denied, and that many a negro has been hanged, burned at the stake innocently for crimes they never committed, is a fact. It is well known to many people of the two races that there have been many cases where a white young man has fallen in love, of an adultered nature, with some young lady, who rejected his love. But in order to have vengeance upon the young lady he so intentionally worshipped, he has blacked himself up as a negro, lay in wait for the young lady when the least expected any harm to be done to her, she is outraged by her lover. The terrible crime of such a white devil is then charged up to some innocent negro, who has to suffer the vengeance of a mob, who are as to their enraged fury more cruel than the savages of the wild forest, or the barbarians of the Dark Ages of Heathendom. Experience in the last fifty years here in these United States has also demonstrated to us that two or more races cannot live peaceably under one form of government. Here is Governor Vardaman's experience in regard to the negro question, as to the franchise of suffrage of the negroes as citizens of the state:

CURSE OF RACE.

Vardaman Talks of Education and Negro—Crime on the Increase—Governor of Mississippi Holds Illiterate Less Vicious—Tendency of the Colored Man to Assault Women Is Ascribed to the Racial Desire for Social Equality.

Jackson, Mississippi, January 19.—In his inaugural address delivered today before a joint session of the Mississippi legislature, Governor James K. Vardaman declared that the growing tendency of the negro to commit criminal assault on white women is nothing more or less than the manifestations of the racial desire for social equality. In strong terms he declared that education is the curse of the negro race, and urged an amendment to the state constitution that will place the distribution of the common school funds entirely within the power of the legislature. Continuing his discussion of the negro question, Governor Vardaman said: "As a race he is deteriorating morally. Time has demonstrated that he is more criminal as a freeman than as a slave. That he is increasing in crinality with frightful rapidity. being one-third more criminal in 1890 than he was in 1880. The startling facts revealed by the census show that those who can read and write are more criminal than the illiterates, which is true of no other element of our population. I am advised that the minimum illiteracy among the negroes is found in New England, where it is twenty-one and four-tenths per cent, and yet the negro in New England is four and one-half times more criminal, hundred for hundred, than he is in the black belt. In the south, Mississippi particularly, I know he is growing worse every year. You can scarcely pick up a newspaper whose pages are not blackened with the account of an unmentionable crime committed by a negro brute, and this crime I want to impress upon you, is but the manifestation of the negro's aspiration for social equality, encouraged largely by the character of free education in vogue, which the state is levying tribute upon the white people to maintain. The better class of negroes are not responsible for this terrible condition, nor for the criminal tendency of their race, nor do I wish to be understood as censuring them for it. I am not censuring anybody, nor am I inspired by illwill for the negro, but I am simply calling attention to a most unfortunate and unendurable condition of affairs. What shall be done about it? My own idea is that the character of the education for the negro ought to be changed. If, after years of earnest effort, and the expenditure of fabulous sums of money to educate his head, we have only succeeded in making a criminal out of him, wisdom would suggest that we make another experiment and see if we cannot improve him by educating his hand and his heart. There must be a moral substratum upon which to build, or you cannot make him a desirable citizen." The governor also declared that the people of the nation should rise up and demand the repeal of the fifteenth amendment.

Do you here think Governor James K. Vardaman knows what he is talking about? To be sure he does. The above few words in his inaugural address to the legislature of Mississippi prove to us that James K. Vardaman is a philosopher and a statesman of a fearless mind and honest conviction. As to statesmanship, ex-President Grover Cleveland is only a ragged, dirty school boy of seven years old alongside of James K. Vardaman, the governor of Mississippi.

Section 69. All labor shall be hired by the hour, day or month, and all binding contracts between husband and servant shall be null and void and without value before the law.

In the above section we find the law or the court does not recognize or have any jurisdiction over two contracting parties, where one or the other is binding himself by contract to labor for a certain length of time, or for certain wages. The contracting parties, however, may enter into some verbal agreement, of whatsoever nature it may be, as to moral obligations to one and to the other, as there would be no use to enter into any contract by an instrument of writing, as long as such acknowledged contract could not be recognized by the court of justice, to be a legal proceeding before the law. There is nothing in the amended statutes that refers to this law in Section 69, but we have this advice to give to all young boys and girls, who are learning a trade or profession: If any of you enter into an agreement with your master, stick to your agreement as long as it is possible for you to do so. The moral obligation that you have given to your master for the purpose of extracting or transplanting his knowledge and mechanical genius into yours, is a potent factor in your agreement with him, and should be regarded and lived up to with as much zeal as if you had signed a written agreement recognized by the court. Many young men and women who are in apprenticeship imagine themselves to be mistreated and misused when the fact of it is they are disregarding the discipline of their master, and become ill mannerly as to their behavior or conduct.

Section 70. Every citizen shall have free and unlimited religious liberty.

The above wording of the law is very plain and cannot be misunderstood or misconstrued in any way. It is here very plain that congress has no right to make or enact any law that will in any way interfere with a man's religious views. The mischief and disaster that has followed in the wake, in the construction of forms of government the last four or five thousand years, is most deplorable, especially where republics have been set up. We find when we read our profane history that the ecclesiastical power has always been a factor in the overthrow of such republics, through the agency of monarchial despotism and aristocratic statecraft. The reason the ancient republics in the last four or five thousand years have so quickly been turned into monarchial kingdoms is that such republics have not been founded upon the science of political economy, but have only been an imitation of a republic. The ancient Greek and Chaldean philosophers, however, knew the true science of political economy, no doubt, as the writing of Aristotle, with many others, prove. But their doctrine and philosophy was always a secondary consideration in the eyes of the ecclesiastical power. It then follows as soon as their philosophy was mixed up with religious doctrine, their political doctrine became only secondary to the public in comparison to those who claimed the divine power of saving souls. The above Section 70, as to the intent of the law, gives every citizen of the state free and unlimited religious liberty, to worship any god he or she are a mind to, or any object they see fit, for their salvation, if we so shall express it. But it will here be understood that no citizen of the state has any right to mix up his religious doctrine with that of politics. That is, no citizen of the state has a right to connect, couple together or graft fast any of his religious law, into the laws of the state. It then follows the law of the state, or the civil law of the land does not recognize or take any note of the religious laws of individual citizens of the state, any further than that it protects them in their worship, if any one should interfere with them when at prayer or when they are sending up supplications to their god.

Section 71. The laws of the state and the spiritual laws are two different maxims, and shall be entirely separate from each other. No money or products shall be appropriated from the treasury of the government for religious purposes.

In the above Section 71 we find a clean-cut, expressive law that cannot be misunderstood by even a school child, when it says: "The laws of the state and the spiritual laws are two different maxims." That is to be understood that the material laws of a government or a state are altogether separate or in part from that of the laws that govern any of the spiritual governments or kingdoms where spiritual and celestial angels dwell. It then follows when we are entering politics, as to the science of political economy, for the welfare and protection of the material body, we are at that time not engaged in prayer, or are sending up any supplications to the inhabitants of the invisible world, nor are we looking to the Great Architect of the Universe to help up along in our political schemes. We here have the law given to us from above, which laws are the supreme laws as to our guidance in political affairs. To pray for more, or to demand more help in our political and material affairs from the powers above, would be to commit a sin, not only against ourselves, but equally a sin against he who has created us, and would become a mockery in the sight of the Great Architect. We know right from wrong. We also can distinguish good from evil. It then follows when we are discussing politics and forms of government we are laying religious subjects to one side for the time being. Politics, however, do not have to interfere with a man's religious nature. Nor is it necessary that a man's religious views should interfere with his interests in politics, as it is plainly stated in the above section that the laws of the state and the spiritual laws are two different maxims, and shall be entirely separate from each other. We also note in the above section that there shall not be any money or products appropriated from the treasury of the government for religious purposes. The reason why it so reads in the above section is that the law here is guarding against the adulteration of material and celestial laws, which if the material and celestial laws were blended together there would be whoredom committed between the city and the state, or, as we may call it at the present time, whoredom committed by the church and the state. It then follows if such whoredom were allowed to take place our political temple woud not be a holy temple, nor would our city be a holy city, or, as we may call it at the present time, our church would not be a holy church, for this one of two reasons: If the government were allowed to appropriate money or products for the building up of religious societies it would be an entering wedge to political corruption and adulterated politics. It then follows if the government were to appropriate money or products for different religious societies the members of such religious societies would have a tendency to enter into politics on a false pretense, opposite from their political interests, in order to build up their religious society. Such a religious society may also not be a religious society at all, only an imitation of a religious society. Thus such religious organizations may become very powerful within the government, and in course of time be in full control of the government, in which case they could appropriate money for the fostering of their society to suit themselves. Such being the case, the government would either become an ecclesiastical government, or a government of infidelity, which would be in danger of being overthrown by political corruption, as such a government that so appropriated money to religious organizations, had parted from the science of political economy. It is well known to every statesman, philosopher and politician of a democratic republic that as soon as religious organizations and the ecclesiastical power has become a factor in politics, such republic has been overthrown. You may wonder how this can be when the different monarchial kingdoms, where the church and the state are in union and work harmoniously as the governing power of the people, and yet many of such kingdoms have stood five times as long as any of the democratic republics, as far back as our profane history records. The reason for this is that an absolute monarchy or a constitutional kingdom is not founded upon the science of political economy. An absolute monarchy is founded upon despotism and tyranny, and has therefore nothing in common with the science of political economy. A constitutional kingdom is founded upon despotism and autocracy and has parted from the science of political economy and rejected liberty, whereas a counterfeit democratic republic is founded upon the public whim and political cyclones and will therefore not stand as long as an absolute monarchy or a constitutional kingdom.

Section 72. Congress, if it finds it good, may appropriate money for schools, universities and other institutions of learning.

What the above section refers to is this, that all schools and institutions of learning, built up by private citizens, that are not in any way connected with public schools or institutions of the state, congress therefore, if it finds it justifiable for the government to help such citizens in the building up of their schools or institutions of learning, may appropriate money to help in the building up of such private schools or institutions of learning, but such appropriation would only be temporary. Congress, however, before making such appropriation to help build up such private schools or institutions of learning, will first have to be convinced that such schools and institutions of learning are a benefit to the nation and the state collectively. Otherwise it is not advisable to spend money for such purposes. That it is an option with congress whether such an appropriation shall be made or not, is very plain in the wording of the above Section 72, where it says: ''Congress, if it finds it good, may appropriate money for schools, universities and other institutions of learning.'' It does not here say that congress shall, or is compelled to, appropriate money from the government treasury for such purposes, but if it finds it good it may appropriate money for such purposes. What is termed as the word ''school'' in the above Section 72 is not such schools as our public school where small children are instructed by a teacher how to read and write, but it refers to schools where mechanical inventions are learned by young people. The universities referred to are not such universities as we have today, but such universities where astrology, astronomy and the double science of physiology are learned in private, and what refers to other institutions of learning are such institutions where discoveries are made in the different sciences of art, and are there learned secretly. The translation from the original of the above Section 72, is such that it could not be put in any other form, as these words could not be transferred into any other form as to our material language.

Section 73. No American citizen shall be prohibited from the manufacture of wine or alcoholic drinks for their own use, but are forbidden by penalty to sell or trade away such goods to others for gain or economy.

The above Section 73 seems to be a repetition of Sections 29 and 30, but where the law in Section 29 is taking the government into custody when it says, ''the government alone shall have the right to manufacture alcohol for scientific purposes,'' etc., the law in the above Section 73 takes the individual citizen into custody when it says ''*No* American citizen shall be prohibited from the manufacture of wine or alcoholic drinks for their own use.'' To look at the surface as to the wording of these two sections, 29 and 73, it sounds as though they were partly dictating one to the other, but when we examine the law closer we find they are in strict harmony. In Section 29 the law gives the government exclusive right to manufacture alcohol for scientific purposes, but is there not speaking of any wine. In the above Section 73, the law takes the individual citizen into custody, and gives him the liberty to manufacture wine and alcoholic drinks for his or their own use, but is forbidden by penalty to sell or trade away such goods to others for gain or economy. The penalty referred to in the above Section 73 to be imposed upon a citizen who is manufacturing wine and alcoholic drinks for his own use, and is also selling such wine or alcoholic drink to others for profit or gain, he will lose his citizenship, or his franchise of suffrage to the ballot box. It does not say in the above Section 73 what the penalty is to be, or to be imposed upon a man who is manufacturing wine and alcoholic drinks for the purpose of selling it to others for profit or gain, but in Section 30 it speaks of what such penalty is, where it reads in plain words thus: ''Any person or persons who buy or sell intoxicating drinks for any purpose for profit or payment to other persons, he shall be absolutely detained and prohibited from casting a vote for any of the country's officers.'' Such is the penalty to be imposed upon a man who is selling and manufacturing wine and alcoholic drinks for profit and gain, or trade such goods away to others. That the law in the above section refers only to the citizen who is a voter is also very plain as, if it had referred to those citizens who are not voters, it would so have been stated. It would then have read: ''Any person or persons within the boundaries of the state are forbidden by penalty to sell or trade away such goods to others.'' We have set forth the meaning and intent of this law in the lesson of Sections 29 and 30, which also applies to Section 73. There is, however, no law in the amended statutes that forbids a non-citizen voter to manufacture and sell wine and alcoholic drinks to others for profit and gain. That is, a woman or man who is not a voter may manufacture and sell wine and alcoholic drinks all they have a mind to. A stranger of a foreign country may also do the same thing, as the court has no jurisdiction over such citizens and strangers who are not voters, as to prohibit them from the manufacture and sale of wine and alcoholic drinks, nor does the law recognize such non-citizen voter as a citizen of the state, the minute he or she takes up the traffic or business in the manufacture and sale of wine and alcoholic drinks for profit and gain. The law then recognizes such man or woman only as an indirect citizen or affinity of the state.

Section 74. Every American citizen and law abiding stranger shall have the liberty to freely and openly read or speak to the public on both political and religious themes, and such person or persons, who so speak or read, shall have protection from government officers of peace.

In the above Section 74 we find there is given to us one of the most powerful leverage of power to the advancement of human progress that can be found in any science. This leverage of power is greater in its pressure than all the hydraulic pumps and screws invented by the mechanical genius of men, and that is the leverage of the law which is given to a citizen and foreign stranger, the protection and right to freely and openly read or speak to the public on both political and religious themes. No mechanical invention has ever been invented by the mechanical skill of man that has ever exceeded in usefulness to mankind as the law that protects and defends a public speaker upon any theme, political and religious. The law that protects a public speaker on political and religious themes is more powerful than all the armies and navies of the world. It then follows that a government that neither will or has the power to protect a stranger or a citizen who is law abiding when such stranger or citizen is speaking on political or religious themes, such government has no moral right to call upon neither God or its citizens for help in case such government should be in danger of being overthrown. A government that neither will nor can protect a law abiding public speaker is like unto a harlot who is sleeping in the day time and in her lewdness is committing adultery in the darkness of the night, her habitation is that of robbers and thieves, and her glory is in the darkness of hell. And so it is with a government that neither will nor can protect a law abiding public speaker when discussing political or religious themes, the government officials of such a government are robbers and thieves, and the rulers of such a government have their glory in the darkness of hell. The public speaker is like unto a servant who churns the butter. bakes the cake and prepares the sandwich for the picnic of tomorrow. He is the butter and the bread of the land as to the spirit of its citizens, and the festival merrymaker of the soul of the nation. A government therefore that has the power, will and strength to protect the public speaker is like unto a noble housewife who is playing an instrument of music for her children in the day time, and at night slumbering in the arms of a beloved husband. And so it is with a government which has the power, will and strength to protect the public speaker. Its officials are all musicians to the public, and its rulers are slumbering in the arms of their Heavenly Father. The public speaker is also an artist who as to his genius and skill is dressing up the national spirit of a nation in its various colors, corresponding as to the scenery in his art gallery. It then follows the public speaker is the headlight that is shining forth into the darkness of time, as he prepares the way for human progress. He is also the sign painter upon the destinies of time. He is the *tesselation* of the past, present and future. He is the *arithmetic* boulevard upon which the carriage of the public mind is passing to and fro. The public speaker is more than all this. He is the battlefield upon which the armies of public opinion are marching on and on. Who is then like unto the public speaker as a factor in human progress? Arrest the public speaker and you have arrested the Goddess of Liberty. Shut up the mouth of the public speaker and you have killed the public spirit of the nation. It is for all of these many reasons that it reads in the above Section 74 that every citizen and law abiding stranger shall have the liberty to freely and openly read or speak to the public on both political and religious themes.

Section 75. There shall be free and unobstructed printing liberty of all kinds, with the exception of immoral literature, or drawing or paintings of a vulgar nature. All such shall be forbidden by fine.

We here note in the above Section 75 that there shall be free and unobstructed printing liberty of all kinds. What is here referred to printing in the above section is not such printing as we have today, but it is far more important of its kind than such printing as we have today, for such printing was done with reflecting cylinders in a sort of arithmetical way as to its Correspondence. The arithmetical appliances used in connection with reflecting cylinders were such that our Hoe printing presses of today are but a clumsy and awkward device in the way of the art of printing, or delivering the news to the public. It will therefore here be noted that when we refer to printing liberty we do not mean dish rag newspaper printing, the same as we have in these United States and Sweden at the present time. The yellow journalism of these United States and Sweden is such that it has no place in the arithmetical science, for the reason there is no law that can so be framed that it will compel a man to wash his own dirty face if he does not want to, or to make a man look upward in place of downward. We shall here therefore confine ourselves to these words. *printing liberty*, as we understand it at the present day, and as the public in general understand it, for, to have classification made out of this printing liberty, would be a confusion to the public mind at the present time, as we could draw no distinct line between the hog-trough printing press and its feeders, and the pruning hook printing press and its operators. Suffice to say, free and unobstructed printing liberty is absolutely necessary for a people or a nation that loves liberty. Without free and unobstructed printing liberty there can be no free and open reading or speaking to the public on political and religious themes. But as there are many and different kinds of liberty, the same as there are many and different kinds of love, it follows that the liberty to print immoral literature must be prohibited by the law, for the reason that such immoral literature is poisonous to the public mind, and a pest to the nation collectively. A nation and a people as to its nationality collectively, whose mind and brain are saturated with immoral, filthy and degrading literature, is like unto a herd of hogs whose head and nose are leading its body into filthiness and stink of every kind, and who are contented and delighted therewith. The law of the above Section 75 does not give an artist the liberty to display in any form any drawing or paintings of a vulgar nature to the public. Such liberty is prohibited and forbidden by fine. Where the division line is located between such vulgar drawings or paintings and the creative forms in the mineral, vegetable and animal kingdoms, we shall not here attempt to define, as it would take a volume of 1,000 pages to make such a division as to its Correspondence. Suffice to say, the newspaper cartoonist at the present time, such men as Homer Davenport, with many others, do not know that they are inspired by invisible teachers, skilled in the science of Correspondence. Such cartoonists like Mr. Davenport, with many others, however, do not understand Correspondence, as to its division, and in fact have no knowledge of any classification of *aromatic* signification of the spices in the mineral, vegetable and animal kingdoms, as to the classification of their work, but that they are drawing their cartoons at random in a complex way, where one part of the cartoon is destroying the signification of the other part. It then follows such cartoons cannot be understood by those who understand Correspondence, as to its signification, nor can the student of Correspondence be able to find out what the cartoons are trying to bring out, as one part of the cartoon is entirely opposite or contradictory to that of the other part, as to the signification in the science of Correspondence. It then follows when such cartoonists are drawing their cartoons as they do, at random, not knowing anything about the science of Correspondence, their cartoons become a vulgarity as to their nature or design, in the eyes and estimation of the class of citizens who are elevated as to their mind and refined as to their nature. I have, however, seen cartoons in some of the American newspapers that had its full expression in the science of Correspondence, but these instances are so rare it does not happen once in a thousand times, and I doubt very much whether such a cartoonist knows himself that he was only an instrument made use of in the drawing of such a cartoon, in the same manner as a pencil or an instrument made use of in the hands of an artist. We, however, have this to say in regard to vulgar drawings or painting of various kinds that are to be prohibited, and that is, all such drawings or paintings which are displayed to the public in public places, representing lewd, vulgar, dramatical shows, circuses and the like. Such paintings and drawings posted in public places are obscene. Such drawings or paintings have no relation to the science of Correspondence, as such drawings or paintings are an invitation to the public in the indulgence as to their spirit in lewd and vulgar exercise of the body, of such dramatical actors and circus comedians. Such drawings or paintings are therefore forbidden by fine to be displayed in public places, or to be distributed to the people at large for two reasons: First, such obscene drawings or paintings when displayed in public have a tendency to enrapture the public spirit in dirty and filthy garments manufactured by the arsenic metal weavers of hell. Second, any drawing or painting of a lewd and vulgar or obscene nature in the way of advertisements for the selling of goods of any kind, or as an invitation to lewd or immoral exercises of the human body, displayed in public places, may also have a tendency to disfigure or endanger the material body of an embryo yet in the gestetic state within its mother, as a mother in a pregnant state may happen to look on such obscene drawing or painting against her will, and therefore have to suffer as to the spirit, in the thought that her child may be endangered. The public press, however, is the plow and harrow upon the fields of the nation's national mind collectively. The philosophers, doctors and poets are the laborers who prepare the soil for the sower. The sower is the law, and the reaper is the Goddess of Liberty, as to the action in her spirit, as to material and spiritual happiness. It then follows if we have not strong and efficient plows and harrows to break up the hard and cloddy soil, that it may be prepared for the sower, our harvest will be light. But on the other hand, if our plows and harrows are of the very best and strongest kind, and our laborers vigorous and powerful, the field will be properly prepared for the sower. The Goddess of Liberty will then reap an abundant harvest. A government or a people therefore who are censuring and obstructing the public printing press are like unto a pirate on the high sea whose identification cannot be known by a merchant mariner, as such pirate ship is carrying no flag, as to the identification of its nationality, or even if such pirate ship is hoisting a flag of any design, it is a false one. Such nation or government therefore which censures or obstructs its public printing press is dangerous to a neighboring nation who loves liberty as much so as a merchant mariner is in danger of being attacked by a pirate ship upon its voyage to a destined port.

Section 76. The people shall have the privilege to assemble together to petition congress for what they think is right for them to secure.

Here we find in the above section that the people can, if they so see fit, petition congress for any measure or law they, the people, want to have enacted or put in force. This looks very peculiar to us for the reason, it seems such petitioning would not be necessary when they have a representation in congress, yet such petitioning may after all be of much importance to the people collectively, as there may be some very important measure to be taken by the government in the way of improvements that could not be agreed upon in any other way by the different political organizations. Such a petition may also be in the form of amending commercial treaties with some foreign nations, that also could not be brought about in any other way as easily as by a petition to congress for the revokal of such a treaty. Such a petition, however, would be utterly impossible to be successfully circulated in these United States, or any other country in our day, where every other man and woman think he or she is smarter and knows more than any other man or woman, with the impression that there may be some scheme back of it that they cannot see into. It, however, will here be noted that the laws here written and presented to the Swedish and American people are not written merely for fun or pastime, nor are these laws written for what people there are living today alone, but they are also written for those that are not as yet born. It then follows what may be our ways and conduct of today, which may be impossible for us to carry out, the coming generation may find themselves in a different mode and habit as to their conduct and living, and carry out with great ease what we have failed to accomplish. If we, therefore, are able and strong enough to save our nation and preserve our national life from death and destruction, we are of today only preparing to sharpen our axes to blaze out the pathway to a new civilization.

CHAPTER XII.

LESSON ON ARTICLE XI—CRIMINAL LEGISLATION OR JUDICIARY DEPARTMENT.

Section 77. All criminals in the country shall be punished in accordance to the law. Every criminal shall have the right to employ one or more to defend his case.

In the above section it plainly states that all criminals shall be punished in accordance to law. That is, in accordance to the constitution and the amended statutes, whatever such amended statutes may be hereafter. It also refers to this, that every criminal shall have the right to employ one or more to defend his case. The translation of the above Section 77 is somewhat imperfect as to its expression, yet there is in reality nothing missing, nor is there anything added to it, but the signification of the spirit and soul of the law are here hidden. The translation of the above Section 77 from the original is such that it was impossible for me to reveal the spirit and soul of the law, and what pertains to the same section in the amended statutes is such that it could not be understood at the present time, as the court proceeding or the ruling of such court, as far as I have been able to find out, is such as I would be unable to explain, even if I had all the knowledge that could be had in the double science of phsycology, as to its Correspondence in connection with the doctrine and philosophy of justice as to its office, as to the right of a criminal to have one or more to defend his case does not refer to such defense as we have in our court at the present time, where one or more lawyers plead a case before a judge and the jury. The lawyers in pleading in the criminal court of today, in defense of their clients, or as a defense of a law breaker, in our days plead for such defense from a material standpoint only, as they do not recognize the double science of physiology in connection with the spirit and soul of the law. It then follows they have the material body of the law as their only guidance in the case. The rulings of the court therefore established on petrified laws with its seat of judgment on canvas vibrations, gives the attorneys full swing in pleading for the defense of their client or law breaker, a chance to make falsity appear as truth and truth as falsity to the jury. It also gives the counsel for the defense an opportunity to make out that a criminal act is justified in the eyes of the law as to justice, whether such criminal act is a damage to the state and its citizens or not. As the court in its decision cannot be divided in two, it then follows there is just as apt to be an unjust decision as a just. In criminal cases here in these United States, where cowardly, cold-blooded murder has been committed, it is not an uncommon thing for a jury to let such criminals go free for the reason that such jury has no knowledge of the law, nor are their minds clear as to what may or may not be justice, for the reason that the mind of the jury has been befogged by the pleading attorneys in defense of the murder, as to the justification in committing murder, that such jury is entirely at a loss to know what is right and what is wrong, or what may be just or unjust. I am personally acquainted with a man who committed murder in cold blood, who was thus set free by a jury whose minds were so befogged by the pleading attorneys they did not know right from wrong, nor justification from falsification. That very man has committed a crime against the state and his relations to an extent that such jury would have been justified in putting him in the penitentiary for ten years, say nothing about the man he killed in cold clood. Such is the outcome of our petrified laws and canvas judgment as to the rulings of our court in our days, where the spirit and the soul of the law are dead.

Section 78. No one shall be condemned to death. All shall be prosecuted according to laws which congress shall recognize from time to time, and such as have become law within the country.

We here find in the above the capital punishment is set to one side by the law, and that no such law shall be enacted that allows a court to sentence a man or woman to death for any crime committed. It does not say in the above Section 78 what these laws may be, but it says such laws as congress shall recognize from time to time and such as have become law within the country. It then follows whatever laws congress may frame or enact in connection with their criminal code of the country, those are the laws which the courts of justice are to be guided by. It is very evident that such criminal laws are not framed or compiled by congress, but by some doctor or doctors of law or jurist, who are the philosophers of law, as it reads in the above section: ''According to laws which congress shall recognize from time to time.'' It is therefore very plain when there are any criminal laws framed or compiled by some doctor of law or jurist, such laws will first have to be passed upon by congress and recognized by congress in connection with the criminal code or criminal laws of state, province or country. The criminal laws bearing upon Sections 78, 79 and 80 in the amended statutes of this secret history of law are, in all, one hundred and eight-seven pages in various places in this volume, but these laws are so written they could not be understood by our lawyers and judges at the present time, who have no knowledge of the science of Correspondence, or the double science of phsycology. Furthermore, such criminal laws, if they were opened up to the present generation, would not be regarded as criminal laws by many people. It then follows such laws would be in danger of becoming falsified by the lawyers and judges of the present generation, which falsification would destroy and annul all just and equitable laws that are not as yet written. When we are speaking of the law as to its science in relation to human life and universal construction, we are not referring to what one, two, ten or one hundred men are thinking, as to their individual opinion of such law, or what their views are in regard to such laws, or what such men have learned as to the power of such laws, or what we know of the power and strength of such laws, or what justice or injustice may be executed through such laws, but we are dealing with the science itself, which is *Justice, Law* and *Order,* which science cannot be altered or changed by men, any more than we can alter or change the rainbow, or disfigure or annul the science of mathematics. What we, therefore, may suffer for being ignorant of the law as to its power is not the fault of the law, but our shortcoming and ignorance of the power of the law. It then follows what some of us think ought to be just and right may not be so when applied to the science of *Justice, Law* and *Order* in connection with the universal law and the double science of physiology, but might be exactly the opposite. Did you ever know of a man who was sentenced to go to prison for a crime committed by him who was satisfied with his sentence, even if such sentence were of a shorter term than such man ought to have? Even in individual affairs in trade and business some men imagine they are unjustly dealt with and have to suffer injustice, when the fact of it is they have been dealt with justly and have obtained more leniency as to justice than they were entitled to. That this mistrust in obtaining justice, or to be justly dealt with by those who are in ignorance of the law as to its science, is well known, that such imaginary injustice is often displayed by married people who have become man and wife, where the man or wife imagine they have to suffer injustice on the part of their mate, whereas if their offices were changed they would find they were badly mistaken. We therefore are confining ourselves to the science of the law, regardless of public opinions or individual justifications.

Section 79. Any person who kills a traitor to the country and its flag shall go free.

The law as to its spirit and soul in the above section are unlimited as to its restrictions. There is no appeal or pleading for the defense of a man who has been justified in killing a traitor; he simply goes free and cannot even be taken into custody by any officers of the law. The relatives or friends of such a man, who has been killed for becoming or being a traitor, will first have to prove in court that he was not a traitor, before his assassin can be arrested. This seems singular to us in our day, but the justification of a man who kills a traitor is recognized by the law as to its spirit and soul to have the science of the law in his hand, standing in judgment with his feet, and executing justice with his act, as to the country's savior. Such are the interpretations of the law in the above Section 79, as to its spirit and soul. Of course, no one is justified in killing a traitor unless he knows he has become such. A man or a woman may also become a traitor in an indirect way. Such man or woman, however, will have to be taken into custody by the officers of the law, and the court will then try such plotter to find out whether such an individual is trying to overthrow the government, or sell its laws and statutes. The question now before us is, what is meant by the word "traitor" in the above section? As to the science of the law, a traitor, as it is defined in the above section, is a man or a woman who is in possession of an evil spirit or is the controller of an evil spirit, which spirit is opposed to just and equitable law as to its science in connection with universal law, but want to alter such laws into falsification and into black art of magic, and turn the government into a satanic government with its *testudial, arrogant absolutism.* Such is the definition of the word traitor in the above Section 79. No other man or woman can be a traitor. A man or a woman who betrays an individual or company of individuals is not a traitor, but is a trickster, unfaithful companion, robber, thief or murderer. The second question now be fore us is, what then is a man who is opposed to falsified laws which have their foundation in the black art of magic, and is planning to overthrow a satanic government with its *testudial, arrogant absolutism,* or any other government that is not founded on Justice, Law and Order as to its science? Such a man is a reformer, and the laws of universal science acknowledge him as such.

Section 80. Any person who kills or in some other way assaults a neighbor who has invaded his family home and has committed adultery with his wife or daughter, he shall go free.

In the above section we find the law as to its body, spirit and soul is expressing its intention in full form as to its signification of the spirit in a material form. The law in the above section gives a father or husband, who is the protector of his wife and daughter, as to their virtue, full possession of all the laws, statutes and ordinances in his own hand, and that he can sit in judgment at any minute, and proclaim justice at any time. As the clerk of a court cannot close up the statute books of the law, nor remove the judge from his seat or dismiss the court, it then follows a man who maltreats or kills a neighbor who has invaded his family home, and has committed adultery with his wife or daughter, there is no law that can give any officer of the land the power to arrest such a man for the assault or killing of his neighbor or stranger, whatsoever it may be. The word "neighbor" as here expressed in the above section, is not neighbor as to its Correspondence in the original, for a neighbor there means a relative or a friend also, on its different keys. But as I could find no other word that would supplant the scope of the office of such a sentence, I used the word neighbor, as a neighbor may either be a good or bad man, or a friend or an enemy to you and your family. A man may think he has a friend for a neighbor in a city where there is a diversity of foreign population, and such a friend in appearance, as to speech and action, may be your friend as to outside appearance, or as to the material body, but as to his heart and spirit he is your enemy and will take your life if he can. The law of the above Section 80 as to its spirit and soul seems to us at the present time somewhat unjust or dangerous, as a man may be blackmailed or a man may be mistaken in executing vengeance upon an innocent victim. But as to our opinion in regard to this law will not change the law as to its science, as our experience is limited as to the justification of such law, and that our knowledge is very limited as to what points such law bears as to its protective and justified *arborization* as to its spirit and soul of men and women. Suffice to say, the law in the above Section 80 bears more upon the spiritual nature of man than it does upon the material. This law as to its justification is holding in its grasp the keys to the factories and laboratories of the arsenic metal weavers of hell, and the basalt chemists' laboratories of the devil. The public or the common people in general are not aware that there are men and women who with their infernal snares and devilish devices in the form of traps, can exercise their hellish mind over an innocent man or woman, until such a victim is caught in their snares and are deprived of their virtue against their will when in an unconscious state, and that these same men and women can with their satanic, basalt, magnetic springs, and devilish chemicals, mesmeric baits, trap an innocent victim and hold him or her fast until they have ruined his or her character. People who travel are in more danger than any other class of being snared and trapped by such devil's and satan's hound dogs from the darkness of hell and she weasels from the fences of the infernal regions. This is the reason why the law in the above Section 80 gives a father or husband full liberty to deal with such perpetrators as he sees fit, who has invaded his home and committed adultery with his wife or daughter. It will also here be noted that a harlot, prostitute and whore, whore-monger and adulterer has a burning desire for to destroy precious lives.

Section 81. A person who with force robs a woman of her virtue, he shall be expelled and put on some island near the North Pole where no such person of the race can be found.

The law in the above section, as to its expression, is singular. It is perplexing to us at the present time, and is also as to its spirit and soul almost a conundrum. It is also hard for us to have it clear why such a law as to its framing or form should have a place in the constitution of a people or a nation. The expression, however, in the orginal as to its Correspondence, bears upon those people who lived or camped along the streams, rivers and seashore, raising stock and fishing. When we note the wording of the above Section 81, that a person who with force robs a woman of her virtue shall be expelled, this refers to a man who commits rape upon a woman. The perplexing thing is why should such a man not be dealt with in the same manner as one who commits adultery with a man's wife or daughter. I have searched for days and days in the amended statutes to find out the reason why the law in the above Section 81 is so written, but I have not as yet been able to connect the law in the above Section 81 with any law in the amended statutes bearing on the same point of law as to justice and judgment. I have, therefore, come to the conclusion that there is a hidden sense in this law of Section 81 that is not to be revealed to us, lest we should be tempted to frame or enact laws bearing on this point in question that would be in violation of the science of the law as to its queenly power, *Light*, *Liberty* and *Love*, for it will here be noted that the science of the law does not give the law the power to take human life. It is the black art magic laws of the devil and satan that have the power to take human life, which is plainly proved by these words in the Book of Job, chapter 2, verse 4, where it reads: "And Satan answered the Lord and said, Skin for skin," which means according to Satan's black art, magic laws, there is life for life. That is the black art magic law of devils and satans have the power to take human life, but the science of law as to human life in connection with universal creation, resting upon the three pillars, light, liberty and love. Such law has no power to take human life, which is plainly proven in the sixth commandment that Moses received, where it reads: "*Thou shalt not kill.*" You are here puzzled as to the intent of such law, as is displayed in Section 80, where it gives a man liberty to kill his neighbor, if such a neighbor commits adultery with his wife or daughter. Do not misunderstand the interpretation of that law in Section 80. The law there does not say that a husband or father shall kill his neighbor if he commits adultery with his wife or daughter, nor does the law give such a father or husband the permission to kill his neighbor who has committed adultery with his wife or daughter, but the law as to its spirit and soul in a material form gives such father or husband the liberty to be a law unto himself, as to the preservation of his life and family and home. The law of self protection or self preservation is the first law of all creative life, and has its power independent within its individual or united, sundry or collective organism, whose laws are supreme and above the laws that are organic, which are compiled into a science. That is, the law of self protection or self preservation is above all written law, whether it is an animal or a human being, or whether it is an individual, citizen or a nation. The son cannot be older than its father, nor can the waterwheel set the machinery of a mill in motion before the advent of him who fashioned it. And so it is with these laws, written and unwritten laws.

CHAPTER XIII.

LESSON ON ARTICLE XII—PERTAINING TO LEGISLATION.

Section 82. Every American citizen shall be protected in his home and the government shall pay what is right and in full value redeem what it desires to buy. No soldier or marine shall be quartered in a citizen's home, or other building, but if such cannot be avoided in time of war, or in some other way, then shall the owner of these buildings receive full payment for the same.

The law in the above section is purely material as to its intent. That is, the law here is taking the government into custody as an individual in dealing with its citizens. The soldiers and marines referred to in the above Section 82 are not such soldiers and marines as we have in our day, dressed in military uniforms, but they are volunteer soldiers and marines who are serving a time of apprenticeship in the different sciences of warfare. Not such science of warfare as we have today, but such as to know how to control the natural elements, such as the navigation of the air, to construct dummy armies with a propelling power, with many other things, but as such men are in the service or spent their time for such purposes, it follows they would come under the head of soldiers and marines. The government, however, was supporting these men, but they had the privilege to go wherever they pleased as far as they were allowed to experiment at the government expense. It is for this reason it reads in the above Section 82: ''No soldiers or marines shall be quartered in a citizen's home or other building.'' The citizens of the state, however, are not to be imposed upon by the government, or the government officials, but the citizens shall have full pay for what accommodation or service they render the government officials and that the government is to pay for everything it receives from the citizens of the state.

Section 83. Tramps and traveling strangers shall have the same protection in the same manner as a citizen, if such persons are not enemies of the country and its people.

What is referred to as tramps in the above section is not such tramps as we have in our western states in these United States of today, nor does it refer to any beggers, but it refers to aliens of foreign races or tribes who are tramping or traveling through the country very much in the same manner as the gypsies are traveling in our day. Such alien tramps, as I understand it, were of much use to the inhabitants of the Caucasian states, as they did piece work of various kinds and that they were also tillers of the soil in various localities where they had rented or leased land. The reason I use the word ''tramp'' in the translation is that they were called the path-walkers, meaning in one sense of the word a privileged people. But in another sense a man or a woman who has no home, but is tramping about from one place to the other. But as to its term of what it would refer to in our day, it would refer to our tramp element who are law abiding. What is here referred to as traveling strangers are all classes of people from foreign countries that shall have protection in the same manner as a citizen, if such persons are not enemies to the country and its people.

CHAPTER XIV.

LESSON ON ARTICLE XIII—RULES AS TO LEGISLATION OF CONGRESS.

Section 84. The senate and house shall not go to work unless all the members of both these bodies are together, and to enable them to begin work there must be sixty-five percent of the members present.

The above Section 84 seems to be almost a repetition of Section 33, where it says: "There must be two-thirds of the members present of both the senate and house before labor can begin." What this refers to in Section 33 is that it refers to the body congress collectively, when in opening the session of congress, when the officers are installed into their offices—such officers as the speaker of the house, the president of the senate and the president of the people, every other year. That there shall then be two-thirds of the members present before they can begin to install the officers, or make an account of the previous election. There may be all the senate members present and more than one-third of the house members absent, but if there are two-third of all the members of the two houses present collectively the work goes on just the same, no matter which one of the two houses are lacking in number. But in the above Section 84 it refers to when the two houses have separated and are parted in two or are operated in part, as it reads: "The members of both these bodies." Mark this, "Both these bodies are together, and to enable them to begin work there must be sixty-five per cent of the members present." I admit, however, that there is an opening for a dispute over the intent of the above law in Section 84. The confusion in these words in our language—"*bodies are together*"—are such from the original that it could not be put in any other way, as I had to use the word "house" and "number," which are in the original already separate and in part as to its wording and intent. I am, however, satisfied that the above translation is correct, as to its intent. That after the senate and house have parted and are separate, and in part, for to begin legislation, there must be sixty-five per cent of the members present, in both the senate and the house, as the two houses are as to their bodies separate and in part, yet they together constitute the body congress, for there could be no congress if the two bodies were not there together. It will therefore be noted that when we speak of congress we speak of the two houses of congress, with the president of the people at its head. It then follows that the expression is nearly correct in the above Section 84, as it reads: "Unless all the members of both of these bodies are together."

Section 85. No senator or representative shall receive pay for the time they are absent when labor is being performed.

The above wording of the law is a clear cut expression and can never be misconstrued or misunderstood, that when any members of congress are fooling their time away at something else besides attending to their business in congress they will draw no pay, which is just and right. A member who has private business to attend to, when he should attend to legislation, is not a man for such office. The members of our congress in our day draw their salaries for the time they are absent as well as when they are attending to legislation. Many of the members of the United States congress are not attending to legislation or their office one-half of the time, and yet they draw their full pay, as they generally give the sergeant-at-arms an order to go and draw their pay. It will also here be noted that the greater portion of the members of our body congress are more interested in rotten prostitutes, conglomerate whiskey, and *disconcert* stinking cigars, than they are in legislation. It is also an established fact which we laborers, farmers and mechanics can prove, that one-third of the members of the body congress are doing all the legislating that is to be done, and that the other two-thirds are there only to look on, with a proverbial stinker in their mouth, displaying their knowledge of law in the form of smoke and tobacco juice digested by a *protuberant* whiskey stomach. Such members are the stinkpots of our Caucasian type of being and the *protuberance* of American civilization. Their brains are filled with snake stories and fish traps. Their hearts are the store house for spider webs, and their belly is filled with the wine of the harlot.

Section 86. No one of these two bodies shall have the right to suspend work unless they both agree to the same, and this suspension shall not exceed five days unless the time has expired for the present session or term.

In the above section we find that neither one of the two houses can suspend legislation for any length of time, temporarily, as a vacation that will exceed five days, unless the two houses are in agreement so to do. The president of the people is not to be consulted in such temporary suspension or vacation. It lies with the senate members themselves. The wording in the above Section 86, where it reads, "unless the time has expired for the present session or term,'' the president of the people has nothing to do with the time set when congress shall adjourn. That time is set by the speaker of the house when congress opens its session every year. The speaker of the house can also extend that set time at pleasure, if he finds it is necessary in order to work out the necessary legislation. It then follows that the speaker of the house has the power to hold the members of congress in session until the required legislation has been done for the season. This is as it ought to be, as the sooner the members of congress have enacted and set at rest all legislation of any importance for the season, they can go home.

Section 87. All labor that has been performed the previous session must have been recorded or *Cinceufemved* in a *Centumlevi.*

We find in the above section that all enactments as to legislation must be recorded as public record. What is referred to in the above Section 87 by the word *Cincenfemvid* is such as we have not in our day, unless it would be our shorthand writing, if such shorthand writing could be done by a reflecting kodak camera, in a transverse exposure, such as when a man takes a looking-glass and transfers the sun's rays in an opposite direction from where it is shining. What is meant by the word *Centumlevi* is a sort of a book when made. That is, it is a frame prepared to set together tin leaves, like unto paper made of living substance, extrated from the atmosphere in foggy weather, such leaves having the life of a rose, and when dead or dry have the records printed upon it. How this is done I do not know, as there is no record in this recorded history of law which speaks of it. Suffice to say, it is of minor importance to us at the present time how it is done, especially to us who are not interested in photography.

Section 88. The speaker of the house, with advice from congress, shall have the power to call out the country's son to battle if war breaks out, or in case of revolution, or some other disturbance.

In the above section we find the law gives the speaker of the house the power, with the advice of congress, to call out a militia, or to draft soldiers, if war breaks out. The speaker of the house, therefore, is the commander-in-chief over the military and naval forces if a war breaks out. This seems rather strange to us in our days that the speaker of the house should have that command. But this is in harmony with the science of political economy, for the reason that the speaker of the house is the head of the material body of the body congress, and the house of representatives is the head of the material body of the nation, as to its material safety. It will also here be noted that what is referred to as war, revolution and disturbances, have a double meaning as to its expression, for it also refers to spiritual war, revolutions and disturbances. That is, political wars within the body congress, religious revolutions among the different religious organizations of the nation and disturbances among the merchants and tradespeople. It will also here be noted that the ancients did not carry on warfare in the manner we do in our day. Their wars were altogether of a different nature, and were more terrible in their destruction than our battleships, cannon and rifles, for they were able to rig up dummy armies that would destroy whole cities without a moment's warning, and poison the atmosphere that every living thing would die. Such being the nature of their warfare it follows it did not require the speaker of the house to be a graduate of West Point or some other military school, such as we have today. We have this to say in regard to these things: If we of today knew as much about destructive power as to human life and property in connection with the evil spirit that has been cultivated within the mind and heart of the Swedish and American people, and knew as much as these ancient people knew, Chicago, New York and Stockholm would be laid in ashes within twenty-four hours, and the bones of its inhabitants would be like unto pummice stone, and this republic of the United States and the kingdom of Sweden would not last six months, for our armies and navies would be like unto crabs and frogs out of water before a man's club, and our fortifications would amount to no more than muskrats' rests before a trapper, as we in our ignorance do not know how to preserve health and happiness and establish peace among ourselves. It is also due to our ignorance we do not destroy ourselves. It is an established fact that there are men and women in these United States and Sweden of today who would lay these two countries waste and drown its inhabitants like kittens if they only had the power and knowledge so to do. The speaker of the house, however, is the commander-in-chief of the military and naval forces in time of war, revolution or some other disturbances.

Section 89. No titles or other privileges shall congress give to one person more than to another.

What is referred to by titles in the above section, or the word "titles," does not there mean such titles as the titles among the royal families of Europe, but it refers to priests and prophets, or holy men, who are held in esteem by different religious organizations, that such men shall not be honored by the government above any other class of citizens, or be given any special privileges. That is, the government or the civil authorities take no note of such priests, prophets or holy men. That is what the above word titles refers to. There was no word in our language that would fit the expression or meaning of the sentence in the original any better than the words titles and privileges. When we laborers, farmers and mechanics, who have respect for decency and obedience to law and order, think of a disreputable aristocracy, who are of less use to the government and the nation collectively than the monkeys of Africa are to the navigation of the Congos, yet they are pressing upon the government for privileges that no self respecting laborer, farmer or mechanic would accept if offered to them, for the reason such men and their wives and daughters would be ashamed to become a nuisance to the government and a disgrace to the state. The *Tedium* ant eaters of the royal courts of Europe are still a greater curse to our civilization, as they are the horned toad, spicy as to their spirit, of our Caucasian race. For if the black magic laws of the devil and satan that their different governments are founded upon were taken away from them, and they were disconnected with the infernal regions, they would be of less value upon the face of the earth than the horned toad of the Mojave deserts of the state of California. It is therefore well that the word "titles" should be used in the above Section 89, as it is a correct translation as to its intent. It also goes to prove that laws founded on *Justice, Law* and *Order*, as to its science in connection with universal human life, as to its preservation, does not recognize any titular privileges.

Section 90. The speaker of the house shall have command of the army and navy when war breaks out, or a revolution, but congress shall be his advisor. The speaker shall have command over the army and navy until peace and agreement prevails over the whole country.

The above Section 90 is almost a repetition of Section 88, but as every word in these two sections has a double meaning and refers to political and religious wars and revolutions as well as wars with an enemy of a foreign nation, it is necessary they should both be written in the form as stated. In Section 88 it says the speaker of the house shall have the power to call out the country's sons to battle if war breaks out, whereas in Section 90 it does not speak of his having that power, but it there says the speaker of the house shall have the command of the army and navy. It seems that this law in the above Sections 88 and 90 is of much importance, as it repeats twice in Section 90 that the speaker of the house shall have command over the army and navy when war breaks out or a revolution, but that congress shall be his adviser. And it again says: "The speaker of the house shall have command over the army and navy until peace and agreement prevail over the whole country." This goes to show that the speaker of the house is the head of all material affairs as to safety and protection of the nation, when it comes to the physical exercise of the body, such as to rig up dummy armies and waterspout navies.

Section 91. The speaker in time of disturbances shall be released from his office in the house, and a representative shall be appointed to take his place for the time being,

We here note in the above section that whenever there are any disturbances within the government or within the nation or country, the speaker of the house is to be right on the scene himself. The law in the amended statutes that bear on the above Section 91 are very peculiar, as they are subservient to the supreme court as to intent.

Section 92. No person can become speaker of the house unless elected by the people.

In the above section we find that when the speaker of the house is released from his office to take command of the military forces, he is still the speaker of the house as to his office, for the representative who is appointed to take his office, as stated in Section 91, is only a temporary speaker for the time being. It then follows if the speaker of the house when he is out among the military forces in time of war should happen to be killed, the temporary speaker in the house of representatives could not become speaker of the house as to its office, before he was elected by the peopl. That is, he could not take the office of the president of the senate when the time for such a change was at hand, unless he was elected by the people. This is in full harmony with the philosophy and doctrine of the people. That is, he could not take the office of the speaker of the house for that power lies concealed in the intelligence and will of the people collectively. This is one of the main springs or fundamental principles in the construction of a democratic republic where all legislative power is vested in the ballot of the people collectively. It then follows there can be no such a thing as a democratic republic where the speaker of the house is not elected by the people collectively. It is therefore very plain to us honest laborers, farmers and mechanics that a republic so constructed and founded that the speaker of the house is *forbidden* to take his *inherited office as president* of the senate and also the office of president of the people, when it becomes due him, or is cheated out of his inheritance to this office, such a democratic republic is not democratic in its construction or republican in its form, nor is it founded upon the science of political economy. But it is as to its construction counterfeit, and as to its form an imitation, founded on windmill fabric and the public whim. Its philsophy is *rampant hoodlumism*, and its doctrine is insinuating, fly-blown, yellow journalistic dishwater.

CHAPTER XV.

Lesson on Article XIV—Pertaining to Official Oath.

Section 93. All government officers shall promise with moral and honor to use all their physical and spiritual strength, as far as lies in their power, to be truthful and useful in the office they enter, and so remain until their term expires.

The law in the above section as to its spirit and soul is requesting the man who enters office of public duty as a servant to the nation or people collectively to make a covenant with that office that he shall not in any way defile or disgrace that office as long as he is its keeper. The law, however, does not require in the above Section 93 that a man shall go to any inconvenience or strain beyond what is requested in such office. When we look at this on the surface it appears to us that such law is almost superfluous, as it is an option with the man who holds an office whether he will be strictly true to such an office or not. But when we begin to examine the office and the man who is standing ready to enter that office as to its interior, we find the law is here justified as to its science, to have that office and the man who enters it, to become married as husband and wife, the two to become one flesh. The office is the husband and the officer who enters that office is the wife. It is then very plain if there were no marriage ceremony performed between the office and the man who enters that office, in the form of a moral obligation, the office had then housed a concubine in place of taken to itself a wife. The obligation therefore taken by an officer when he enters an office under the governmet, of any kind, is more of a protection to him than he protects the office, for this reason, that the man who is holding a public office is tempted to violate the statutes and rulings of that office by the public. It then follows if there were no moral obligation taken by such man who holds such office he would be more easily tempted to violate the rulings of his office, in the same manner as a mistress puts up with a man for her support only, is more easily tempted to commit fornication than a chaste wife. It is an office these words refer to which we read of in the Bible, Genesis, chapter 2, verses 21-23: "And the Lord caused a deep sleep to fall upon Adam, and he slept: and he took one of his ribs and closed up the flesh instead thereof; And the rib, which the Lord had taken from man, made he a woman, and brought her unto the man. And Adam said, This is now bone of my bone, and flesh of my flesh: she shall be called woman, because she was made out of man." The above law in the Bible is a Correspondence of the law as to its science in relation to the double science of physiology, and which we have not here space to explain, as it does not belong to this work. Suffice to say, the moral obligation taken by an officer when he enters an office under the government is of much importance, not only to the office and the man who holds such office, but it is also a lock and key put on such office by the law for its public safety, public opinion being the lock of such office, and the government holding the key.

Section 94. All members of congress and the president shall take the following oath before they enter the office, and this oath shall be taken before the clerk or some one else, and shall read as follows:

According to the expression of the wording in the above section there appears to be no certain officer who shall administer the oath to the elected officers. What is here referred to as clerk in the above Section 94 is the chief clerk of the public records of the body congress, who seals and preserves all public records. There is nothing in the amended statutes that bears on this section above, only the election laws, which are as to their office in the form of a court.

Section 95. "I, before the clerk, lay down my honor and morals that I, M— N—, shall as far as in my physical and spiritual power, in one and all of my official duties, to be true to the seat and office of same which I now enter. Moreover, I shall be bound under the law of the land, and be willing to be attracted to honesty and truth in the same manner as the magnetic needle is attracted to the Polar Sea, and furthermore will I promise that I always shall be willing to protest the *Flag of Liberty, Oriflame of Innocence,* and the *Banner of Light,* as a true and watchful country's officer."

The above is a grand and sublime marriage certificate, or obligation to the office by the officer who enters such an office. The above obligation, however, is confined to the members of congress and the judges of the supreme court only. No other officers within the government are requested to take such an obligation. The wording of the above obligation can never fail to impress a man with the thought that there is responsibility in holding an office within the body congress. As forceful and strict as the above obligation seems to be, there is nothing there that an honest and upright man cannot live up to. It is easy for a chaste wife to perform her queenly office to her husband and family. To her the marriage vow is a hedge fence around her premises and a lock to the door of her dwelling, but to the harlot who in disgrace has pronounced the marriage vow to her suitor, to her the marriage obligations are like unto divers notes in sundry colors thrown upon the streets and highways as a bulletin that her good man has gone out upon a long journey. And so it is with a man who holds an office within the body congress. If he in one and all of his official duties is true to the seat and office which he enters, the above obligation is a hedge fence to his honor and integrity, against slanderous and malicious malefactors, and is a lock to the premises of his political career. But not so with him who has no respect for truth nor care for official duties, but regards such obligations only as an outward ceremony in order to hold the office for what pay there is in it. To him the above obligation is a public contempt, and a merchandise in divers market places. Our advice therefore is to never take such an obligation unless such obligation is regarded as a marriage vow to the office which receives the contracting party. We also have this to say, and we warn the coming generation, never to attempt to take such an obligation as the one above in Section 95 unless you are sure you are willing to be attracted to honesty and truth in the same manner as the megnetic needle is attracted to the Polar Sea, for it is many times better not to take such an obligation, vow or oath than to take it and be too weak to fulfill its promise. The moral fortifications of a man as to his spirit are most wonderfully constructed, as the soul of man is the bedrock upon which such fortifications are laid. It then follows if the bedrock of such fortifications is loose and sandy there can be no strong and permanent fortifications built, nor will it stand any length of time when the batteries of temptation are set upon it, and the cannons of persuasion are bombarding the entrance of its fortress. Many a man thinks he knows his moral strength, but does not. There are none of us, our fellow reader, who know our moral strength any further than that strength has been tested by temptation, and resisted by our own individual strength. When we can stand up before the world and say: "I have balanced the scales of good and evil, and found myself to be a pound of good measure,'' then we can say we have hoisted the devil from his carriage and burned satan's fences. The flag of liberty is then in our hand, the oriflame of innocence is then at the masthead of our life's vessel, and the banner of light is then the standard of knowledge against temptation.

Section 96. No officer shall be allowed to hold more than one office at the same time under the United States government, but an officer can be removed from one office to another.

The law of the above section is promulge in its spirit as to the science of the law itself, that no officer under the government can hold more than one office at one and the same time. This is also just and right, and is in full harmony with the science of political economy. There may be such a thing that one man could hold two offices at one and the same time, but this would not be in accordance with the science of the law of human life, as a chaste wife cannot be the wife of two husbands, of one flesh. It then follows that an officer who holds an office under the government, if he were allowed to hold more than one office at one and the same time, he also could hold ten or any number above or below. It then follows such an officer would not be an officer, but an overseer of the different offices. Moreover, a man who holds an office of any importance has all he can attend to, and if a man is capable of attending to any more, he might have some private business to attend to for himself. But an office can have many officers. It is on this foundation that the Mormons have established their religion, and that they believe a man has a right to have as many wives as he can support, the same as an office has a right to have as many officers as that office can support. The fool Mormons when they read the Bible as a history of law, that the men who had so many wives as recorded in the Bible, are as to its Correspondence the representation of an office, and the different keys as to its science. If these men were not adulterers at heart, they would not understand the Bible in that light, for the Bible strictly forbids a man of our Caucasian race to have more than one wife. Suffice to say, no man can hold but one office under the government at one and the same time. But that any man who holds an office under the government can be promoted from one office to another is as it ought to be.

CHAPTER XVI.

LESSON ON ARTICLE XV—PERTAINING TO CIVIL SERVICE.

Section 97. The public shall have free and open access to congress. Newspaper editors shall have a desk or more in the hall of congress.

We find in the above section that the halls of congress shall be opened at any time to the public. It is not hereby ment that the halls of congress shall become a public market place, for street corner arguments, or that the public shall become a nuisance to the legislators, or in any way be allowed to hold communication with any members when such members are in their seats. What free and open access refers to is that the halls of congress shall not be closed to any man or woman who wants to walk in and see what is going on. What is referred to by "newspaper editors" having a desk or more in the halls of congress, are not such newspaper editors, or shorthand reporters, as we have today, but it refers to reflecting cylinders stationed in different places in the halls of congress. But as these reflecting cylinders were for the purpose of receiving the news and giving it to the different political organizations and the public, it amounts to the same as our shorthand newspaper reporters of our day.

Section 98. No civil officer or servant within the state or province shall be discharged unless it is found he is guilty of crime in one way or another, or incompetent to occupy the place.

Here we find in the above section are laws relating to the civil service. It gives the civil service officers and those in the employ of the government a protection; that a man or woman who is upright and honest and has committed no wrong against the government, and is competent to fill his office or place, cannot be removed from such office or place by any higher authority or political intrigue. For when we remember that there are five or six different political organizations within the government or the body congress, it follows these different political organizations, if they were allowed to remove a civil officer, or a man or woman who was in the government service, for other reasons than crime or incompetency, they would do so for political reasons. It then follows a man or a woman who was installed in the government service would not know how long they could hold their office, or place where they were employed. The law therefore in the above Section 98 is guarding against this, and is protecting those in the civil service of the government from an unjust discrimination. This is also as it should be. No civil officer or employee should be removed without a just cause, and that just cause is for the court of justice to decide.

Section 99. The president and all members of congress are forbidden to travel to foreign countries during the time their labor is in progress in congress.

In the above section we find that when congress is in session all of the members must be at home and attend to business. The president of the people must also be at home during the time congress is in session. This is also as it should be. The above Section 99 is the end of the constitution of the most ancient *Appegeja* government. What is written hereafter are the amended statutes of the same government. But the messenger who wrote this ancient history of law and gave it to us was ordered to add one section and place it at the head of the following article, which, with the agreement of the messenger, I was allowed to call the sixteenth article.

CHAPTER XVII.

LESSON ON ARTICLE XVI—PERTAINING TO THE ELECTION LAWS IN THE AMENDED STATUTES.

Section 100. These laws are those which have been and are not, and yet they are, and will hereafter come. For they were written on the cedar tree, and engraved on the granite rock in the first period. These laws shall be supreme in the land for a time of one hundred and twelve years or more, counted from four score and one, take away two score and four, add to one score ten and seven, to two score ten and one of the new period, which name is cedar and granite.

The above Section 100 was ordered written in this manner by him, that we may know for what purpose the above law is written, and that we also may know where these laws are coming from, and that these laws are no new laws, but that they are old laws, yet they are new laws to us. These laws are as old as the science of mathematics. They are as old as the laws that govern the double science of physiology. The reason he says to us in the above Section 100: "These laws are those that have been sent and are not." It is true these laws are not, for they are not adopted by any nation or people on this earth, and they are of no use to the inhabitants of the invisible world. Yet these laws are, for they are now written on material paper with pen and ink. The reason he says: "And will hereafter come." He said he was almost sure these laws would be in force sooner or later by our Caucasian race, even if they should be rejected in the present moonlight. He calls our state as to our enlightenment, walking in dim moonlight. He also said that the first copy of these laws, that appeared to our Caucasian race, were written on a cedar tree, as to its spiritual, and on a granite block, as to its material, being a double copy, the same as we have it now on paper. That is what is written in the above ninety-nine sections only. It requires the knowledge of geologists and astronomers to figure out the time past when this first was written, referring to the different periods of time. This, however, is of minor importance to us laborers, farmers and mechanics when it was. Let those figure it out who are more interested in such studies than we are. What we are interested in at the present time is to have these laws enforced, that we no longer may be swindled out of our honest labor, and that we may also secure liberty for ourselves and children.

Section 101. No one shall have the right to take anything from these laws for a time of one hundred and twelve years, but congress shall have the right to appeal to the people for additions. The bill shall be printed and distributed among the people, and at the next general election shall the people vote on the same. Then shall it become law, and the president and the vice president and the speaker of the house shall set the country's seal on same.

The above was the first law that was put upon the statute books in connection with their constitution; that no one should have the right to take anything away from their constitution for a time of one hundred and twelve years, but that congress should or could appeal to the people for an addition to their constitution, and that such addition should have sixty-five per cent of the people's votes before it could become law.

Section 102. But if such a bill as is described in Article XVI, Paragraph 2 receives less than sixty-five per cent of the people's votes, then shall it be killed.

It will be noted that in the above section where it reads: "Article XVI, Paragraph 2," is not according to the translation in the orginal, for it there reads as to its Correspondence, "Article I, Paragraph 2" of the new law, but as I kept on adding the new laws to the old, it becames Article XVI, Paragraph 2.

Section 103. There shall be one teller for each trade represented at the polls, who shall count the votes.

The above section which should be Paragraph 4 of ArticleI of the new law, is in relation to the election law, that each and every trade shall have a representative at the polls to look after their interest.

Section 104. If one or more industries or trades are represented in one, then shall these only have one teller. Congress shall have the power to regulate the laws of election from time to time, and the officers who shall serve.

It seems these election laws are a sort of a constitution to govern local elections, or in any way to regulate the elections.

Section 105. Any person whose record shows he has been a law breaker against the country shall not be entrusted with any office within the state.

The above law is somewhat connected with the election law in other places, where it refers to nominations and the like.

Section 106. The president shall have the power to send ambassadors and ministers to foreign countries.

The above section does not say whether the president of the people has the power to appoint such amassadors or ministers, but further on it says he has. It does not, however, refer to such ambassadors or ministers as we have today. A democratic republic can have no ambassadors. But the term of such an office could not be ignored. It amounts to practically the same.

CHAPTER XVIII.

LATEST HISTORY OF THE CAVE CITIES AND THEIR INHABITANTS IN COLOMBIA, SOUTH AMERICA.

In the above pages we have covered a long period of time as to the fall and rise of our Caucasian race. We have tried to cover in a simple and a comprehensive way what little we know of good and evil and in what way this good and evil has an effect upon our lives. The mysteries that lie concealed beyond our knowledge are by far greater than those we have explored and discovered. We will have to admit we are now as a race and a people standing on the shore of a mighty ocean, whose waters are infinite knowledge, and whose salt is the preservation of human life.

What we know of the past is but a glimpse over this mighty ocean of knowledge. We have recorded in the above pages a fragmentary secret history as far back as such history has been opened to us, and as much of such history as we are in possession of in relation to our Caucasian race and ancient people. We have also in the above pages repeated profane history as far back as we have any such profane history. We have also in the above pages repeated happenings in our day, and shown up the work of men and women who are as yet living in our midst. Yet it is all recorded history of the past. It will therefore not be amiss for us to give the very latest history we have, and as far as we have it, of an unknown ancient people who are as yet living on this our earth, to prove to an unthinking mind the possibility of the preservation of a race by a few seeds for thousands upon thousands of years, which seeds are held in storage by a greater power than man, to be used at the planting season of a set time. Here we are, and here we go:

DWELLERS IN CAVES.

Portland Man Met them in South America—Their Abode Kept Secret—O. M. Rosendale Confirm Discovery of Colonel Tucker as to Strange Race—Their Home in Unexplored Part of Colombia.

"I was very much interested in the interview with George W. Lininger, concerning the cave city in Central or South America, published in this morning's Oregonian," said O. M. Rosendale, the well known mining engineer, at his office yesterday. "In the light of what I have heard from the life of some of the members of the strange cave dwelling race, I am prepared to believe that Mr. Lininger was correctly informed by his friend Colonel Tucker. During the year 1893 I was stationed at Antafagasta, Bolivia, in charge of a smelter belonging to a French company. Among the workmen employed at the smelter were two who seemed to have nothing in common with the others. They were strange, reticent creatures, living apart and mingling very little with their fellows. They spoke Spanish with a peculiar dialect, were men of a better intelligence than the *peons* and were singularly industrious and devoted to their work. They were men of fine physique, standing over six feet in height, whereas the laboring classes of the South American country are small and ill developed. They did not observe church holidays, and did not practice the Catholic religion. The other men seemed to regard them with a strange awe and virtually ostracized them. I noticed this, and being a Spanish linguist, I got very close to the laborers whom we employed. I asked some of the *peons* about the strangers, and was told that they were from the unknown interior, that they had the Jewish religion and customs and were bad people.

Ferrets Out the Secret.

"One night the furnaces were working badly, and I was making the rounds of the plant very late. I found the two men who had attracted my attention at work together. They were young men, one perhaps twenty-four and the other nineteen years of age. They had fine regular features, almost Caucasian, and to my surprise found that they spoke broken English. They were exceedingly neat and well dressed, and their manners were far better than those of the *peons*. I questioned them as to where they came from. 'We come from the province of Coqueta, Colombia,' they answered. 'You are better educated than these other men,' said I. 'Yes, our people are educated and are not like the others. Our ancestors came from Europe.' I was surprised again, and asked them when their ancestors came. They told me in the long ago, very long ago. Then they told me of their people. They lived in cave cities, which they had dug in the mountains, how they till the soil in spite of the savage Indians who infest the wild, unexplored country in which they live. 'You have not the Catholic religion,' I remarked, and one of them pointed to a small Masonic emblem which I wore. He said, 'No, we believe as you do.' They told me that they and many other young men of their race went out into the world to learn and earn money, but that they always returned.

Their Home Kept Secret.

"When I endeavored to find out how I might reach their cities they became non-commital and gave me to understand that they could not tell me. Try as I might I could get them to tell me no more of themselves, but from other sources I learned that there were a score or more of the strange people in the coast cities of Peru, Chile and other Pacific countries of South America. There is a tradition among the Latin-Americans that the under-ground cities are three or four in number, that they possess a high degree of civilization, and that they are located somewhere on the western slope of the *Cordillera Oreientale* range of mountains in Southern Colombia near the line of the Equator. The persons dislike to discuss the cities or their inhabitants, and hold them in superstitious dread as something uncanny. So far as I was able to learn, no one has ever penetrated the country to their stronghold, and certainly no white man of our generation, unless Colonel Tucker's story be true, has ever visited them.

Unexplored Savage Country.

"The entire interior of Colombia is practically unexplored. There is not a mile of railroad in the Republic since Panama has become independent. The city of Bogota, nearly two hundred miles inland, and having a population of 245,000, has no railroad communication. To the south and east of Bogota is the immense province of Coqueta, area of 267,467 square miles, and almost no settlement. The climate is good and the soil known to be very productive. The surface of the county is generally a plain, but there are a number of mountain ranges, ranging from 9,000 to 12,000 feet in height, supposed to be very rich in minerals. Occasionally parties of traders and prospectors have penetrated the interior, but few have returned. The country is inhabited by roving bands of very savage Indians, some of whom are now armed with rifles. They resent any intrusion by the whites, and refuse to pay tribute to the Colombian government. The government is in mortal fear of them, and is afraid to send its miserable troops against them. It is in the most inaccessible portion of this country that the cave cities are supposed to be, and the people who dwell in them are supposed to be at continual war with the Indians.

Will be Found Some Day.

"Some day an expedition will be fitted out by Americans and Europeans to explore the wilderness, and then the truth will be known, and no doubt a country rich in resources will be opened up. If I were a younger man and without a family, I should like to join such an adventure. It would require not less than fifty determined, well-armed, well-provisioned men to make the attempt, and it would require considerable money, but sometime it will be done. The plains of Coqueta are said to swarm with game, and the Indians live by the chase, just as the wild tribes of this country formerly did. In conclusion, I want to say again, that I believe the story of a race of cave dwellers, and I think the existence of such a tribe can be established beyond a doubt."

The above is taken from the Morning Oregonian of April 30th, 1904. It is the latest history we have to offer to our readers of a, to us, unknown people. There is no reason why we should regard Mr. O. M. Rosendale, or Mr. George W. Lininger's story as fables in connection with this unknown tribe or race, and, to us, hidden cave dwellers who are at this very day living upon the face of the earth, and are tilling the soil. We regard Mr. O. M. Rosendale's statement here given above, of the two young men he conversed with, one of whom he thought was about twenty-four and the other nineteen years of age, who also could talk Spanish and broken English, and that they had fine regular features, almost Caucasian, to be as truthful a history as any of our profane history, as all our profane history is recorded from happenings, experiences and notes of statements by men and women who have been on the scene when such happenings and occurrence took place. As little information as Mr. Rosendale can give us about these people, their hidden country and secret city, we are compelled to believe such a race of people are in existence today; that their number is limited to but a few hundred or perhaps thousands, none of us know, but we do know such a tribe or race of people are in existence in South America. What their number has been in the past, what their number and strength will be in the future, we cannot tell, but we do know, and have found, that there are a few seeds preserved of a race of people, who perhaps in course of time would be powerful enough to take the place of our Caucasian race, for there is nothing of a certainty that we as a race shall survive upon the face of the earth for any memorial time, if we keep on in our immorality, as we are now doing. The cave dwellers of Colombia that Mr. O. M. Rosendale speaks of may have lived there for 10,000 years or more for all we know. The question now arises with us, do these people know from whence they came, or have they any profane history of themselves and their civilization, any more than we have from Mr. O. M. Rosendale, with others the last few years? The two young men, we are told by Mr. O. M. Rosendale, said their ancestors came from Europe in the long ago, very long ago. That statement may be given in good faith by the two young men. May be their ancestors came from Europe and may be they did not. We have no proof that they did or that they did not, therefore we do not know for a certainty, as our profane history does not record any such a race of people. Taking this into consideration as a question in regard to profane history of the different races upon our little, insignificant planet, called the earth by us, is it then not reasonable to think that only profane history, as we have it today, as a record of the ways and habits, modes of conduct, happenings and business transactions of our Caucasian race, is but the history of one season, which season is now shortly coming to an end? It is an established fact, therefore, and which we cannot deny, that if we are to know or obtain any knowledge any farther back than this last season, of what has happened to our Caucasian race in the time past, beyond this last season, we will have to go to the secret history for our information, which secret history is by far more reliable and correct than our profane history. As far as our knowledge is extended, and what we have learned by reading secret history, we find that the common people in general, together with many of the learned, have a false conception of the creative powers and the universal law which govern animal and human life upon this planet, for they believe all life that is on this our planet vegetable, animal and human, is created by one and the same power, or God, or were brought to this planet by one and the same power, or God, but we have found by reading secret history that this is not so. Although we beg pardon for advancing such doctrine, if it should in any way be hurtful to some sensitive men or women, who have put their trust in the Great Architect of the Universe. We, therefore, have this to say to such sensitive men or women, do not let our doctrine or philosophy in any way interfere with your happiness. We also beg you to not misunderstand us in our devotion to the Supreme Ruler and the Great Architect of the Universe. But we have this to say in regard to the creation of the different races upon our planet, that we are not created by one and the same power, as to our type or specie, nor are we as to our parents' home from the same place, part or quarter in the universe, as any of the other races on this our planet. Our secret history tells us that when a race is in danger of becoming extinct or annihilated, it is possible for the invisible inhabitants, who have been a factor in bringing such a race, type or specie upon our planet, to preserve a few of such a race for thousands of years, or hundreds of thousands of years, as a seed that they may again propagate the race at a proper time when they can be in safety, to use their spiritual influences upon their physical bodies. I have been told that as little and insignificant as this our little earth is, when extinction overtakes a race, it is possible for the invisible inhabitants to put a few families in seclusion, where they can be kept in safety. After so secluded in a mountainous region, they are guarded alternately by the spiritual forces, who have walled and fenced them in with a heavy magnetic spiritual atmosphere. Such families, after being so secluded and fenced in, do not increase in number, for they then strictly observe the laws of the double science of physiology, and therefore do not have any more children than their quota allotted them. The reason they can observe and obey the laws that govern the double science of physiology is that they are so spiritually fenced or walled in that they are altogether safe from any evil or strange spiritual influence acting upon their mind or body. We note, the two young men who were conversing with Mr. O. M. Rosendale, related above, that they lived in cave cities which they had dug in the mountains, how they till the soil in spite of the savage Indians. Note this, what Mr. Rosendale says: ''The persons (peons) dislike to discuss the cities or their inhabitants and hold them in superstitious dread as something uncanny." This is a clear proof to us, if nothing else, how closely these cave dwellers are guarded by the spiritual forces or invisible inhabitants. The reason the peons dislike to discuss the cave cities and their inhabitants is that, no doubt, some of the brave among them have been trying to make their way into the cave cities, but on their way have been driven back by the spiritual forces, that are guarding the cave cities and their inhabitants. The spiritual guards, no doubt, have presented spiritual operations and monstrous sights to these braves who have tried to find the cave cities, and also waylaid them in the mountains. I shall here speak from my own experience. It is as easy for the invisible inhabitants to waylay a man who is traveling alone in a mountainous region, or a wild forest, as it is for a man to drive a horse before a carriage. It is a foundation for the superstitious dread of something uncanny to discuss the cave cities and its inhabitants by the *peons*. We also note this from Mr. O. M. Rosendale, what he says: "Occasionally parties of traders and prospectors have penetrated the interior, but few have returned." There is no doubt in our mind but what there have been some traders who have made desperate efforts to open up a trade with the inhabitants of the cave cities, in order to make money out of them, as it is known to such traders that they are a civilized people, but that their efforts, so far, in finding the cave cities and their inhabitants have become a dismal failure. This seems almost paradoxical to us, when we note that there are a score or more of the strange people in the coast cities of Peru, Chile and other Pacific countries of South America. We also note that the two young men, as related above, told Mr. Rosendale that they and many other young men of their race went out into the world to learn and earn money, but that they always returned. If these young men can return whenever they want to, and carry enough provision with them to sustain life when on their journey, there can be no material obstruction or hindrance for any one else to get into the cave cities, if the way or passage were known to the outside world. We do not believe the young men, who are out in the world to earn money, are so doing for the purpose of taking that money back with them to their homes, but they earn the money in order to have a chance to buy what they want for such money and then take such useful articles as they buy home with them. That the object of these young men in going out into the world to work is to learn, is no doubt true.

We have in the above pages given to our readers a bit of history, ancient and profane, from the oldest to the latest we have in our possession. We have also given a certain amount of secret history, old and new, as far back as we have such history, and as late as our experiences are connected with such history. We have blazed out a path into the wild forest, which blazes and marks shall be seen by the builders of a highway into the wilderness of human intellectual progress and understanding. We have blazed the trees into the wilderness of the rugged mountains as far as we have been able, and made the line as straight as we have been guided by the compass of him who has laid the foundation of the mountains, formed the hills and sculptured out the basin of the ocean. If our labor is appreciated by the public or any single individual, we shall be thankful. If not, we have lost nothing, for we know no green tree shall die from the axe marks we have made upon its bark.

The truth is simple and will stand forever. No great volumes are necessary to be written in order to demonstrate the truth, but there is no end to the volumes of writing that will prove that falsty may also be the truth, or the truth in appearance, to those who are not able to read the signs of falsification.

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